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*How to study the Chinese Language so as to get a Good Working Knowledge of it.**

BY REV. A. P. PARKER, D.D.

THE gift of language is one among the greatest boons that a benevolent Creator has bestowed upon man, the crowning work of his creative power. Some of the deepest and most exalted joys of the human soul can be enjoyed only by means of this wonderful gift. Whether it was bestowed by God directly in the first creative act, or whether man was left to work out the long laborious process for himself, and what was the original language of the human race, are questions that it would be difficult, perhaps, to decide in the presence of such conflicting testimony and opposing views as are now available. For my own part I am strongly inclined to the opinion that the first man spoke his own language as well as or better than any of his posterity. In fact I am quite inclined to the belief that the early history of the human race was a period of the highest civilisation in many respects that the race has ever known.

What a wonderful thing indeed is human speech! By means of certain mechanical movements of the throat and tongue and lips, the circumambient air is set in motion, and that subtle thing that we call thought is conveyed from one mind to another. By means of crooks and turns of a pen certain magical marks are made on paper, along which a human soul travels and comes in contact with other kindred souls, and feelings are stirred and passions aroused which shake thrones and decide the destiny of empires. The possession of such a gift while it brings so much pleasure brings also with it tremendous responsibility. For the Master has said, "by thy words shalt thou be justified and by thy words shalt thou be condemned." It becomes us therefore to make the best use possible of such a

* Read before the Shanghai Missionary Association.

gift, that with it we may do the most good in the world and secure for ourselves the highest measure of reward in the world to come.

I suppose there is no subject that engages the anxious thought of the missionary of more importance than the one that we are to discuss to-night. A good working knowledge of the Chinese language, especially of the spoken language, is fundamental to the successful prosecution of the missionary enterprise in this country. We can make no progress without it. Upon the proper use of the language depends in a large measure the success or failure of the missionary. The voice is our great instrument for propagating the Gospel. There is no power equal to this in the whole range of human agency—the living voice appealing directly to the ear of the listener—and the use of the language, of words, phrases, idioms, makes or unmakes the impression that the hearers receive, when we speak to them in their own tongue of the wonderful works of God. And, alas! no miraculous gift of tongues is vouchsafed to us, as was bestowed upon the first missionaries of the cross. We are compelled to dig and delve and go through the long weary process of learning the strange sounds and accumulating words and phrases and vocabulary. No doubt many of us have often longed for the gift of tongues, so that we might proceed at once on our arrival in the country to do the great work that we have come here to do. And indeed from a superficial view of the case one might think that such a gift would be a great saving of time and strength. But a closer study of the real nature of our work, must convince us that it is well for us that we are obliged to take some time to acquire the language. There are many things for the missionary to learn, besides the language, before he can do successful work, and the time spent in the acquisition of the language is none too long for him to acquire that knowledge of the people and of the best methods of bringing the Gospel to them that is so essential to effective service.

Being restricted therefore to this slow wearisome process it is important that we seek out the best methods of using our time and strength so as to secure the desired end as rapidly and as easily as possible. It is for the purpose of studying this question briefly that we have met here to-night. But I must say in advance that I do not propose to point out any royal road to learning Chinese. There is no such road. At least I have not met any one who has found it. Neither do I presume to set myself up as a teacher of others on this subject as if I had found *the* best method of study. And here again I must suppose that no one has found *the* best method. But I responded to the call of the committee for a paper on the subject in the hope that an interchange of views might be elicited that would be profitable to all, more or less, according to the

stage of advancement we have reached. For the older one grows in China the less confident he feels in regard to his attainments in the language and literature of the people, and the more ready he is to listen to the experience of others on the subject. The Chinese language is a great deep. I doubt if any one has ever sounded its depths. A recent scientific writer has said that the net result of the study of the subject of electricity in recent years has been to bring scientists to see that they know less about electricity now than the scientists of fifty years ago claimed to know about it. And so it is largely with the student of Chinese. After many years of study he feels that he knows less about it than he thought he knew at a much earlier period of his career.

What I shall say may be put under some four or five heads.

I. First of all the beginner must have a teacher. He cannot learn Chinese from a foreigner nor from books alone. One might indeed learn to read the character from books alone. As I heard of the case of a man whom Dr. Lambuth met in New York several years ago who had learned to read Chinese fairly well by the use of dictionary, vocabulary, etc., without the aid of a teacher. But of course he had not learned the sounds of the characters. He had only gotten their meaning. Neither can the beginner learn Chinese from a foreigner. It is true the foreigner may help in the beginning in giving directions as to what to study and how to study, in explaining the meaning of characters and phrases, etc. But such help ought to be used guardedly, as it is liable to become a hindrance rather than a help, principally in the way of leading to wrong pronunciations.

Now there are three qualities that are essential to a good teacher. First, he should be a good scholar. It is a mistake to suppose that any sort of a man will do for a teacher for a beginner. We would not think of appointing an uneducated countryman to teach a German the English language. No more should a half educated Chinese be employed to teach a foreigner Chinese. While it may not be necessary to employ the most expensive kind of a teacher in the beginning, it is necessary to have a man who knows his own language both spoken and written, in order for the beginner to make the most satisfactory progress.

2. The teacher should not speak English. It may seem very necessary at first that the beginner should have some explanation of the meaning of the words, yet it will be found that the progress with a teacher that does not know English may at first be slow, yet it is in the long run surer and really more rapid than with an English-speaking teacher. An English-speaking teacher becomes a snare to the learner. He will not use what Chinese he has learned as long

as he can talk to his teacher in English, and thus fails to get the practice in speaking that is all important.

3. The teacher should be a gentleman, knowing how to conduct himself with good manners, and also cleanly in his person. Few things in the early experience of the missionary are more unpleasant than the rude familiarity that characterizes some teachers that we meet with, who think they have a right to lie down on the lounge, loll in the easy chairs and go about peeping into every hole and corner of the room. One such teacher I heard of got more than he bargained for. In the absence of his pupil, the missionary, he found a piece of Castile soap on the sideboard, and thinking it was something good to eat he took a good sized bite of it. When the missionary returned to the room he discovered that the teacher had been eating the soap, and he asked him if it tasted good. The teacher, game to the last, said it was very good!

Another point in regard to teachers is that they should be changed at least once a year, and once in six months would be better still, provided a suitable man could be secured for another teacher. The reason for the necessity of such a change is that the teacher and the learner get used to each other and the teacher will use only the words that he knows his pupil understands, thus greatly retarding the progress of the pupil in acquiring new words. The wire edge of interest and carefulness wears off after a few months, and the teacher lets the pupil blunder along without correcting him. The teacher gets tired of the repeated corrections and gives it up as a bad job. At the same time the learner gets used to the teacher's way of talking, and he finds it difficult to understand others who use different words or pronounce somewhat differently. For these reasons an occasional change of teachers becomes a necessity. It might be thought by some of the uninitiated that *ability to teach* ought to be mentioned as a necessary qualification of a teacher. But this is something that a short experience here leads one to leave out of the account as useless to hope for. A Chinese teacher does not know how to teach, and cannot learn.

II. The second general topic into which our subject may be divided is in regard to the books that are needed. The first one to be mentioned as necessary in this part of the country is Yates's First Lessons in the Shanghai Dialect, or Mateer's Mandarin Lessons for those who wish to study the Mandarin. Next to these in importance is a dictionary. Giles's is the best, on account of the copious supply of illustrative sentences which define the given character much more clearly than any amount of isolated definitions in English. Williams' Dictionary is excellent, and will answer all practical purposes for those who do not care to spend so much money

on a dictionary as Giles's costs. Next to these, or rather I should say, before them in importance, comes the New Testament in the colloquial. Lord Macaulay, who learned most of the languages of continental Europe besides Greek and Latin, used to say that when he wanted to learn a new language he would read the New Testament in that language as the easiest and most expeditious way of learning the language in question. The reason for this is to be found, no doubt, in the fact that we are so thoroughly familiar with the thought of the New Testament that we can easily acquire the language. Martin's Analytical Reader is very useful for learning some two thousand of the most common characters, and the China Inland Mission's Mandarin Primer is also very helpful. At a later stage of progress, say about the beginning of the second year of study, a good clear type edition of the Chinese Four Books with Legge's English translation, will be necessary. This last is very expensive, and many do not buy it on that account. But the English text is published in a cheaper form for the Four Books in two volumes, one called the *Life and Works of Confucius* and the other *The Life and Works of Mencius*. Other books for study, as well as the best books of reference, are indicated in the various courses of study that are adopted for use in most missions.

III. The third point I wish to discuss is *Methods of Study*. And here I suppose we have reached the real heart of the subject, and if we are to strike fire at all this is the place to do so. Now the first object, it seems to me, in the study of this language, should be to train the ear and the tongue, that is, to hear distinctly and to pronounce accurately. The first two or three months should be spent in hearing the teacher read over the characters in the First Lessons, and one of the Gospels, say Mark, and trying to imitate him in pronouncing them at sight, and in learning the names of things and simple sentences. Learn to associate the sound of the character directly with the character, without the help of the Romanization, and the name of the object directly with it, without the help of the English name. Don't be in too big a hurry to get at the meaning of the characters; work that out gradually. And even after you have begun to pay more attention to the meaning of words and phrases, always devote a good portion of the day to drilling the ear and vocal organs in hearing and pronouncing characters. Drill, drill, drill in pronunciation, giving special attention to aspirates and tones. And learn to use your dictionary yourself. Do not depend on the teacher to find the characters for you. In order to be able to do this you must learn the 214 radicals, which are the alphabet of the Chinese language, during the first six

months or year of study. The more thoroughly this is done the easier it will be to analyze characters and remember them as well as to find them in the dictionary.

Don't attempt to make a clean sweep of everything as you go, but after having gone over a certain amount, say several chapters, or even a whole Gospel, with tolerable carefulness, turn back for review. By this means the mind is kept fresh while exploring new fields, and at the same time thoroughness is secured by frequent repetition of the lessons already gone over. Bend all your energies, for the first year at least, to learning to speak. For the missionary learning the Chinese language the first and greatest commandment is, *learn to talk.* Get your tongue loose. This is essential, primal, fundamental. Without it all else is comparative failure. And because this is so, I urge that the thorough systematic drill of the ear and the vocal organs should be the chief object aimed at in beginning the study of the Chinese language.

2. A second point to be noticed under methods of study is the *amount of time* to be given to the study and how that time may be employed to the best advantage. For the first four or five months I should say give six to seven hours a day to study with the teacher. After that half a day in the study with the teacher will be sufficient, and the other half should be spent in mingling with the people in one way or another. Go to the chapel and hear the native preacher and the missionary preach; go out on the street with a vocabulary in hand and talk to anybody that will engage in conversation with you; go with the older missionaries to visit the day-schools; with the Bible-women on their rounds; to the tea shops, temples, stores, anywhere and everywhere that you can find any one on whom you can practice what you have learned and learn something that you don't know. Do not depend solely on the teacher. You will find that other people use different words, or the same words in different senses, or in different combinations from what he does, and you must get a concensus of usage in order to be able to use the language correctly. The man who sticks to his study, and does not mingle much with the people, will never attain to a fluent use of the spoken language, and in fact I may say will never learn to speak at all.

Again, when you have learned anything put it to use at once. Try it on somebody and see if he understands it, and if he does not, find out what is the reason. Fire away! hit or miss. Don't be afraid that some one will laugh at you. Most people have made as big blunders as you are likely to make. The way to learn to swim is to swim, and the way to learn to speak is to speak. If you wait till you know how you will never learn at all. After six months,

or at most a year, of study one ought to begin to preach, or perhaps we had better say practice preaching. It may be more practice than preach. But a beginning ought to be made as early as possible and practice will give confidence and serve to fix strongly in the mind what has been already learned.

The whole of the first two years of one's missionary life should be given to the study of the language. Those in authority in the mission should see to it that the new comer has this time for study. Nothing should be allowed to interfere with the study during these two years. They are the most precious time in the whole of one's life for the acquisition of the language. If one does not get a good start during this time he will in all probability be crippled for life and go limping and halting in the use of the language through the whole of his missionary career. After these two years are passed the regular work and its responsibilities begin to crowd upon the attention ; time and energy are required for other duties that seem to be more important, and systematic study is more and more pushed to one side or rendered impossible.

3. Another point under methods of study I have already hinted at, viz., that the student should be very sparing in the use of any system of Romanization, especially one of his own make. He should rather cultivate the habit of associating the sound of the character directly with the character itself without the help of the Romanized representation of it. A great deal has been said about Romanizing the Chinese language, and many and variant systems have been proposed to represent the sounds of the characters, all more or less imperfect. But it may be said of one and all of them that their use for the beginner in the study of the language is of doubtful utility. Two serious injuries result from the too free use of these Romanized systems. One is faulty pronunciation. It is impossible to represent the sounds of the Chinese characters by means of Roman letters, simply because there are very few of the sounds in the Chinese that are just like any sounds in our Western languages while some of the sounds are as different as it is possible to conceive human speech to be. Hence the beginner depending on the Romanization will pronounce according to the powers of the letters used to represent the Chinese, even though he may think he is following his teacher ; his ear and tongue will be deceived and biased by the Roman letters and faulty pronunciation will surely result. Another injury is the slowness with which the written character will be learned when one depends upon the Romanization. This may seem strange if not paradoxical. But the experience of most persons will show, I think, that their progress in the acquisition of the written language has been much faster and more satisfactory after

they have given up depending on the Romanized as a sort or crutch and have struck out to walk alone, or in other words to associate the sound of the character directly with the character itself.

The Romanised is of some use, if employed with discretion, first, in making occasional notes to assist in recognising characters that have been already learned and forgotten, and second, in classifying characters, the pronunciation of which is somewhat uncertain. But in any case it should be used sparingly, and on no account should any one attempt to form a system of his own until he has been here a few years and has become pretty well grounded in the language and has his ear well trained to distinguish sounds. When one first arrives on the field and begins the study of the language, Chinese characters all sound alike, just as all the faces of the people look alike, and it is only after some considerable period of observation and experience that one is able to distinguish between those that are different in the one case or the other.

4. A fourth point in this connection is that the student should always strive to associate the object or thought directly with the language and not depend on translation. In other words, form the habit as early as possible of thinking in Chinese. When you see a door think of *mên;* when you feel the wind blowing think of *fōng;* when you have occasion to speak of *joy* think directly of *k'a-wêh.* Do not allow yourself to think first of door, wind, joy, etc., and then translate them into Chinese. One can never be a fluent speaker in any language till he has *learned to think in that language.* To depend on translating is to walk on crutches—slow hesitating speech, topsy turvy idiom and general inefficiency is the result. It is on this account that the new system of studying languages invented by Prof. Guion has met with such success. In this system the learner is taught to look at an object or an action and give the name to it in the new language at once without the intermediate process of first thinking what it is called in his own language and then translating it into the new language.

After a year spent on the colloquial, during which the New Testament and a large portion of the Old, say some ten or twelve books, or their equivalent in other colloquial books, should be read through pretty thoroughly and a fairly good vocabulary acquired; the *Wên-li* may be taken up with advantage. First study one or two of the Gospels, say John and Mark, in *Wên-li,* then some of the epistles, say Romans, First and Second Corinthians, and Hebrews and First and Second Peter. After this, and even before they are quite finished, part of the time should be given to the study of one of the Chinese Four Books. The *Great Learning* and *The Doctrine of the Mean* are the shortest, and most people begin with them. But Lên

Nü, that is, the *Confucian Analects*, are much easier to be understood, and I should say it would be better to begin on that. The books here mentioned should be read through by the end of the second year and their contents mastered, that is, one should be able to read and explain them with tolerable accuracy in two years if he can devote his time to the study and keeps his health and strength without interruption.

During this second year daily practice in writing the characters should be kept up. In fact writing should be begun early in the course of study, say after the first six months. Learn to write the characters. Form the habit of analysing them and seeing their component parts at a glance. Until you can do this with some degree of facility, you cannot be sure that you know a character, and after learning one in a book, and you see it on a shop sign, for instance, you cannot tell whether it is the same one or not.

6. After two years of study the duties and responsibilities of missionary work begin to press upon the missionary with constantly increasing weight, and necessarily less time is allowed for study. But the systematic study of the language ought, nevertheless, to be kept up for at least two years longer, that is, four years altogether, or until the whole of the Four Books with commentary have been read through, together with the whole of the Bible in Wên-li and colloquial and a number of Christian tracts in *Wên-li*. The learner should also in this time learn to write from memory at least the two thousand characters in Martin's Analytical Reader.

During these four years of study an important point to be always borne in mind is the necessity of learning variety of expression, or in other words of getting hold of as wide a range of vocabulary as possible. In order to become effective and pleasing speakers to our Chinese audiences we must avoid monotonous uniformity of expression. Too many of us fall into ruts in the use of the language. We learn how to express a certain idea in one way, it may be not the best way, and we make that expression do duty on all occasions until we wear it completely threadbare. Some missionaries become so stereotyped in the use of certain expressions that when they go to speak or lead in prayer we can tell beforehand what words they are going to use. It is needless to say that such poverty of expression greatly interferes with effective speaking. Moreover, we should learn something more than mere preaching language. Of course preaching language is first and foremost, as preaching and praying is our principal work. But it goes without saying that we can do this work much more effectively if we have a wider range of vocabulary than is found in the New Testament. Some missionaries can preach well who can hardly carry on a conversation with a native. Indeed how many

times have we all been conscious of the fact that it is easier to preach at a Chinese than to carry on a general conversation with him on a variety of subjects. However, we have illustrious precedent for this sort of thing. It is said that Lord Macaulay could talk learnedly in Italian about government, history, politics, etc., but when travelling in Italy, did not know enough of the common every-day language of the people to get his baggage through the Custom House. But we ought to branch out from the beaten track of religious terminology and take in a wider range of language. There are wide fields of the Chinese language that many of us seldom enter, much less cultivate. Official language, shop language, boat language, medical language, the language of the educated classes as distinguished from that of the uneducated classes, etc. If we have our attention fixed upon these lines of study we shall obtain much valuable material for our use in bringing the truths of the Gospel to bear upon the minds of this people.

7. A final point under this head is in regard to the kind of colloquial we should seek to learn. I venture to express the opinion that most of us have a tendency to get a kind of spoken language that is of too low a style. For it should be borne in mind that there is a great difference in the language used by the educated classes as compared to that used by the farmers, day laborers and other uneducated people. I do not of course advocate the use of that high falutin style affected by many of the literati, words of learned length and thundering sound by which they love to show their superiority to common people. But in our fear of too much *Wên-li* in our speech we are apt to run to the other extreme of using the low street talk of the uneducated classes which, while it does not help us much with the common people, is an offence to the better educated and more refined. Our aim should be to learn that kind of speech which will enable us to do the greatest good to the greatest number. And in doing so we need not be afraid of *Wên-li* words and phrases. There are scores and hundreds of *Wên-li* expressions which, while they belong to the book language they are yet good current coin of the realm and are perfectly well understood by everybody, even the coolie and the farmer. We often take a shy at a word or phrase, supposing it to be Wên-li and not understood if used in the colloquial, when the fact is it is because *we* have not learned it that it sounds strange and not because it is not well understood by everybody.

IV. The fourth division of my subject I will, in lieu of a better term, call Miscellaneous Matters. Under it I will group several points that do not seem to find a place under the heads already treated of.

1. The first of these is the question of a Course of Study for Missionaries. In the early days there were no courses of study, and

each missionary in studying the language did that which was right in his own eyes. Indeed away back in the early times they did not even have any books or helps of any kind. I remember hearing Mrs. Lambuth, wife of Dr. J. W. Lambuth, of sainted memory, say that when they began the study of the language they had neither vocabulary or dictionary, and when the native teacher came to give them a lesson their mode of procedure was to go about the room and point to different articles of furniture, table, chair, etc., and see what sort of a sound the teacher would make as they did so, and then they would try to imitate him on the supposition that the sound he made was the name of the article. However, according to Prof. Guion, this was not so bad a method after all, as it was the way he invented as the very best method of learning a language. But be that as it may, there can be no question that much valuable time has been lost by missionaries for lack of a course of study. The chief advantages of a course of study are four: 1. It prevents loss of time. Having such a course marked out, which has been adopted as the result of the experience and judgment of the older members of the mission, the new missionary does not have to make experiments for himself and waste a year or more before he decides what is the best line of study for him to settle down to. 2. It indicates the best books and the best order in which to take them so as to get the most benefit from them in the shortest time. 3. The prospect of an examination at stated times, generally at the end of each year, is a great stimulus, while the effort to get through with a certain amount of study in a given time will serve to hold one down to hard systematic study and thus much more rapid progress will be made than if one is left to himself without such aid and stimulus. 4. A course of study keeps one at work a longer time on the language than would be the case without it. Many stop studying too soon. They get what they think is a working knowledge of the language; at least they can make themselves understood by the people, and as the cares of their regular missionary work press upon them more and more, time for study is restricted and they practically stop studying long before they have obtained a real working knowledge of the language. A course of study extending over four years, with the necessity for an examination at the end of every year, will keep one at work for a longer period with the result that he will get a much better command of the language than he would otherwise get.

2. A second point under miscellaneous matters is the desirability of learning more than one dialect. We meet with all sorts of people in our missionary work, and a knowledge of two or three dialects will greatly aid us in communicating with those who do not speak the dialect that we first learned. Especially is it necessary

that we, living in this part of China, should learn Mandarin, at least so as to be able to understand it when we hear it spoken, though we may not be able to speak it very fluently ourselves. For it is a somewhat curious fact that the people from Mandarin-speaking regions coming to this part of the country, soon learn to understand the dialect spoken here, but seldom learn to speak the dialect themselves. They can therefore understand us when we speak to them in the Shanghai or Suchow dialect, but their replies to us will be in their own dialect, and if we do not understand their dialect we cannot carry on much of a conversation with them. There are great numbers of Cantonese living in Shanghai, and it would seem as if some of the large number of missionaries in this place ought to learn their language and make some special effort to reach them with the Gospel.

3. I give it as my opinion which may be taken for what it is worth, that the Five Classics should be read through pretty carefully some time during the first eight or ten years of one's missionary career. Also certain Buddhist and Taoist books, such as the *Tao Teh King*, the *Kan Yin Pien*, the *Life of Buddha*, &c. *The Three Kingdoms*, *The Fortunate Union*, and *The History of the Warring States*, are interesting novels that will be very useful in giving one an idea of the thoughts and feelings that sway the minds of this people. Also current Chinese literature ought to be kept up with to a certain extent. Especially should we read, occasionally at least, some of the native daily papers. To my mind there is nothing more interesting at the present juncture of affairs than to watch the growth and development of the native press. The increase of newspapers in Shanghai and other ports, both in numbers and circulation, is remarkable. No less than seven new Chinese newspapers have been started in Shanghai during the last six months, three of them since Chinese New Year. So now we have seven daily papers, one published every other day and one every ten days—nine in all, besides the monthly magazines and weeklies published by the missionaries and native Christians. Even a cursory perusal of these papers shows us what thoughts and feelings, aspirations and gropings after the light, are seething in the minds of the teeming millions of the people that surge along our streets and fill all our alleyways and our very houses. To be able to keep up with this current of thought, even to a limited extent, cannot fail to be very helpful to us in the prosecution of our great missionary enterprise.

4. It will no doubt have been observed by those who have followed me thus far, that I have taken the words "a working knowledge of the language" to include the ability to speak it with some degree of fluency and to read it readily. I have said nothing about

writing the language, that is, composing and writing letters, essays, books, etc. In order to have what may be justly called a working knowledge of the language it is not necessary to be able to write it, that is, to compose in it. So far as the experience of the great body of missionaries in China goes, it would seem that this high stage of progress is seldom if ever reached. Very few foreigners have ever become so thoroughly saturated with the spirit and genius of the book language—the *Wên-li*—as to be able to write so that a native will like to read what he has written. The reason for this failure to learn to write the language is not to be attributed entirely to the difficulty of learning it, or, shall we say it? the stupidity of the foreigner, but rather to the fact that the services of native scholars can be obtained so cheaply to do the work of writing that it is unnecessary for the missionary to spend so much time and strength as would be necessary to master the intricacies of the Wên-li. I have no doubt that foreigners in general can learn this language about as easily as they can other foreign languages, except in so far as the various European languages are more or less akin to each other and are therefore learned somewhat more easily than a tongue that is so very different from our own as Chinese is. At any rate we can certainly learn Chinese as easily as the Chinese can learn English. We would not like to acknowledge our inferiority to the Chinese by admitting that we cannot learn their language as thoroughly as they learn ours. But as there is no need for our doing so, because of the cheapness of native teachers and writers, we naturally feel like spending our time on matters of more importance. At the same time we must bear in mind the fact that there is a certain spirit and soul in a foreign language, whether it be European or Asiatic, that the alien can hardly, if ever, grasp or appropriate, and it is probable that even with the most thorough study of the written language no foreigner would be able to write a book in Chinese that would entirely suit the native taste. A recent noted English writer has said that no English book made by a foreigner, be he French, German, or what not, has ever lived long. All such sink into oblivion sooner or later. So it is not to be wondered at that books made by foreigners in China cannot last long, especially if the foreigner exerts a predominating influence over the style. We are obliged to leave the style to our native teachers and writers and only insist that the language they use expresses clearly the thought that we wish to convey.

5. I think I ought not to close without saying a word for the encouragement of any who, for one cause or another, never get a very thorough knowledge of the language, either written or spoken. Some I have heard of who, though they have not had a very fluent

use of the language, yet by their godly life and earnest zeal have had more influence on the lives of the Chinese, both Christian and heathen, than the most fluent speaker could possibly have without such a spirit of faithful and devoted service. Thus it is that in this, as in everything else connected with our work, it is only when we are full of faith and the Holy Ghost that through us much people will be added to the Lord.

In conclusion. Let us pray for the Tongue of Fire given at Pentecost and which is still the heritage of the Church, that is, the fullness of Him that filleth all in all. Let us capture this Chinese language for our Lord. Let us cast the heathenism, the deadly errors, the devil himself out of it, and make it the channel of the greatest blessings to this people that their language has ever brought to them, in all the range of its millenniums of history. By the blessing of God upon us as Christian missionaries this language, now so saturated with superstition, shall be baptised and cleansed from its idolatry and false teachings and made to be one of the grandest of the human agencies ordained of God for the salvation of a lost world.

Critique of a Recent "In Memoriam."

BY REV. SAMUEL I. WOODBRIDGE.

[Southern Presbyterian Mission.]

IN the September number of the *Wan Kwoh Kung Pao* there appears an article entitled in the English Index: "In Memoriam—Rev. Mr. Reid." Translated literally into plain English it is as follows:—

"My honoured Father, John Reid, of New York, America, was descended from a noble Scotch-English family. My grandfather, Thomas, was a professor in a Scotch university when Napoleon distinguished himself in France. During the time in which that general conquered Italy, annexed Egypt, put down Portugal, ruled Spain, extirpated Austria, defeated Russia, ruined Prussia and intimidated England, the continent of Europe was in a state of commotion. This lasted until England, unwilling to submit, joined her forces with those of Russia and Germany, and Napoleon was captured and banished to the Island. My Father was born after the death of Napoleon, but until he had grown nearly to manhood unrest and disquiet still prevailed. At this time America alone considered literature and education to be of prime importance. Unlike Paris and the other republics where every one wished to rule *ad libitum*

the Executive was changed every four years, and the people were prosperous and happy in every department of letters and business. The former were not ambitious of conquest, and the latter, free from calamity, gloried not in war. Thus trade was active, and whilst all other countries made continual appeals to the sword, America was exempt from disturbances. So this country, originally a dependency of England, offered a place of refuge to those who were compelled to leave the Old Country by the stress of the times, and many others were attracted thither by the favourable reports of their friends and relatives who had already made America their home.

"Taking a broad view of the world, and seeing that Europe had become a group of contending states, my Father concluded that the lull of war was but temporary, and that in the end the people would be reduced to extremity. In consequence of this, the idea of going to America forced itself upon him. He soon made up his mind, and in 1836, at the age of sixteen, he left England. Entering New York University he pursued a three years' course in Metaphysics. Here he stood among the first in six examinations. The *Kiao-t'ang* (教堂) successively invited him to be their teacher, and in this capacity he laboured indefatigably forty years. He said: 'Transforming virtue must come primarily from Heaven; Heaven begets the people; the people serve Heaven as Father.' Consequently he founded the doctrine with this design: 'What is to be learned, is a conformity of the whole nature to Heaven; what is to be cherished, is universal love and parental kindness; what is to be done as service, is the general distribution of alms.' Wherever he went both officials and people honoured him. In 1847 my Father married an American lady two years his senior. From this union four sons were born, two of whom died in childhood. The eldest faithfully and dutifully remains at the old home; the youngest is Gilbert, an American Provincial Graduate, born when my Father was thirty-seven. He adopted the motto of Confucius: 'If you love your son, make him labor,' so he did not spoil us in the least. Yet when his small salary was insufficient, he economised the household expenses in order to send us to school.

"He held that Chinese Confucianism makes the finest distinction between Heaven and men, and that unless the student of Metaphysics becomes thoroughly versed in the Chinese Classics he will never get even a glimpse of the Hall of Holy Men and Sages. Much less could he become conversant with the principles of mutual intercourse. In consequence of this my father bade me put into practice the teachings of Chinese sayings and literature in connection with the whole of the Chinese Classics; he bade me also take the Western Classics and travel about in China. For the West

also assuredly holds to a doctrine entrusted by Heaven to be established, superior by far to Buddhism or Taoism.

"I came first to the Continent of Asia in 1882, and lived in the city of Chi-nan-fu, Province of Shantung, China, making frequent visits to Peking, Tientsin, Shanghai and other points. Every letter received from my Father contained the oft repeated order: 'Diffuse the doctrine, help the good, be friendly with neighbors and end quarrels.' When in 1894 China and Japan had the strife of words and the Japanese compelled a treaty, and when among all the countries under Heaven there was not one that was not overwhelmed with sighing, he was still more distressed at the open insult offered to the holy virtue of China, and repeated his injunction to me, adding: 'The officials of China are great, and the *literati* many and noted for their moral character; the people are numerous, and not a few are faithful and just. If you wish to instil a desire in all to make the country strong, you must gradually introduce the true principles and learning of the West to transform the fathers and seniors and instruct the sons and younger brothers to nurse their vengeance and arouse themselves to martial efforts. They, then, can naturally and without difficulty regard China as the peer of Europe and America. I hear that the Court of China is contemplating a change of methods, but I fear that unless the plan receives a general support it will not be permanent. *You* must endeavor to travel about among the Chinese and influence them as the light dust and the slight dew; although you may not help the country to any great extent, still if you awaken *one* man from his ignorance, China will receive one more degree of benefit. Along this line of learning the things that are suitable you must plan for with care.'

"And so, regardless of my unworthiness, and without daring to busy myself with the government of the State, I humbly continue to hold that the natures of men can be harmonised: and I am establishing the Sage Honouring Institute in China's capital, hoping to promote intercommunication between the Chinese and foreigners; to repress foolish notions, and thereby arouse innate intelligence and ability more and more every day until strength is attained. Thus, to some extent, I am not disobeying my Father's orders. And now when my scheme is scarcely launched, he has suddenly left the world! Alas! How distressing! On the 2nd of January, 1897, whilst in Peking, I received the sad missive from New York, announcing his death, and his parting injunction: 'Even though your strength be small, exert it to help China.' As has been seen, his earnest purpose was love for the good.

"He had a broad forehead, a Roman nose and very large, bright eyes. He was conscious that his spirit would return to Heaven

and not be annihilated. Our doctrine says that in addition to this there is the animal soul which descends and rises again. As my Father was born a good man, it is right that he should enjoy this great happiness. Then I have examined the text of the Chinese Classics, and they speak of 'the ascent and descent as if present.' I firmly believe, for there is evidence, that my Father's spiritual form comes into the dwelling of his descendants and secretly helps them. From henceforth I shall hope to meet him in some trance or vision, although I am now cut off from the sound of his voice and the sight of his countenance. Alas! How painful!

"His whole life was bent on the path of duty. He was deeply read, and wrote many books, six of which were published.

"My Father was born May 3rd, 1820, and died January 2nd, 1897. On account of his death, and my aged Mother still living, I am returning immediately to my country. Your Excellencies and Gentlemen, behold and pity me. Grant me a memorial and I will be grateful forever. A respectful statement (to those concerned)."

. . . . . .

Among the higher classes in China it is usual for the son to announce the death of his father by the distribution of a paper somewhat similar to this. His friends and relatives return consolatory gifts. The author of this "statement" is simply following Chinese custom. From the fact that he received many presents before he left China, it may reasonably be inferred that this remarkable document was circulated among the Chinese before it appeared in the periodical elsewhere referred to. It may be safely stated that many thousands have read it. It is not necessary, then, to offer an apology for discussing in one paper what has appeared publicly in another. Delicate as the subject is, and even painful as it may be to some, it is fair that we, as missionaries, should know the facts. One object of our coming to China is to shake the truth free from all error, and it is a mock delicacy that refuses to perform this duty even though it be done over the grave of "a man sent from God," whose *Christian*, not heathen, name was John.

In writing or speaking of the decease of a Christian minister one naturally dwells on the source of his holy life and character, as well as the achievements he had attained and the victories he had won for the Redeemer. So when this "In Memoriam," as it is termed in the *Kung Pao*, meets the eye one confidently expects the writer to show all these and the happy termination of a useful life in the triumphant death of a Christian. In this, however, he is bitterly disappointed. Not only is the Blessed Name of Jesus studiously avoided and the Christian religion not mentioned except possibly in a covert way, but there is nothing whatever to show

distinctively that this preacher of the Gospel possessed any better hope and faith than the ungodly Confucianist.* It is possible for a Chinese who has been in contact with Christians to read a little of the true doctrine into the article, but the mass of readers will be convinced that Rev. Mr. Reid lived and died as do the Christless Chinese *literati*.

In rendering this highly polished literary production into English we have ruthlessly sacrificed elegance of diction on the altar of perspicuity. But certain characters like 道 and 教 which missionaries have caught and tamed, here dodge about like wild Indians in the woods of America. Like the Red man, too, they lurk insidiously and sneak about ready to do mischief. We have used our best endeavours to allow all such characters their full Chinese face value, preferring a rough translation to a smooth lie. Time and space do not permit the examination of the serious errors and tendencies of this "statement." Its trend is in the direction of pernicious heresy, and it suggests ideas repugnant to the "faith which was once delivered unto the saints." Apart from making his father appear a Confucianist, the writer exalts Western learning above the Gospel which to the Chinese is foolishness. The words which the father writes to the son demand special attention here: "If you wish to instil a desire in all *to make the country strong* you must gradually introduce the true principles and learning of the West to transform, etc." And the son carrying out the injunction of his father is establishing "the Sage Honouring Institute to . . . arouse innate intelligence and ability more and more every day *until strength is attained*." It may well be asked what this "strength" is. The character used is *ch'iang* (强), which in combination with *tao* (盜) means a robber. Although some writers may think they have tamed the word by mildly calling it "reform," *ch'iang* is still a bloodthirsty Indian with all the war paint on.

If China were thus "reformed," missionaries and all other foreigners would soon be packed out of the country, Italy conquered, Egypt annexed, Portugal put down, Spain ruled, Austria extirpated, Russia defeated, Prussia ruined, and England intimidated.

In this paper, which seems also to be the author's Confession of Faith, his eminent fitness to "reform" China is abundantly exhibited. He is among the third generation of learned men, and is himself an "American Provincial Graduate;" he seems to admire

* In the October issue of the *Wan Kwoh Kung Pao* under the caption "*Prosperity of the S. D. K.*, it is said: "本會督辦李善岳先生(即摩太)之來華也本將以傳布耶穌教會之福音也既而度勢審時知中國自有儒教頗足以化民成俗, etc." If our esteemed friend Mr. Timothy Richard has found Confucianism "amply sufficient" for the needs of China, for the sake of truth we hope he will announce the fact to the world in English.

that prince of "reformed individuals"—Napoleon. The *Shi King* tells us that the spirit of Wên Wang ascended and descended from Shangti and assisted his descendants. The writer says, with indubitable reference to this boasted king, that he has certain evidence that his father's "spiritual form comes into the dwelling of *his* descendants and secretly helps them." China would thus get this advantage. Whilst we admit that Mr. Gilbert Reid is one of the most popular foreigners among the higher classes in China, and that the world speaks well of him, judging from this paper we should suggest that he has forgotten the calling of the missionary to preach salvation from sin to a poor ruined world.

The Karuizawa Council of 1897.

BY THEODORE M. MCNAIR.

THE twentieth annual meeting of the Council of Missions, Presbyterian and Reformed, co-operating with what is known as the Church of Christ in Japan, was held in Karuizawa, a mountain resort a hundred miles north of Tokyo, from July 16th to 21st, 1897. The meeting was one of exceptional interest, chiefly because of the attention which was given to the subject of self-support of native Churches. A committee appointed by the Council in 1896 had been engaged in collecting information concerning the blanks and reports used and the methods of self-support followed in the various missions at work in Japan. This information was presented in the shape of a report which well reflected the "present condition of the Churches, the temper of evangelists, pastors and people concerning self-support" and showed what the prospects are "for the development of the idea of self-support and the attainment of independence by the Churches" in the near future. The report led naturally to prolonged discussion, and the final result was the recommendation to the several missions composing the Council of the plan with which the name of Dr. Nevius has come to be connected. The report was ordered to be printed for general distribution, because of the value it was believed to possess as indicating not only the present state of efficiency of the organized Church as an agency for the evangelization of the yet unevangelized millions of Japan, but also its advancement, in some degree, in the attainment of spiritual life; self-support, in the words of one of the committee's correspondents, having been attained "only where the membership has been revived and filled with the Spirit of God."

In this connection it should be said that opinions differ among missionaries as to the significance of the term "self-support;" some holding that any Church existing independently of *mission funds* may be called self-supporting; while others believe a Church is self-supporting only when it pays a living salary to a properly qualified pastor, and also all its incidental expenses. In other words, congregations that choose to do without pastors rather than pay pastors' salaries in whole or in part, Churches whose pastors support themselves, and Churches in which the expenses are largely met by contributions from the private purses of missionaries, cannot wisely or justly be called self-supporting.

The following are the conclusions which were drawn by the committee and concurred in by the Council :—

"1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

"2. That there are certain remedies proposed for bringing about a better state of affairs which may be classified and arranged under several heads, viz.:

"(*a*) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people, urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial methods, such as the making of pro rata estimates, not organizing Churches until they are able to pay their own expenses, etc., are useless and even injurious; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

"*(b)* The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the Churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the

numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

"*(c)* Between these two extremes are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of exceptions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the Church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people."

The recommendation adopted by the Council was: —

(1) That all missions co-operating in this Council make it a rule not to aid financially any Church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized Churches now receiving financial aid from the missions within the next two years.

(2) That in aiding companies of believers, both such as are connected with organized Churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.

(3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization:— Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.

(4) That in all cases, Churches and preaching places receiving mission aid be required to fill out a monthly-blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions."

Not only the best interests of the native Christians themselves, but also the depleted condition of the finances in most of the missions and the urgent advice of certain of the home boards that self-support be insisted upon more strenuously than heretofore, were amongst the causes which led to this departure from the policies

that have ruled hitherto amongst the missions composing the Council. The pressure came in some measure, however, from the side of the Japanese ; as indicated above in the Council's action. At the meeting of the Synod held early in July the resolution had been taken to bring strong pressure to bear upon the Churches to become self-supporting and independent, as many of them as possible, during the next two years ; it being understood that reduction to the grade of mere preaching places without representation in presbytery would wait those which failed to attain this end. Such a desire on the part of the native brethren was obviously one which the missions should do all in their power to encourage, especially as it marked a decided advance upon the apathy which had been manifested at the preceding meeting of the Synod in 1895.

Another question which occupied not a little of the time of the Council was that of co-operation between the members of the missions and the Japanese Christians. The latter had affirmed at the meeting of Synod that true co-operation did not at present exist at any point within the bounds of the six presbyteries of the Church, and the following definition of what in the opinion of the members constitutes co-operation was adopted by a large majority. "A co-operating mission is one that plans and executes all its evangelistic operations through the agency of a committee composed of equal numbers of the representatives of a mission working without the bounds of a presbytery of the Church of Christ in Japan and of the members of said presbytery." The missions were accordingly requested to appoint a committee to meet with the representatives of the Synod to consider plans for effecting a change that should be more in accordance with the Synod's desires. The Council responded to this overture with the following resolution :—

"Whereas the Synod at its late session in Tokyo adopted a minute in regard to the matter of co-operation between the presbyteries and the missions, stating what, in the opinion of the Synod, constitutes true co-operation, and appointed a committee of seven to confer with a similar committee from the co-operating missions on the subject, be it

Resolved that in view of individual and widely differing responsibilities, co-operation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its sessions, presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the missions or missionaries as occasion arises ; while the missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church ; and that under these circumstances, it does not seem best to enter into co-operation as defined by the Synod ; but to recommend that a committee be

appointed of one from each mission to confer with the committee of the Synod in a spirit of fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of co-operation."

It is only a short time since in each of the presbyteries there was an evangelistic committee consisting of equal numbers of Japanese and missionaries which had the charge of as much of the evangelistic work as could be supported by a fund made up of foreign and native contributions in the proportion of three parts to one, the missions conducting the remainder as they had done before the plan originated The discontinuance of this arrangement was due to rapidly waning interest in it on the part of the members of the Churches, as shown by diminished contributions. In its stead there was established a single committee or Board for the whole Church having no direct connection with the missions in respect either of its composition or of the money with which it has operated. Although the receipts of this Board have been steadily gaining, reaching to about 2000 yen in its third year, it is still too early to pronounce upon its permanent efficiency as a means of developing the desired sense of responsibility for evangelism amongst the Christians. Since the discontinuance of the presbyterial committees the missions have had to carry on by far the greater part of evangelistic work, and this has been done throughout with a large reliance upon native advice and assistance and an absence of friction to any appreciable extent. It seemed wiser to adhere to this form of co-operation rather than set up machinery that would be similar to what had been tried and failed. There was this important difference, however, that the new plan was designed to formally associate the native brethren with the missionaries in the administration of funds which they had no part whatever in raising ; and this was believed to be contrary to the spirit and policy of self-support which the Council desired to urge.

A further feature of this twentieth annual meeting of the Council was the formal greeting extended to the Presbyterian missionaries laboring in Formosa, and with it the invitation to become members of the Council. The political changes that have recently taken place have led to the establishment of intimate relations between these brethren and the people of Japan, a relation that is destined to become more intimate as time passes and the numbers of Japanese in Formosa increases. The result is a greater community of missionary interests between them and us of Japan proper than formerly existed. It was in view of these facts that the following letter was drafted and ordered to be sent to the missionaries in Formosa:—

DEAR BRETHREN:

"In view of the fact that, by the incorporation of Formosa into the Empire of Japan, two missions have been added to the number of those whose ecclesiastical organization is Presbyterial in principle, we, the Council of the Missions Co-operating with the Church of Christ in Japan, hereby extend to the Missions of the Canadian and English Presbyterian Churches in Formosa our most cordial Christian greetings. The best wishes of the Council, now in annual session at Karuizawa, go out to the missionaries in Formosa in the hope that their labors for the extension of Christ's kingdom may continue to be crowned with abundant success.

It would be highly gratifying to the Council if the two missions just mentioned would become regular members of the Council and send representatives to its annual meetings. If the way is not yet open for this, any suggestions contemplating the establishing and continuance of cordial relations between the Presbyterian missionaries in Formosa and the Council will be heartily welcomed.

The grace of our Lord Jesus Christ be with you all. Amen."

It remains only to speak of the very great pleasure and profit which the Council derived from the presence at its sessions of Mr. Robert E. Speer of the Presbyterian Board and also Mr. W. H. Grant, and together with these brethren of the goodly number of Presbyterian and Reformed missionaries from China who were spending some weeks of rest in this country. Of the one hundred and twenty-five members of the co-operating missions (not including absentees on furlough) nearly seventy were able to be present, and from all parts of the field, so that the gathering was a thoroughly representative one, and the conclusions reached of corresponding importance.

Renewal and Settlement of Difficulties at Kho-khoi.

BY REV. JOHN M. FOSTER.

[American Baptist Station, Swatow.]

RECENTLY published translations of Chinese official deliverances regarding cases wherein native Christians are concerned refer to that at Kho-khoi as one which was speedily settled as soon as foreigners stepped aside and gave the native authorities a fair field. Those who have followed the history of this case given in the series of graphic sketches from the pen of Dr. Ashmore, will doubtless be interested to learn the particulars of this settlement.

The writer returned to the field shortly before Dr. Ashmore's departure for Japan, resumed charge of his own former stations and early in April visited Kho-khoi. Among those at the chapel

to welcome the returning missionary was a man for whom Christianity had done much. Formerly a gambler and rowdy, wasting all that he earned, he had become steady, respectable and vastly better off as to worldly goods. But

A Few Leaves of Sugar Cane

had at this time been the occasion of great trouble, and he was in sore distress. His home is on the side of the village occupied by the Romanists, the majority of whom were of the same surname Li 李. His little boy had cut a few leaves of cane from the field of a relative and fed them to their buffalo. In such a matter, if the owner of the cane chose to take offence, the village custom is to give a puppet show and make a small present, in all an outlay of a thousand cash, possibly. In this instance the owner cared nothing for it, but the Romanist leaders saw their chance and said: "Your boy has committed an offence against one of our congregation; you must now pay your share toward the building of our chapel and promise not to attend the Jesus-Doctrine Chapel, or we will lead off your buffalo and pig, loot your house and beat-you-to-death."

Knowing their readiness to carry out such threats, afraid for the safety of himself, his family and his means of supporting them, the poor fellow had not the courage to stand out against them. He knew this to be not a solitary case of oppression but part of

An Organized Attack upon the Baptist Congregation.

This began some weeks previous with a warning given to the 姚 Yao clan, a few of whose members had attended the Baptist chapel; a man was falsely accused of stealing some garlic and severely beaten. Next the clan 鄭 Ching was given a practical notification that Protestantism would not be profitable in Kho-khoi. An old man and his son had been coming to worship for some months, when 17 of a flock of 20 geese were seized and the most of them killed and eaten; they also promised to take his buffalo; he sold this immediately at a sacrifice. These were matters small in themselves, but of great importance to the men involved, who were poor and had been but a short time attending worship; they were of no small import, too, taken in connection with the gleeful declaration of the Catholic adherents, "Now we'll take their whole flock of disciples and dispose of them, one sheep at a time," and in connection with the lawlessness and disorder increasing on all sides.

The General Condition of the Magisterial District.

The whole district of Chao-yang was drifting into a state of disorder and disregard of the Magistrate's authority; it was said that for 13 cases taken to the Mandarin fully 200 were adjudi-

cated by a Catholic who had been named by his priest as the representative of their adherents in that district ; a former Mandarin had accepted this arrangement as tending to facilitate settling of cases wherein Catholics were involved and acknowledged his title, 天主教正約. Another priest had intrusted him with a seal, the imprint of which upon a document would insure its consideration at the Yamên. These privileges were not despised, and this thrifty representative of ecclesiastical and temporal authority rode about the country adjusting disputes on consideration of presents to himself and allegiance to the Catholic Church on the part of those whose cause he championed. At his own home, a large cluster of villages with a population of over 14,000, he has small following, as his reputation for immorality shocks even those who would hardly call themselves strictly moral, but his huge bulk, borne by four men, was a familiar sight and his name 吳猛 "Gô-meng" heard throughout the whole district. We constantly came upon his track. Now it was a wealthy man who had secured his help to effect the imprisonment of an adopted son, an attendant at our Kho-khoi chapel, whom the younger children did not wish to share further the inheritance. Again it was to bolster up the position of a man who had begun building on a piece of ground, long in litigation and the Mandarin's decisions against himself. When neighbors objected to his building he said: "Too late ; this land has been given to the priest for a Catholic chapel." Emboldened by his success other lesser adherents of the Church went about managing smaller affairs, all brandishing the endorsement of their priest and the power of the French Consul as weapons invincible. Their influence grew, and the whole drift was away from rightful authority and observance of law.

The Attitude of the Priests themselves.

It was the belief of many that the priests were deceived by their native assistants. In their relations with the missionaries they showed a tendency to arbitrate troubles. Twice Mr. McKibben and Mr. Ashmore, Jr., had met them and discussed the situation at Kho-khoi. They said their adherents were not satisfied because no compensation was given for the life of the man, Chin Li-feng (who had died from effect of a wound received in the attack upon the Baptist chapel last year). If some compensation were made, though it be small, they would doubtless be quieted. It was agreed that a native Catechist should come over and consult with our teachers as to what would be reasonable and effective. He came and proposed that $600.00 be paid. When asked if then he could guarantee peace, he shook his head ruefully and asked how that could be assured, which ended the conference. The report spread abroad among the people that the two missionaries—Mr. McKibben and Mr. Ashmore—had fallen on

their knees before the priest and begged the privilege of settling the Kho-khoi difficulties by paying a thousand dollars to the bereaved family of Chin Li-feng. Such was the status shortly before my return from America in March. Some other correspondence passed. At Kho-khoi I sent my card to a priest who was there, desiring to consider the affair of the sugar cane leaves, but he declined on plea of not yet understanding the language. A few days later I sent a letter to another, advising him of the litigation over the land given for an alleged chapel; this was returned unopened together with several others from different members of our mission, thus breaking off negotiations. We learned a few weeks later that they had been promised officially that our teacher, Li Tek-iong, of Kho-khoi, who was last year thrown into prison on charge of murder, should be again arrested, *and they believed it certain that his head would come off.*

Wholly ignoring Last Year's Decision at Peking.

The French Minister himself last year made the terms of settlement. All charges were to be withdrawn and all prisoners released; we should make no claims for property pillaged and they would not demand any execution to satisfy their plea regarding Chin Li-feng, which had been assented to reluctantly by Mr. McKibben not as just to our people but the best that could be obtained under the circumstances. But now this was being totally ignored. The men who made the attack last year grew more and more violent in their threats of the attacks yet to be made. One evening shortly after I reached Kho-khoi a man who had in time past occasionally attended worship, brought two neighbors with him and said: "I want you to teach these men the truth. The Roman-doctrine-people here in your town have been telling them to join their Church, boasting how many guns and how much powder they have all ready to fight you. But I say to have nothing to do with them. Now I want you to teach them, etc."

This sort of doctrine was being preached vigorously, and a large ingathering was already being made; new adherents and new congregations were reported on all sides. Their power was so increasingly and so unscrupulously used that the people were terrified and did not dare even complain to the District Magistrate. The prospect for our little flock looked gloomy; for a little it seemed as if we might share the fate of Madagascar. There was one thing, however, they still feared, and that was *the testimony of a foreigner, an eye witness.* Chinese evidence they could meet with counter statements, but a foreigner's testimony would stand. This led me to change my plan of remaining there a week and then visiting other parts of the field For over six weeks the Kho-khoi chapel was my head-quarters;

only twice did I stay away more than three days; once the people were so busy at rice-planting they had no time for mischief, and once Mr. McKibben went in to break up an absence of a week.

Watching the Enemy.

Enemies they openly proclaimed themselves to be; and I was in a position to know that *our* people were *not* making any hostile moves, nor arming themselves. My existence there was by no means monotonous; every day news and new developments, which needed to be reported. More than once reports were written between midnight and four o'clock that a messenger might be sent off in the early morning. My brief visits at the Mission Compound, too, were largely occupied in helping prepare dispatches to the representatives of our government at Canton, Shanghai and Peking, who promised to do all in their power in the interest of peace and justice.

Growth of Lawlessness.

It is too long a story for recital; suffice it to say that threats grew fiercer and actions bolder. They called themselves by the title of the "Seize-men-cult" 掠人教 and proved their right thereto. One day it was a man who had jocosely remarked that he did not know which to join, the Kho-khoi leader who charged two dollars iniation fee, or Gô-meng, where it was only two packages of sweetmeats. The next day he was dragged to the R. C. chapel at Kho-khoi, and is said to have paid the $2.00. Again on a Sunday morning a posse set forth and returned at night with a man whom they had taken from his shop in a market place some five miles away, on a charge of debt preferred by one of their adherents. He was at first confined in the chapel; later I recall seeing a crowd before their hut occupied by men who watch the fields, and was told this man was there, had been hung up by his pigtail during the day.

Gamblers raised a loud and bitter cry against them, said they always took all winnings, but refused to pay if they lost, and no one dared to insist on payment. Money lenders and shop keepers complained they could not collect accounts; the people were in consternation as to whereunto this would grow. In many other places trouble was springing up between Catholic congregations and Protestant, both English Presbyterian and American Baptist.

An Anti-Protestant Campaign.

Careful observation of these cases led us to the conclusion that they had a definite policy to plant themselves wherever there was a Protestant congregation, at all prospering, and watch for an opportunity to quarrel with them. We therefore began to confidently expect trouble wherever our cause was gaining ground.

Movement against Ts'ao-bue-na.

On the 10th day of the 3rd moon (April 11th) four men were baptized by us at Kho-khoi, two of whom were from the neighboring village called Ts'ao-bue-na 草美林, where a number of our best members live and where a prayer meeting is held weekly. Two Sundays later, the 24th of the moon (April 25th), four more were baptized, *all* from that same village; on that day a priest and Gô-meng were both at Kho-khoi. My belief amounted to a conviction that we should speedily have trouble at that village, and it proved all too well founded. Barely had the sun arisen on Monday and the gong been beaten and the gun fired at the Catholic chapel, their custom both at morning and evening, when one of their adherents was over picking a quarrel with the brother of one of the young men baptized the day previous. He was turning water upon a field, and this was made a subject of contention; both villages use the same stream for irrigation; water privileges seem to have been a fruitful source of strife even from the days of Isaac till the present. I recall hearing that in the Western States irrigation suits form quite a specialty in law practice. In this case several passers by tried to quiet the Kho-khoi man, but notwithstanding all the water was turned off for him, he would not be appeased, and vowing vengeance ran back to his village, where he cried, "To-arms, To-arms. All Ts'ao-bue-na is in arms against us." The priest advised them to be careful of their ground, but three of their leading men went over and threatened to come in force and attack Ts'ao-bue-na, especially the pottery owned by 亞勝 A-oi, father of the lad with whom the quarrel was raised, and a house occupied by our deacon, which are outside the village wall; they proposed to destroy these properties altogether.

Union for Defence.

This word spread like wild fire, and speedily the whole village, regardless of creed, Pagan or Christian, got out every spear, pike, gun and gingal to resist the Romanists; neighboring villages offered help, one place sent 20 men with promise of more. At this stage one of the village elders, a man past three-score and ten of wide experience in settling Chinese dissensions, set out for Kho-khoi, where he interviewed the priest, who said to him: "But your people have taken up arms."

"Yes, and what for? A small village like ourselves to attack a large one like this? No, because threatened with attack, they must be prepared for defence." "Well," he replied, "It is a small matter, let it pass."

Further Threats against A-oi and Family.

This same elder was summoned by the Catholic head-man to Kho-khoi the following day to confer regarding the need of a dam to increase the water supply for the fields, a work in which both villages always unite. It was arranged for the following day, the 27th of the moon. The last word said to him was: "*A-oi and his family we shall beat to powder.*" Great was the excitement that evening among the non-Catholics; every phase of the situation was discussed and every available means for meeting it. They said: "Shall we go out and face them or stay at home?" "What is the use of constantly yielding? The more we yield the more they crowd upon us." "Now, with Ts'ao-bue-na, we are as many as they." "Teacher, what do you decide? What shall we do?" And a very awkward question it was to answer. If I discouraged them and their enemies should be emboldened, they would blame me. If I encouraged them, they went on and fighting ensued, both they and the Mandarins would blame me. My reply was, that if they saw any of their opponents going out armed, they certainly should not go; otherwise they must decide the question for themselves; if they went I should go too, having never seen their irrigation works; it would no doubt be entertaining. They should guard three points: they should keep together, not let their forces be separated and "beaten in detail;" they should by all means avoid a fight that would bring on a village war; and see to it that no man was taken prisoner, his chance of life would be slim.

The Advance.

They arranged to meet for worship at the chapel in the morning and set out quietly through the fields. The people of Ts'ao-bue-na took a different route, making a rendezvous at the deacon's carpenter shop in the neighboring town. Thither the native pastor from Kho-khoi and myself started out at an early hour, taking books and leaflets as we usually do going to the market. On the way we met a well-dressed young man, who showed no little embarassment at seeing a foreigner; his face changed color, and he wiped his mouth clumsily with his ample sleeve. The foreigner showed equal surprise at the man's retinue, one of whom had over his shoulder *a musket as a carrying pole;* behind him came a man with two heavy boxes, *then a man carrying a musket.* My companion told me this was a native Catholic priest, one who figured in the affair of last year prominently. We watched him arrive at Kho-khoi, where a large crowd of people outside the wall awaited his arrival.

Uneasy questionings began to arise in my mind. What does this mean? Why did they warn A-oi? Surely not for his own

good. Do they not hope he will stay at home? When his sons and neighbors have all gone out to the stream will not an armed force of them come down and carry out the threats to beat and to destroy? This was quite possible, and my suspicions were strengthened by meeting, as I turned back to Ts'ao-bue-na, a surprisingly large proportion of old men and boys with hoes coming from Kho-khoi; men of fighting age were conspicuous by their absence. With such a contingency it seemed best to let the native preacher go on and watch the proceedings afield; if I could not check an attempted attack upon the village I could at least bear witness to it.

The Retreat.

It was a rather lonely vigil at Ts'ao-bue-na with A-oi, but a very quiet one. At noon we heard guns fired at Kho-khoi, but no expedition was made from there. We heard, however, some days later of their saying: "*We intended to fight Ts'ao-bue-na on the 27th of the moon, but were hindered.*" As it was the men came back from the irrigation work to find all safe at home, and their report was, "No trouble. They threaten to beat A-oi and his family yet, but they did nothing."

For the first time since they set out last year under the leadership of A-ming, they had met a complete repulse; their boasts and threats proved empty, and they retired without striking a blow. We rejoice to say that since that day they have not attempted any act of violence against their Protestant neighbors.

Official Action.

Meanwhile at Peking our Minister, Hon. Charles Denby, had been urging the principle that it is the duty of the Chinese government to protect its Christian subjects against the members of sects calling themselves Christian, as well as against other unjust oppression; this to so good effect that the Tsung-li Yamên soon directed the Mandarins in this region to act. The Chao-yang Magistrate summoned Gô-meng and demanded an explanation of the Kho-khoi disturbances. He replied: "That place is no longer under my control; the school teacher there is a dangerous fellow." "Then write to your priest to have him removed," is the reported reply.

The Magistrate invited Mr. McKibben and myself to "see his face" and discuss mission difficulties. He professed to think much had been made of little and wished to hear what we had to say; discovering how much material we had, he contented himself with a few items and asked abruptly, "What do you want?" The reply was in effect, "Peace; protection for law-abiding Christians." He said: "I will promise four things. First, I will have the case of

the stolen geese settled. Second, I will tell those people that the case of the man's life was settled last year at Peking. If they complain, I will tell them they had A-ming's life given to them ; he was a condemned man with a reward on his head, but we released him. Third, I will notify their Consul of this and request him to keep in check the adherents of citizens of his country. Fourth, I will send soldiers to Kho-khoi."

Most wisely were these promises fulfilled. The soldiers were held at the district city, there being no disturbance at Kho-khoi. A military captain was sent in to adjust local disputes. The stolen geese demanded his attention first, as this had been declared a test case. They had said : "If we are not compelled to repay these we will take their buffaloes and anything we wish." This was settled and the school teacher removed.

The Sugar Cane Leaves Again.

The poor fellow who was promised safety if he would stop attending Protestant worship, had weakly assented, and was held to his word. A native catechist, sent by the priest to adjust matters, made out a written form of agreement, so far as we can learn to the following effect : "I, Li Ma-chia, of the village Kho-khoi, do promise that I will pay my proportion toward building the Catholic chapel here, and I will not hereafter attend the Jesus-Doctrine Chapel ; if any one sees me going there, my property shall be turned over to the Catholic chapel. (Signed)."

The catechist wished also to add, "*I promise not to talk or buy and sell with the Jesus-Doctrine people*" (cf. Rev. xiii ; 17), but here the captain sent from the Yamên, interrupted, "Not good ; keep him away from worship on Sunday if you wish, but not to let him talk or buy and sell with them is too much." Since that time Ma-chia has not appeared at our chapel. For a time previous to this written compact he came occasionally to evening worship ; once he said to me : "Teacher, I only dare come like Nicodemus."

Native Catholic Opinion.

Not all Chinese Catholics approved the course Church affairs were taking. There was one incident, thoroughly Chinese, that has a touch of pathos ; it occurred during the illness of the French priest who had charge of Kho-khoi last year, fell ill and died this summer (1897). A native sister, an elderly woman, was in Kho-khoi when the stolen geese were eaten ; she refused to taste the meat and upbraided the men for their theft. A few months later she visited the place again and said : "I told you not to eat those geese. Before that the Spiritual Father was getting better, but since you

stole, killed and ate the geese he has been growing worse." Whereat they reviled her as an enemy of their cause. But we heard more than once of men who had long been Roman Catholics speaking of the aggregation of alleged disciples at Kho-khoi as having no idea of religion, being a lot of "thieves." They also disapproved of the widespread movement that was involving so many in disputes and brawls. They could see evidently that such a mob rushing in to seize power was demoralizing to their Church, ruining their reputation and thus to profess to worship the God of Heaven, in order to gain worldly influence whereby they might the more easily break His laws as well as those of their country, meant moral ruin for the men themselves. It is rumored that higher ecclesiastical authorities are taking the Church of this region in hand for so much high-handed action. If so it is opportune ; and it will be a favorable moment to inculcate some of those lofty sentiments of tolerance and human brotherhood set forth at the Chicago Parliament in 1893 and promised for Paris in 1900. We find much food for reflection in the events of the past months ; many thoughts are suggested by this Klondyke-like rush of men, reared in idolatry, to accept a new religion that promises to give them "influence," by their abuse of power and by their consequent moral retrogression—what might have resulted, what may yet result religiously and politically ? But the object of this paper is to record events, of which but few remain to be added.

Results of the Official Settlement at Kho-khoi.

For ourselves it is hardly necessary to say that it was an unspeakable relief from anxiety, a new proof that our God hears His people when they cry unto Him and of how marvellously He can make the wrath of man to praise Him and the remainder of wrath restrain.

Our Church at Kho-khoi had prospered all through their year of troubles, as evidenced by larger attendance, deepened spiritual life, more liberal giving and the forming of a new congregation some eight miles distant. The settlement of these troubles has marked no special advance for them, but its effect on the whole region has been salutary. It was a factor in breaking up the power of the usurper Gô-me'ng, and led the people to see that their government was not yet superseded. The Magistrate, among other things, liberated the man referred to, who had been unjustly imprisoned, and also decided against the man who built the house illegally ; ordered him to tear the house down and, after he had been bambooed, released him. The influence has been felt beyond the limits of this district and has combined with other events to produce a much more peaceful condition of the prefecture. The direct influence of our Kho-khoi people was shown in the case of an incipient village war that threatened

to spread over a large territory. The combatants came repeatedly and urged our adherents to join them, saying: "The Romanists say they will go out if you do." But the head-man of the village, Li A-iah (who was thrown into prison last year), said: "If you bring 二扛 two loads of silver and lay them down at my feet I will not join you; your cause is not right."

This helped check the movement, and the Mandarin shortly after quelled the uprising.

The Chinese government surely did well for itself when it *listened* to the arguments of the United States Minister in favor of securing religious liberty for its subjects, *considered* the evidence furnished by the missionaries he represented *and settled the Kho-khoi case.*

House-boat,
Nov. 17th, 1897.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

The Society for the Diffusion of Christian and General Knowledge among the Chinese.

THE tenth Annual Report of this Society, admirably prepared by Mr. Kranz, is now out, showing that the work of the Society is growing rapidly in the amount of its publications and its general influence. Lately our sales have been doubling every year.

In 1895 the sum realized was a little over	...	$2000
„ 1896 „ sale was		$5800
„ 1897 „ „ „		$12,100

We published last year the enormous number, considering our small income, of 199,200 copies, amounting to 24 million pages.

Nor does this show our circulation, for several of our publications have been reprinted (pirated) by the Chinese in Peking, in the anti-foreign province of Hunan and elsewhere, and we have no means of knowing the amount of that circulation. But it is certain that they would not be reprinted if the Chinese did not feel sure that they would sell.

Last year being that of the great triennial examination, when about 150,000 candidates for the Chinese second literary degree (somewhat like the Western M.A.) met at the provincial capitals of the empire our Society sent 121,950 copies of pamphlets, amounting in all to over 2,600,000 pages for distribution gratis through the co-operation of our fellow-missionaries in 11 provinces. The application from the far away Yunnan province came too late for that examination. We sent for distribution as follows :—

Szechuen capital	... ...	2000 copies
Shensi	,, ...	8000 ,,
Shansi	,, ...	13,250 ,,
Peking	,, ...	4000 ,,
Manchuria	,, ...	15,000 ,,
Shantung	,, ...	9000 ,,
Honan	,, ...	6000 ,,
Kiangnan	,, ...	25,000 ,,
Hupeh	,, ...	20,000 ,,
Chehkiang	,, ...	5000 ,,
Fukien	,, ...	14,700 ,,

As the income of this Society from donations and subscriptions hitherto has been very small we have raised a large portion of our funds from the sale of useful books.

But even this was far from being adequate to meet our needs. We felt that the opposition of China to Christianity would not cease till we could reach half a million (or the million) students who attend the 200 centres of examinations and convince them of the importance and value of Christianity as their very best friend. To accomplish this we require about £20 per centre or £4000 per annum. As Secretary of the Society I was asked to go home and raise funds. I drew up a scheme asking that all the missionary societies should set apart one of their best literary men, and in addition give £100 per annum for publication and distribution of the best literature. To this plan three British Missions—the Baptist Mission, the London Mission and the Wesleyan Mission—have agreed, and three American Missions have also practically agreed, viz., the Methodist Episcopal (South), the Baptist Missionary Union and the Christian Mission. Others in Great Britain and America are considering it.

Those who wish to co-operate in this important work of removing prejudice from the minds of the literati of China and making known to them the great principles of Christianity in its individual, national and universal effects by establishing book depôts or by any other means we shall be glad to hear from.

TIMOTHY RICHARD,
Shanghai.

Notes and Items.

Change of Address.

The Editor of this Department having removed from Nanking, may be addressed in the future at Nan Yang College, Shanghai.

How to study the Bible.

We have never seen the proper method of studying the Bible more clearly and devoutly set forth than in a recent editorial in the *N. Y. Independent*. We have taken the liberty of reprinting this editorial for the reason that there is often a misconception of the purpose of teaching the Bible in mission schools. It needs constantly to be remembered that no amount of Biblical knowledge can make a pupil a Christian any more than any other kind of knowledge. Christianity is of the heart, and flourishes alike in the lives of the illiterate and learned. Knowledge is of the mind, and can be found alike in the good and bad. The editorial is as follows:—

An American visitor to Bagdad was taken by his Hebrew guide to visit the principal Jewish schools and synagogues in that ancient city of the Captivity where a third of the population is now of the Hebrew race. He was shown to the room where convened the highest court of the community. On the floor of a dais sat, in Oriental fashion, five old men expounding the law to any who had questions of duty to propound. The guide called attention to the white-bearded man in the centre and said: "That is the most learned scholar of the Talmud in the world." The venerable rabbi looked as if he were the depositary of all the traditions and decisions embodied by his predecessors of centuries ago in the Babylonian Talmud. "But," said the visitor, "we think we have some very learned rabbis in Europe and America." "So you have," replied the guide; "but they study the Talmud as a science, while we study it as a religion." The distinction was not wholly correct, for the study of the Talmud as a religion has not ceased in New York or Wilna; but it embodied a thought worth considering by Christian as well as Jew.

The Bible may be studied in two ways, either as a science or as a religion; and both ways are good. We may study the Bible to learn its history, its geography, its archeology, its writers, its dates and its composition; and this is good. We may study it to learn from it our duty to God and to man, and to gain inspiration in performing that duty; that is better.

The study of the Bible in the theological seminary is sometimes said not to be conducive to a religious life. When this is so it is because the Bible is there studied, and must be studied, chiefly as a science. It is read in Greek and Hebrew, with grammar and lexicon. There is no more piety cultivated by the investigation of the Alexandrian Greek idioms

used in Matthew's Gospel or the Epistle to the Hebrews, than in the study of the Ionic dialect of Homer. Sacred geography or sacred history is no more edifying than is Pagan. Some seem to imagine that the history of Palestine is sacred, that of Egypt and Syria and Babylon is semi-sacred, while that of Greece and Rome is all profane, except Mars Hill and the Three Taverns. But so far as the religious life is concerned one is just as good as the other. In Germany they call that man a theologian who devotes himself to the literary analysis of the Pentateuch; but he is doing nothing else than was done by Wolf on the Iliad. He may be a very pious man; but he may equally be a very irreligious man. He is devoted to science, not religion.

So it is in the Sunday-school. The main part of the study of the Bible there must be, in a primary way, scientific, not religious. One of the most distinguished Hebrews in the city of New York learned to read in a Baptist Sunday-school in Georgia. Learning to read from the Bible in a Sunday-school is precisely the same as learning to read from the First Reader. One may study the route of Paul's various journeys, and may know as well as Professor Ramsay every locality where he preached the Gospel, and be no better Christian for it.

The danger in the study of the Bible, whether in seminary, Sunday-school or at home, is that it will be studied wholly as a science and not as a religion. We talk of the relations of science to religion; we need to remember that half, often much more than half, of what we call our religion—its history, its geography, its theology even—is science. The teacher fails who instructs in these things only, no matter how well, and fails to reach down below the intellect into the heart. The committing to memory of all Biblical facts gives no religion. Religion has to do with the purpose of love to God and love to man. That child has religion who has been taught not only that God is omniscient and that God sees him and that God has given the Bible and given His Son, but who also has learned to live as in the presence of God, to pray to Him, and to be grateful to the Savior who has died for him, and to obey His will. The teacher's duty is not done when he has made his scholars learn the lesson, but only when he has persuaded their hearts to accept the Christian life. We want scholars intelligent in the Bible, instructed in knowledge about it; but we want first and chiefly the conversion of our children to the love and service of God. The teacher who fails of bringing his scholars into the life and work of the Church fails utterly.

Pilcher's Physical Geography.

The fragrance of a beautiful life taken away in the midst of the mature strength of a noble manhood is recalled to us as the new edition of the "Physical Geography" of the late Rev. L. W. Pilcher, D.D., first President of Peking University, is open before us. Never was a spirit more sweet or a purpose more devoted than that of our late friend. His

was a calm judgment free from all bitterness and jealousy. He is often spoken of still in the councils of educational circles, and his loss is deeply felt, even after the passing of several years. When the first edition of this Geography appeared the book was noticed favorably in these columns. It has been used in many parts of China, and has given such satisfaction as has justified the first good words spoken of it. The second edition is practically unchanged, and is therefore fully to be recommended. The book serves as a general science primer and gives a small basis for more special study of each science. The colored charts are on foreign paper, and were made in Japan, but the printing and wood-cuts were done in the printing office of the University.

Pilcher's Astronomy.

Dr. Pilcher left in manuscript a translation of Steele's New Astronomy, which has now been published under the editorship of Rev. H. H. Lowry, D.D., from the press of the University in a size uniform with the Physical Geography. Its Chinese name is *Tien Wên Lioh Kiai* (天文略解). It is written in a plain though dignified style, which would be readily understood by average junior pupils. It is meant to be descriptive, and hence very few mathematical problems are introduced. The colored plates which give the student a good idea of spectral analysis and of the position of the stars in the various seasons, are very clear. The wood-cuts which represent diagrams, and thus have few lines, are well-done, but some of those which represent bodies are indistinct. Review questions are introduced at the end of the chapters, and add greatly to the value of the work as a text-book in the school-room. Its treatment of astronomy is elementary, and thus suits it to the use of Academies, Preparatory Schools and Girls' Schools, while it is not brought into competition with such advanced works as those of Prof. Hayes or Prof. Russell. We heartily commend it to the use of our schools in China.

Report of the Diffusion Society.

A copy of the tenth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese has been kindly sent us by one of the Secretaries, Rev. P. Kranz. It shows that a very large and increasing work is done by this vigorous Society. The sale of its books and magazines have grown from $817.97 in 1893 to $12,146.91 during 1897. It has printed within a year 199,200 volumes with a total number of pages amounting to 12,147,900. Of the one work of Dr. Allen—History of the China and Japan War—about 15,000 copies have been printed. Large numbers of books were distributed at the various centres where the provincial triennial examinations were

held, and it is very encouraging to notice that the reception of these books this year on the part of the students was very different from what it has ever been before. Many letters of appreciation of the books published by the Society and of its work have been received from various quarters, including one from K'ung Ling-wei, of the family of Confucius. In our opinion the value of the work of this Society cannot be judged by the output of its presses, great even as this is, but rather by its general influence on China in stimulating the thoughts of leading minds. The *Wan Kwoh Kung Pao* has been the inspiration of all the magazines which are now springing up in large numbers throughout China, and the political works prepared and published by the Society have encouraged the formation of many societies for the translation of important books. In the leavening of the thought of China and in preparing it for the reception of the Gospel, the work of this Society has a very large place.

Wuchang High School.

The Wesleyan Methodist High School in Wuchang has been for many years carried on in native buildings. This year two blocks of foreign buildings have been erected, which it is hoped will allow the number of pupils next year to be increased to thirty boarders besides nine or ten day boys.

The new buildings consist of two blocks, which with some existing buildings form three sides of a quadrangle which can be used as a play ground, the fourth side being a large lotus pond. The buildings are one-storied, and are surrounded by a six-foot verandah on the south and east. They include a Chinese guest room at the south end entered from a small court, which is also the entrance to the school, a hall capable of seating fifty or more students, two class rooms and two large dormitories, which are entered either from the verandah or from one of the three teachers' rooms, which form part of the new buildings. There are also a sick-room and some smaller rooms.

The kitchens and dining hall are not new, some of the existing buildings being all that is needed for the purpose.

The school which was founded by the Rev. W. T. A. Barber, M.A., was carried on for some time by Rev. T. E. North, B.A., after Mr. Barber was compelled to return home. Mr. North is now in charge of the Wesleyan Church in Wuchang, and the head-master of the school is the Rev. E. F. Gedye, M.A.

The pupils all pay for their education, except a few who are admitted on scholarship won in competitive examinations. The subjects taught are Chinese, English, Mathematics and Elementary Science, Geography and European History, besides of course the Scriptures.

Correspondence.

DR. SHEFFIELD'S CHINESE TYPE WRITER.

To the Editor of
"THE CHINESE RECORDER."

Canton, Nov. 24th, 1897.

DEAR SIR: The Canton Missionary Conference at its last meeting on Nov. 24th unanimously agreed to the following resolution with regard to Dr. Sheffield's Chinese Type Writer. May I on behalf of the Conference request you to kindly find space in your next issue to record this resolution?

"This Conference (Canton) heard with great pleasure and interest that Dr. Sheffield has invented a Chinese Type Writer capable of writing (4000) four thousand characters. The Conference desires to present its hearty congratulations to the inventor, and earnestly hopes that means may be taken to have machines made after the same pattern, believing that it will fill a long felt want."

Signed on behalf of the Conference.

WM. BRIDIE,
Hon. Sec.

THE TERM QUESTION.

Shanghai, Dec. 13th. 1897.

DEAR SIR: We cannot be too thankful that there is a drawing together of the brethren and sisters on the Term Question.

Some years ago there was much controversy about this question, the great object being to find a perfect term for God. I suppose most of us have now come to the conclusion that there is no perfect term, but we think there is a term that will do very well.

In the December RECORDER "F" writes: "The fact that a majority of missionaries use any term does not decide the question of its propriety, since truth can never be settled by majorities." I think this statement requires qualification, and I do not think the younger missionaries, who are joining us now, will be far wrong if they follow the majority (about four to one I believe) on this question.

I might sign myself "E.," but as that comes before "F.," it might be misunderstood. I therefore sign in full.

ARTHUR ELWIN.

Our Book Table.

Yet Speaking. A Collection of Addresses by A. J. Gordon, D.D. Fleming H. Revell Co. 1897. Pp. 155.

We have here eight sermons and addresses of the late lamented pastor of the Clarendon St. Church, Boston, with a short introduction by his wife. The themes are such as 'Helps to Sanctification,' 'The Two Heredities,' 'Triumph Through Trial,' and the like, with a final talk on 'Personal Preaching.' These addresses have that subtle quality of fervor, strict adherence to the text of the Word of God and deep spirituality which characterized all of Dr. Gordon's later work. He was in every sense a rare man, and represented a type always far too few in the Church.

Ways to win Thoughts and Suggestions with regard to Personal Work for Christ. By Dyson Hague. Revell Co. 1897. Pp. 123.

The little work was originally published in Canada, under the title

of 'St. Andrew's Work,' and was the outcome of a desire to furnish a manual upon a subject on which literature is somewhat rare. At the request of Mr. Eugene Stock, of the Church Missionary Society, it was brought out in England last year, and gained a wide circulation. There are six chapters on Personal Experience: First, The Longing for Souls, Effort and Action, Methods, Ways and Means, and The Worker's Needs and Encouragements. The price of this book, like that of the last, is half a dollar (gold).

Peace, Perfect Peace. A Portion for the Sorrowing. By the Rev. F. B. Meyer. Revell Co. 1897. Pp. 82.

Mr. Meyer's little leaflets have had an enormous circulation all over the world, proving their adaptation to 'all sorts and conditions of men.' This is a collection of four of them, the first of which gives its title to the booklet. The others are 'How to bear Sorrow,' 'The Blessed Dead,' and 'Comforted to Comfort.' As long as the world is full of sorrow those who have learned the lessons, which it is the object of these pages to teach, ought to pass on what they have gained to others. Perhaps there are few ways of doing this more satisfactory than keeping in hand a supply of such leaflets to enclose in letters of sympathy, for which they have a perpetual mission. This inexpensive little book may be readily sent by mail, as it only weighs three ounces, and ought to be circulated by the hundred thousand.

Christ Reflected in Creation. By D. C. McMillan. Revell Co. 1897. Pp. 77.

Of the author of this little book we know nothing. It is intended to impress by various meditations the truth that Christ is the Foundation Stone and the Center of the World's Imperishable Civilization. The price of each of the last two is $0.25.

Seven Years in Sierra Leone. The Story of the Work of William A. B. Johnson, missionary of the Church Missionary Society from 1816 to 1823 in Regent's Town, Sierra Leone, Africa. By Rev. Arthur T. Pierson, D.D. New York, Chicago, Toronto: Fleming H. Revell Co. 1897. Pp. 252.

This is a rearrangement of material to be found in a biography of Mr. Johnson tardily published in 1852 almost thirty years after his death, and long since out of print. Dr. Pierson is an expert in all that relates to missionary biography, and it seemed to him, as it will seem likewise to every sympathetic reader, that the story of Mr. Johnson's remarkable work under extraordinarily discouraging circumstances, was too valuable to be lost sight of. The colony of Sierra Leone was originally projected by Granville Sharp and other philanthropists to provide a suitable home for destitute negroes from different parts of the world. Four hundred and seventy blacks were removed thither from London itself, about twelve hundred from Nova Scotia, and there were constant additions from the slaves taken from captured slave ships. The place was now and again raided by pirates, and was pervaded by the African fevers which have destroyed the lives of such multitudes of Europeans.

Mr. Johnson was an uneducated Moravian mechanic who had first been led to England, then converted, and at last led to give himself to the foreign work among the despised outcasts in Africa. He was a man of deep piety, taught of the Lord and not of men. When the field was divided up, he was assigned to a spot then rejoicing in the highly appropriate name of Hogbrook, after changed to Re-

gent's Town. The transformation wrought in this wretched place in the seven brief years of his labors there almost exceeds belief, but the documents quoted in the appendix show that no doubt of the main facts could be entertained. Mr. Johnson lived to see more than 400 communicants gathered into his station, and had almost 1000 children in his schools. The lives of the Church members were the most convincing evidence of the thoroughness of their conversion, and their contributions for self-help, for home and foreign missions, were phenomenally large, considering their deep poverty. Enough is told of the later history of the colony to give it a fresh interest in the mind of any one interested in the rescue of the world from darkness to light. Dr. Pierson has done all lovers of such work a good service by this volume.

The Gist of Japan. The Islands, their People and Missions. By the Rev. R. B. Peery, A.M., Ph.D. With illustrations. Revell Company. 1897. Pp. 317.

This volume consists of sixteen chapters written by a Lutheran missionary in Japan. The first two chapters give a general account of the Japanese Empire and a brief sketch of its history. Then follow four more on Japanese Characteristics, Manners and Customs, Japanese Civilization and Japanese Morality. Three chapters are devoted to a brief epitome of the first introduction of Christianity and of the history of the Romish and Greek Missions, followed by a notice of the introduction of Protestant Denominations. The remaining six chapters discuss Qualifications for Mission Work in Japan; Private Life of the Missionary; Methods of Work; Hindrances; Special Problems; and the Outlook.

Mr. Peery tells us that the Lutheran Mission was begun only four years ago, and the implication is that his own residence in the Japanese Empire has been limited to that time. He writes with confidence which interests while it often fails to convince, especially in view of the fact that his own home has been in a small and somewhat obscure city called Saga.

Mr. Peery's title is infelicitous. It suggests that he is about to epitomize everything of any consequence about the entire Empire and present to us the results. This was far enough from his thought, and in fact it is not quite clear just what his thought was. Japan is not a land in regard to which it is easy for any one to say anything new, and Mr. Peery has wisely not tried.

His criticisms of mission methods, as for example the educational enterprises in which he has no experience, are worthy of examination and possible refutation. In one place he informs us that one-third of the missionaries in Japan would find it difficult to make an impromptu speech in that language. Still later (page 284) he affirms that "my readers may be surprised to learn that of the missionaries laboring in Japan one-third cannot speak the language intelligibly to the natives." Upon this point we should be glad of a word from Dr. M. L. Gordon, the accomplished author of 'An American Missionary in Japan.'

Mr. Peery makes another statement which ought to be inquired into. Speaking—page 293—about self-support in Japanese Churches, a matter in which they are popularly supposed to take the lead, he says that there is not only very much less than there ought to be of real self-support, but a great deal less than there is supposed to be. "In this regard the statistics usually given are very deceptive. Many of those Churches put down as self-supporting are either so

largely through the private contributions of the missionaries of the station, or are Churches in connection with mission schools, where the expense is small, because one of the professors who draws a salary from the Board, acts as pastor. I have heard of one Church marked 'self-supporting' that was composed of only one man and his family. The man was the evangelist, who, having some private means, supported himself. While the annual statistics show fairly good contributions 'by the native Churches,' it should be borne in mind that the contributions of a large body of missionaries, who are liberal givers, are included. At most stations they give more than the whole native Church combined."

This misrepresentation by statistics is a great evil, from which missions in China are by no means free. In our opinion to enter under the head 'Contributions from Natives' monies received from missionaries, is 'to pervert the ultimate and decisive sign of thought' and to vitiate the value of statistics altogether.

Mr. Peery writes in an interesting way, albeit his use of words is often provincial, as when he mentions that 'the greetings between friends are often right funny,' and in another place he declares that there is about 'the same faith placed in Buddhism by its adherents as is placed in Christianity by its.' There are eight illustrations of the conventional Japanese views, including the Mountain that we have seen somewhere before!

The book as a whole adds nothing to our knowledge of Japan, but it is not the less useful for that reason, as the rearrangement of what we already know is often quite as useful a task as miscellaneous additions. The American price is $1.25.

On the Indian Trail; Stories of Missionary Work among the Cree and Salteaux Indians. By Egerton R Young, author of 'Three Boys in the Wild North Land.' 'By Canoe and Dog-Train,' etc. N. Y.: Fleming H. Revell Co. 1897. Pp. 214.

This work by the well known Canadian missionary, is a collection of some excellent stories of his long experience among the almost inaccessible natives of the extreme north of British America. There are sixteen chapters and eight illustrations, besides an admirable portrait of the genial author. The only possible criticism upon his books, is that they are so inferior to his spoken addresses, which are models of simplicity, depth and pathos. But for those who have never heard him, and who cannot hear him, Mr. Young's books are the next best thing. The price in the U. S. A. is $1.00

A Concise History of Missions. By Edwin Munsell Bliss, D.D., Editor of 'The Encyclopedia of Missions.' Revell Co. 1897. Pp. 318.

The author of this little handbook is well known for his service to the cause of missions in editing the Encyclopedia of the world's work in that line—a task the difficulty and the delicacy of which few appreciate. Before that work appeared the only volume covering the subject so far as known to us was 'Newcomb's History of Missions,' which was half a century behind the times. Though the publishers of that book contemplated revising it, they never did so, and we have no doubt they found the task too much for them. Dr. Bliss knows a great deal about missions, and he has the art indispensable to an encyclopedist of reducing proportionally. The book is divided into three Parts, of which the first is 'General History,' the second 'Development of the Field' and the third 'Organization and Methods of Mission Work.' The

first Part contains six chapters on Apostolic and Mediæval Missions, Roman Catholic Missions, Early Protestant Missions, British Missions, American Missions and European and other Missions. Eight chapters are devoted to the development of the Field, of which China gets 18 pages—certainly affording no waste spaces. The third Part discusses The Object and Motive of Missions, Organization of Mission Work, Agencies on the Field, Zenana and Medical Work, Literature and Bible Translation, Church Formation, Self-support and Social Development. For the uses to which it is designed the work is certain to be fitted. The American price is $0.75.

A. H. S.

莫包脚歌. *Don't bind the Feet. A Ballad.*

This is a Chinese tract against the nefarious practice of binding the feet, and as, in the main, a native production it is all the more valuable and important. In the form of a ballad, it comes by way of Hankow from Hunan, which has hitherto been a most anti-foreign province, is yet in some respects the most forward in adopting foreign customs. The proclamations issued by the Viceroy, along with other things, are most hopeful in reference to the future of that part of the country.

At the outset the tract contains an earnest exhortation by Dr. John on the subject, wherein the evils of the custom are shown on moral and Christian grounds, and a large amount of information is given in regard to it. This is by way of introduction to the ballad in question. It is well written in rythmical style, and plainly and pointedly describes the sin and suffering of the practice. The language used on the occasion is most pathetic, as it bears upon the poor girls who are subject to it. Their tears and agony on the one hand, and the beating and reviling on the part of their mothers on the other, in the course of the infliction, are detailed in painful terms, while the long period required to bring about the desired issue, anterior to a life-time of deformity, adds to the iniquity and cruelty of the whole. Every possible illustration and argument are employed from the standpoint of the writer to denounce the custom, individually, socially and nationally, alike in the endurance of the misery and the consequences following from it.

It is surprising that such a survey of the universal and long established habit should be made at the hands of a native scholar, but it is only characteristic of the change of sentiment that is taking place in many things in these days of general awakening. It is acknowledged that the view so strongly maintained and enforced has been at the instance of the publications of the Anti-foot-binding Committee in Shanghai, which has exerted a very great influence in high quarters and generally, and we regard this ballad from the form in which it is written, and the simplicity and aptness of the language, as a most valuable addition to the literature on the subject, calculated to give it currency and carry conviction to the minds and hearts of the natives far and wide. It would require a translation of the whole to convey a full idea of the varied and weighty sentiments brought forward, and we are glad to hear that is likely to be the case in the *North-China Daily News*. In fine, every class is appealed to, every relation of life is addressed, and every objection is met, all in a most temperate and earnest spirit, that the custom may be abandoned and a new order of things introduced into the country.

At the close we have a rescript from the viceroy as to the regulations forbidding foot-binding. An account is given of the vast population of China, some 400 millions, of whom half are women, and they are all accustomed, excepting the extremely poor, to adopt this practice. Then the disadvantages of it are shown in various attitudes and engagements, utterly unfitting them for the active duties of life, and so presenting a very great contrast to what once was or what should be in a well-ordered country. The government has issued warnings many a time on the subject and exposed the loss and danger connected with it in various ways at home and abroad. Altogether the habit is reprobated, and the authorities in a number of places mentioned are spoken of as having condemned the practice, and a brief appeal is made that every effort should be put forth to put a stop to it, and the Society assisted to save 200 millions of women and girls, as also 100 millions of men from the vice of opium-smoking.

W. M.

Editorial Comment.

A Happy New Year.

THIS is what we wish to all our readers; and we are sure that our wish will be realized just in that degree that they put into practice the one method of securing true and lasting happiness,—living for others rather than self. May we one and all strive more than ever before to imitate the example of Him, who came not to be ministered unto but to minister, and to give His life a ransom for many.

* * *

THE year that has just gone by has seen the usual changes in our missionary force. The death roll of the year shows some who have gone to their reward after years of service like a shock of corn fully ripe; others have been called away in their prime, when they were beginning to feel that their years of study and experiment were but preparation for greater usefulness in what they hoped would be the best years of their life; others have been called away just as they were beginning their work with all the ardor and hope of youth. While we may lament the apparent loss to the work and sorrow with those who have been deprived of the companionship of dear ones, we can say with joy, "Blessed are the dead that die in the Lord."

* * *

OUR hearts go out in sympathy toward those who have been obliged to give up their cherished work, because of failure in health; and also to those who with earnest desire to serve God have undertaken a work for which they were not prepared; and to which God had not called them as they fondly hoped. Our prayers go out for these; and also for those who have gone to the home lands for a season of rest (?) and refreshment, and we know their prayers will ascend on our behalf. Blessed be God for prayer, well would it be for all of us if we trusted more in our prayers and less in our plans.

While some have been called away, the work has still gone on, and reinforcements have been coming in increased numbers; nearly every steamer has brought its quota of missionaries, some in the flush of youth and expectation, with no other experience and preparation than earnest whole-hearted love to God and man and desire to serve their beloved Master; and the assurance that the same God who has saved them and blessed their labors in the home lands will be with them and make them a blessing to the Chinese. Others after a well earned furlough, in which their zeal has been fired by contact with new experiences and by absence from their daily routine, come back with eager longing to do still more for those whom they have learned to know and love.

* * *

The year has been one of progress in all lines of mission work. One point worthy of notice is the change in the attitude of officials towards missionaries. They are beginning to appreciate the value, though they may not understand the reason, of their disinterested services; and they are looking to them for help in their educational enterprises. There is an increased and increasing demand for Western literature, which is manifested in the existence of pirated editions of works on education and science. It is to be regretted that these "pirates" studiously avoid all references to Christianity, leaving out of their editions, whenever possible, all and everything distinctively Christian. This is to be expected, and adds emphasis to the fact that the natural man receiveth not the things of the Spirit.

It is encouraging to hear that officials are beginning to read and study the Bible. While it may be that the reverence which some have for the Bible is not far removed from superstition, it is nevertheless true that no man can long continue the earnest, careful and unprejudiced study of the Word of God without being convinced of the truth of the Gospel and convicted of his own sinfulness and need of salvation. If it be true, as reported, that one of the examiners gave as a theme, "the Flood," and recommended the Old Testament as the best authority on the subject, we have great cause for thankfulness.

* * *

While we have cause to be thankful for these evidences of approval and look upon them as encouraging signs, we have to record that our work still meets with the usual obstructions and opposition in many places. Is not this also a sign of advance? Our adversary is ever ready to contend with and fight against us; and while we welcome the co-operation of good and true men, we need to remember that the friend of the world is the enemy of God; and the activity of the adversary is also a sign of Christian progress.

* * *

The most noteworthy event in the political world has been the occupation of Kiao-chou by the Germans. The ostensible excuse was the murder of two German missionaries at Yen-chou; but it is evident that the seizure was in pursuance of a previously settled policy. The acquiescence of all the powers in the seizure is remarkable; and while we

hold that it was unjust and unnecessary, we still expect that God will overrule it all to His own glory.

* * *

WHAT of the future. Looking at what has been done, considering the advance of the past year, one might draw a picture bright with rosy hues of promise; but though we do consider the prospect as decidedly hopeful, there is an element of danger in the position against which we need to be warned. While officials are looking to missionaries for help and counsel, it is not because they are the apostles of the true religion, which is China's only hope; but because the officials wish to use them as their tools in carrying out their own schemes for the salvation and aggrandizement of the empire. They know the missionaries are honest, and they think they are the best suited to carry out official plans. It is needful that the missionary be on his guard, lest he be deceived by specious promises and entangle himself with Chinese officialdom.

* * *

IN their desire for Western learning there is a great danger that the people will content themselves with the husk of Christian civilization and ignore the vital principle which alone can secure permanency, or they may take advantage of the arts and sciences which have flourished and developed under Christian influence and use that which they owe to Christianity to attack its adherents. Only disaster can come to China if she is content with the mere outward signs of the inward progress and growth. Christian civilization, while it is potent to build up on a true foundation, is equal potent to destroy all shams and pretences; and there is no hope of improving China by introducing Western arts and sciences unless the hearts of the people are regenerated by the Holy Spirit.

* * *

"WOE to him that buildeth a town with blood and establisheth a city by iniquity." "They that take the sword shall perish with the sword." Such is the judgment of the Word of God upon all attempts to advance His kingdom by means of violence, and while we expect God to bring good out of the unjust aggression of the Germans, we cannot, we dare not, approve of it. God makes the wrath of men to praise Him, and so He will in this case; but it will be a sad thing not alone for China, but for all concerned if the powers undertake to partition the country. It will be the beginning of unending strife and bloodshed, which we pray God to avert. It would be the greatest thing that Britain ever did if she were to step in and say to the would be devourers, No! China shall not be divided; but she shall be reformed and saved. In such an effort to preserve the integrity of the Chinese Empire, Britain would have the support of Japan and the active acquiescence of the United States.

* * *

AT present it looks as though China would be divided unless some such action is taken and taken soon; and we can but feel that any division of China will bring disaster to missions. How can we appear as heralds of the

Gospel of righteousness and peace, while we are citizens of the countries which are robbing China and quarelling over the spoil. God rules, and so we know that whatever comes, it will only work toward the hastening of that glorious day when He shall come whose right it is to rule.

* * *

MANY readers who have been interested in the not infrequent references in these columns within the past year to the work of the late Dr. Nevius, will be glad to know that the emphatic and repeated call for a more precise knowledge of the history of that work, is likely to be met.

So much attention has been attracted to it, especially by the world-wide distribution of his pamphlet on Methods of Mission Work, that inquiries into the results have greatly multiplied. We have reason to expect within a few months a full presentation of the facts in the case from trustworthy sources, and it is greatly to be hoped that the effect of the further examination of the whole matter *de novo*, will be to show that there is here a fruitful germ which under proper conditions may be a blessing to many missions in many lands. At the same time it is necessary to assume as an axiom that there is not, and in the nature of things cannot be any one way of conducting the Lord's work in the world, and that while there undoubtedly is good in all, none are all good.

Missionary News.

Christian Endeavour Societies in Spain.

Mr. W. H. Gulick, of the American Board, writes from Spain:—

"The first Society was formed in our Boarding-school for Girls in San Sebastian. From this centre the growth has been continuous . . . . . There are to-day in Spain nineteen Societies, eight of them Juniors and eleven Young People's, with over 400 members, about equally divided between active and associate. . . . . Notice has just been received by us that the 'Badge Banner' for the greatest proportional increase during the last year in the number of Junior Societies, has been awarded by the United Society to Spain; it being now in Mexico. The companion trophy for the greatest proportional increase in Young People's Societies falls to Ireland. It is significant how these banners are being won by Roman Catholic countries."—*Missionary Herald.*

Last year the Endeavour Societies of the Disciples of Christ in the U. S. gave $3,358.63 gold for Foreign Missions. In reference to the above Dr. Francis E. Clark, President of the United Society, says: "I am much gratified to see the growing interest in foreign missions among the Endeavour Societies of the disciples of Christ. It is not unreasonable to expect contributions from every Endeavour Society during the missionary year."

We earnestly ask C. E. Secretaries to prepare statistics of their various Societies and to send them to the Corresponding Secretaries of the United Society for China as early as possible after January, 1898.

JAMES WARE,
Gen. Secretary.

From Thibet.

The following is, in abridged form, a letter just received by a friend from far-off Thibet, and contains much that will be of interest to our readers.

Tawhai, N. E. Thibetan Frontier,
16th Sept., 1897.

Our Lord has been very good to His little ones here; because the rebellion did not harm us, and by our medical knowledge we were made a blessing to many a wounded one who, without us, would have died.

We have three horses to do our itinerating work with; two of them were presented to us by the Governor of Shensi. But best of all we have many friends who are studying the doctrine. We have a "living Buddha;" his name is Cho-nia-lung lama, from Kum-bum.

There are two others from Gomba Soma. The title "lama" is here only given to re-incarnations. The common priests are called aka-brother. The above know a good deal of the doctrine. Pray for them and for many others to whom we have spoken or who have read our books from among the common priests and people.

Long had I yearned to be able to get to the south of the Kokonor to give the Gospel to some of the numerous Thibetan brigands there.

And therefore I welcomed with great joy an invitation to go and operate on an old man's eye, who was blind with cataract, and whose encampment was six days' journey from here and right in the district inhabited by the robbers, and where only heavily armed parties dared to go. As far as I know no European was ever there. We were very fortunate in having the man's son as a guide, as he is a robber among robbers.

No food can be bought on the way, so has to be taken in large quantities. We are in the saddle all day. At 4 p.m. we look for a place with good grass, near fresh water, where some days previously cows have grazed, so that the cow-dung, now dry, may serve as fuel. This found the yaks are unloaded, and a fire built. On the fifth day we arrived at the encampment. Although we constantly saw robber bands we were not assaulted.

The inhabitants of the tents were dirty—very. But seemed healthy and strong. Their needs are few. Each man has a matchlock, sword and basin of wood.

On the whole they were a jolly lot, full of laugh and joke, although destitute of musical instruments.

On the third day I was successful in the operation on the eye.

About one in every tent of ten or twelve can read.

In all we distributed over two hundred Gospels to priests and laymen. They were gladly received and read. I estimate that by the books alone two thousand persons have been reached who never as much as heard of the existence of any other religion than Buddhism.

PETER RYNHART.

Diary of Events in the Far East.

December, 1897.

4th.—Reported that the German Minister has formulated his demands on the Tsung-li Yamên under six heads:—

"(1) Tls. 200,000 indemnity for the two German missionaries killed at Yen-chou. (2) The rebuilding of the chapel destroyed in the riot. (3) The payment of Germany's expenses incurred in the occupation of Kiao-chou. (4) Li Ping-hêng, retiring Governor of Shantung, to be cashiered and dismissed from the public service. (5) The severest penalties upon the murderers of the German priests and upon the local authorities where the riot took place. (6) *a.* Germans to be given the sole right to open coal mines throughout Shantung pro-

vince. *b.* Special privileges to be granted Germans in the matter of railways in the said province, and *c.* Germany to be given the privilege of storing coal at Kiao-chou in perpetuity; *i.e.*, Kiao-chou to become a German naval coaling station."

6th.—Dinner given by Chinese ladies in Chang Su Ho's Garden, Shanghai, to fifty or so foreign ladies (Consuls' wives, missionary ladies and others), to enlist their sympathies and secure their co-operation in a school on modern plans for the education of Chinese young ladies.

Missionary Journal.

MARRIAGES.

At Union Chapel, Chefoo, on 7th Dec., by Rev. Ed. Tomalin, Rev. Calvin Wight, of the American Presbyterian Church, to Miss Ida Jean Emerick, of the China Inland Mission.

At Shanghai, 18th Dec., Miss Anna M. Ericsson, to Rev. Carl Axel Salquist, of American Bapt. Mis., Szchuen.

At Shanghai, 20th Dec., Miss Lilly, to David Rankine, M.D., of Church of Scotland Mission, Ichang.

At Shanghai, 22nd Dec., Miss Lena Van Valkenberg, to Rev. H. J. Openshaw, of American Baptist Mis., Sz-chuen.

At the Cathedral, Shanghai, on 25th of Dec., by the Rev. H. C. Hodges, M.A., the Rev. George L Pullan, of Hankow, to Emilie, only daughter of C. M. White, Harrogate, England.

At the Cathedral, Shanghai, on Christmas Day, by the Rev. H. C. Hodges, M.A., Ernest Francis Gedye, M.A., of Wuchang, to Sadie, eldest daughter of the Rev. John S. Simon, Bristol, England.

At the Cathedral, Shanghai, 28th Dec., by the Rev. H. C. Hodges, James Stark, to Miss Christabel Williams, both of China Inland Mission.

BIRTHS.

At Asbury Park, New Jersey, on 5th Nov., the wife of Rev. W. J. Drummond, Am. Presby. Mission, of a daughter.

At Ta-ku-shan, Liao-tung, on the 21st November, the wife of Rev. C. Bolvig, Danish Lutheran Mission, of a son.

At Hongkong, on 27th Nov., the wife of Rev. C. K. Hager, M.D., Amer. Board Mission, of a son.

At Hebron, Kiukiang, on 20th Dec., the wife of Rev. A. Gould, unconnected, of a son.

DEATHS.

At Kiukiang, on Nov. 20th, 1897, of diphtheria, Samuel Albert, the younger son of Mr. and Mrs. Alfred Copp. Age two years and nine months. "Thy will be done."

At Chou-p'ing, Shantung, on the 3rd December, Nora Dorothy, daughter of the Rev. Frank and Mrs. Harmon, English Baptist Mission.

At I-chou-fu, on 25th December, Dr. Anna K. Larson, Am. Presby. Mission, of typhoid fever.

ARRIVALS.

At Shanghai, 16th Dec., Misses E. M. Garretson, H. C. and K. C. Woodhull, M.D., all of American Board Mission, Foochow (returned); Miss E. M. Lyon, M.D., M. E. Mission, Foochow (returned); Miss M. J. French, M.D., for Friends' Mission, Nankin; and Misses Goddard (daughter of Rev. J. R. Goddard, Ningpo), A. M. Ericsson and Lena Van Valkenberg, for American Baptist Mission.

At Shanghai, 19th Dec., Miss Lilly, for Ch. of S. Mission, Ichang; Misses A. Bland (returned), V. A. Russell, E. Dunn, M. M. Suter, from England for China Inland Mission; A. H. Johannson, H. C. Permun, from Germany.

At Shanghai, 21st Dec., Miss G A. Stalhammar, from Sweden for C. I. Mission; also Rev. E. C. and Mrs. Smyth (returned), Rev. E. Greening, Rev. F. Madeley, all for Eng. Bapt. Mission.

At Shanghai, 26th Dec., R. B. Ewan, M.D., and wife, for Canadian Meth. Mis., Szchuen.

At Shanghai, 28th Dec., Rev. A. G. Shorrock, Eng. Bapt. Mis., Shansi, (returned); Messrs. J. R. Cunningham, W. N. Ruhl and C. F. Snyder, for C. and M. Alliance.

DEPARTURES.

From Shanghai, 27th Nov., Miss L. J. Kay, for America; Misses Jessie Hoskyn, J. Branscombe and D. Wallace, of C. I. Mission, for England.

From Shanghai, 1st Dec., Dr. W. R. Faries, wife and 3 children, American Pres. Mis., Shantung, for U. S. A.

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Methods of Self-support.

BY REV. C. H. FENN.

Written for the Annual Meeting of the Peking Presbyterian Mission.

IN the providence of God the subject of Self-support on the foreign mission field has, within the past four or five years, been brought as never before to the attention of the Boards at home and the missions abroad. This can hardly be said to be the result of the stress of circumstances, the financial stringency with its contingent if not resulting decrease in contributions from the home Churches, for the subject came into prominence before the panic of 1893. It is the result rather of that movement in the direction of more effective and economical administration on the field, which found its expression in that annual Conference of the Officers of the various Mission Boards of the United States and Canada, whose printed reports in circulation among the missionaries have provoked so large a discussion of the subject as is now everywhere in progress. Missions of many denominations all over the world, are appointing Standing Committees on Self-support, and one mission after another is formulating definite plans for securing the largest possible measure of self-support, believing that no matter is of greater importance to the establishing of the Christian Church throughout the world than that of filling the native Church as nearly as possible from the start, with the determination to do its utmost for self-support and self-propagation. To judge by the reports from one quarter and another, it is an open question as to whether the hard times, the Reports of this Board Conference, or Dr. Nevius' little book on Mission Methods, has had the largest influence in bringing about this result ; but, however the honors may be divided, the hand of God is more evident than any other, using these means to open the eyes of the Church to see

that at least a share of the slowness of the conquest of the world for Christ has been due to something of a departure from the apostolic method of mission work. Perhaps we shall see some day that one reason why the Lord has not allowed the mission treasuries to be full to the brim in the past was that He wanted His servants first to learn the legitimate use of the means at hand. It is possible that the pittances over which the Church has groaned might have accomplished much more for the glory of God in the salvation of the heathen, had they been supplemented by the sums which we are more and more coming to believe might have been contributed by the natives out of their poverty and unto their spiritual edification. At any rate, the day has passed when the intelligent missionary will argue that the native Christians are so poor that it is a shame to ask them to assist in the support of the Christian Church in their own land, for many a missionary has been utterly astounded at the substantial results of a little preaching and effort in this direction.

While my theme is, primarily, Methods of Self-support, yet, in view of the two facts that the Mission has not formally considered the subject before, and that the suggestion of methods should properly be accompanied by reasons for the adoption of those methods, I propose to ask your attention, first, to a few words on the desirability of moving in this direction, and second on the feasibility of plans in this direction. That we may have before our minds just how desirable a change in present policy is, let me briefly review some of the principal dangers connected with the system of foreign pay, which has been so largely prevalent in China. That it is necessary to depend very largely upon foreign funds, at the present time, there can be little question. The native Christians are poor, the Christian communities are usually small; at least the work of all the foreigners must be supported from the home lands. But the dangers are not connected with the foreign payment of the foreign worker; they are, one and all, connected with the foreign payment of the native worker and the foreign support of the native Church and its institutions.

In the first place, this system encourages in the Chinese Christians and others a mercenary spirit. It has been said by one of the leading native preachers in China, the Rev. Y. K. Yen, that the first motive of almost every Chinaman, in listening to Christian doctrine, is the hope of temporal gain. The best of them go on finally to something better, but thousands of Chinese have, undoubtedly, entered the Christian Church for the purpose of helping themselves financially. They have seen what a large number of the natives are employed by the missionaries in one capacity or another,—it is said a proportion of one in eight of all Church

members,—and the hope of employment has led them on to listen to the doctrine and accept it. There is more truth than we could wish in the rhyme:

> "What makes all doctrines plain and clear?
> A hundred Mexicans a year."

It was not long ago that a man applied to the Session of our First Church in Peking for baptism and admission to the Church. He was examined by the Session, and seemed to them to be prepared for the step. On the day on which he was to be baptized he questioned one of the church members as to how much money he was to receive for being baptized, and how much more when his children were baptized! It is no uncommon thing for a native Christian to be asked by an outsider how much the foreigners pay him to attend services and to unite with the Church; but that such a question should come from a man who had long attended Church and studied Christian doctrine, shows how strong a hold mercenary motives have on the minds of the Chinese. When we consider their training, and realize that all the religion they have previously had holds out to them chiefly the hope of temporal gain, leading them to think only of that, this danger is easy to understand, but it should be none the less an important consideration in all our efforts to save them in the fullest and highest sense. I doubt if there is a mission station anywhere in China in which there has not been one or more cases of men who seemed very earnest at first, but when they found that there was no hope of lucrative employment, went back to the idols they had professed to abhor. All the members of the mission know of our station at Cheng-chia-chwang, where, ten years ago, everything seemed at the height of prosperity. While the work of building at mission expense was going on, with plenty of present employment and hope of more, there seemed to be a prospect that the whole village would embrace Christianity; but at least one-half of the ten Church members went back to their idols, when the hope of pecuniary gains was gone, and the others have been so lukewarm, and so indifferent as to the setting of a Christian example, that it seems impossible to awaken the slightest interest among the other people of the place. Although in part undoubtedly due to the limited instruction received before the establishment of the Church, this sad state of affairs can also, in no small degree, be traced to the mercenary spirit induced by the free use of foreign funds among a naturally mercenary people.

The second danger is so involved with the first, that it has already been introduced, namely, the great difficulty of distinguishing between the true and false professors of Christianity. When we see

how many of those who have promised most, have proved utterly worthless, giving up their Christian name, and even becoming open enemies of the Church of Christ when they ceased to be employed in a lucrative capacity, we feel almost as if the natives ought never again to see a foreign dollar. While we feel absolutely assured of the sincerity and consecration of some of our workers, yet every now and then we are overwhelmed by the evidence of the insincerity of certain ones, and are led to distrust almost everyone. Some time ago I was both amused and pained by an illustration of the Chinese lack of shame in this matter of foreign support. An old woman who was serving us as nurse wished to borrow two or three strings of cash, and when asked if her wages were not sufficient she said that she must help one of her sons who had so many children that he could not make both ends meet. Knowing something of the indolence of this son, I remarked that a man who was so poor had no business to have so many children. She replied: "O don't say that! Their straitened circumstances are only for a time. As soon as the children are old enough, they will come to the Mission school, and then the Mission will support them!" That woman has been associated with foreigners for over twenty years, yet she seemed to think that the schools were here for the express purpose of providing support for the children of Church members who are too lazy to care for their own families. Even in cases where no mercenary spirit can be found in the helper, the fact that he receives foreign pay leads the natives generally either to envy, or to a contempt for him and for the Church to which he belongs, while foreign community people and "globe-trotters" find considerable foundation for their jeers about "rice Christians."

Is it not true also that this system of foreign pay for native work has a reflex injurious influence on the missionary? Instead of being a spiritual teacher and saver of men's souls, he becomes a mere paymaster. Of course, this is, to a certain extent, unavoidable; but is it not sadly and somewhat unnecessarily true that most of the native helpers come more frequently, more regularly, to the missionary for their salaries, than for spiritual instruction and help? The chasm that too often separates the Chinese from the foreigner is not altogether the difference of race, not altogether the difference in manner of life, but largely, as it seems to me, a natural irritation of the Chinese resulting from the constant necessity for coming to a foreigner for pay for Chinese work altogether managed and directed by the foreigner, with, sometimes at least, too little regard for the opinion of the Chinese. He feels that he is the servant of the foreigner, not of the Church or of Christ. The missionary, realizing this gulf of separation, becomes disheartened

by the apparent helplessness of all efforts to fill it up. He is thus hindered in his own work, while the native, feeling that he is dependent upon the foreigner for his position and living, is in danger of becoming servile, and, consequently, less of a man. He is not to consider himself, for a moment, as the equal of the foreigner; he is his servant, and the Chinese idea of a servant is lower than ours. He is, for the greatest part of the time, out of the foreigner's sight, and no one is likely to report him, if he is not as faithful and energetic as he might be. He feels independent of the native Church which he serves, and is apt, therefore, to be proud and autocratic in his dealings with those to whom he does not expect to have to render an account.

Again, this system is an injury to the station from which the helper is taken,—for he is not, as a rule, employed in his native place. If he is superior to the rest of the Church members there, he is, consequently, peculiarly fitted to be a leader in the work in that place and the neighboring country. He knows all the people intimately, and, if he is wise, knows what each one needs. He is familiar with their customs and their patois. It is, moreover, not as true in China as it is in some countries, that the prophet is without honor in his own country and among his own kindred, for here the literary graduate and the better informed man is the local celebrity, with more honor in his own village than he will gain anywhere else. If this superior man in the Church leaves his native place, the work there will suffer. Should it be the case that his former reputation in his own home was not good, it is all the more important that he should there give evidence of the power of the Spirit to transform the life rather than to go elsewhere to be talked about by his former neighbors as the man who is keeping straight because he wants to "ch'ï chiao hui."

But aside from the injury to the man and to the place from which he is taken, two great injuries are inflicted upon the people to whom he is sent to minister. In the first place, this system almost altogether stops voluntary work on the part of the Church members. They think to themselves: "This man has been sent here to preach the Gospel to us and to the region round about. He receives a good living for his work, and he should DO it." We may say that this is a very wrong way to look at the matter; it is, nevertheless, the way in which human nature, Chinese or foreign, is altogether too apt to look at it and to act. It is enough so where the pastor is paid by the people, but when paid from outside, it is much more so, because the natives feel that he has been appointed over them by those upon whom the whole responsibility rests. If they do anything, they think they ought to have pay for

every bucket of water and every hour of teaching. At Cheng-chia-chwang the more faithful of the two elders started a small school for girls, in which he taught two grandchildren and another relative as the only scholars. He thought that the Mission ought to pay him for this work. In the second place, the system does not encourage the natives in that crowning Christian virtue, systematic and proportionate giving (I say crowning because it is the fruit of that greatest Christian grace, love for all men). We are in danger of cultivating here that which we deplore in the home lands, that spirit of covetousness which is idolatry, which hugs to itself all that it can obtain and shrugs its shoulders at the idea that "it is more blessed to give than to receive." After the Chinese are led to Christ, there is no more important lesson for them to learn than that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." You will, probably, all agree with me that there are few Churches in the home lands more poverty-stricken than the endowed Churches, those that were built by some one person, and are now supported by some legacy. There are, doubtless, exceptions, but as a rule their members have little feeling of responsibility for the Kingdom of God. They are content to sit in the luxurious pews provided for them, and listen to the preacher and choir for whom they have never paid a cent. The less they have to do for their own Church, the less they think about the needs of a lost world. Now, are *we* not practically endowing the Churches of China, when we provide preacher and Church, and often simply take it for granted that the Chinese themselves can do neither? Is it any great wonder that there is not a more general zeal among our converts for the evangelization of their own country. They are encouraged by the, to them, vast sums they see freely expended, to think that the foreigners are ready, as well as able, to do it all, and to pay them well for their little part. It does not give the spirit of love half a chance to work out into the lives of Christians.

Let me state one more danger, closely connected with these: this system does not lay the foundation for a *permanent* work. What would become of the Churches in and around Peking, if it should be necessary, some day, for every foreigner to leave the country? Though not probable, this is a possible contingency. Are we prepared for it? If all foreign support were withdrawn from the work here, would it go on and propagate itself vigorously? In my inexperience I believe that no small number of our Churches would disappear entirely, that the majority of them would dwindle, and that the few which would continue to flourish would be almost exclusively those Churches in which the spirit of self-support and

self-propagation has been most cultivated. Many of the foreign-paid preachers would give up the work of preaching, and there would be few volunteers to fill their places. I do not believe that this is a pessimistic view of the case; I believe it is true; but I also believe that it need not long continue to be true.

In view of these and other considerations which may suggest themselves to any of you, I think there will be no difference of opinion among us as to the desirability of so changing the old system as to do away, so far as possible, with these evils. Being the natural outcome in large degree of the foreign-pay system, the natural remedy lies in the direction of securing the largest possible measure of self-support for the work. That this is the Scriptural method of mission work, is well demonstrated in Dr. Nevius' little book. Aside from the instruction of Paul that every man should abide in the same calling in which he was called,—which is obviously limited to a disapproval of sudden and inconsiderate changes,—we have the example of Paul and other early leaders in organizing Churches and appointing elders over them, instead of at once sending some one from outside to settle there as pastor. It was many years before most of these Churches had settled pastors, and meanwhile they not only were independent of the foreign Churches in financial matters, but even sent liberal contributions to relieve the distress of the Churches which had sent the Gospel to them. With reference to the bishop or pastor it is urged that he be not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Even of the deacons it is said that they should be proved. The early Church example certainly gives no sanction to "laying hands suddenly" on any man, as is too often done where every new village seems to demand the services of a paid pastor.

But the stock argument against the plan of self-support is not that it is unscriptural, but that the people are too poor to make it practicable. The people and the missionaries in each province of China seem to think that their own province is poorer than any other, and the people of each heathen country think that no other can compare with theirs for depth of poverty. Yet the strange thing about it is that, when a missionary makes up his mind that he is going to secure just as large a measure of self-support as possible, it is the universal testimony that the results have surpassed all expectation, and have delighted the natives as well as the missionary. Certainly such has been the case here. In consequence of the meeting held here a year ago in the First Church, the weekly contributions jumped from an average of six tiao of large cash to an average of about twenty-six tiao, which has since been maintained. The Second Church, besides paying current expenses,

is able to support an evangelist in the country. Last year, greatly to their own astonishment and delight, the Church members in the neighborhood of Ling-shang found themselves able to pay half the expense of their annual class of enquirers, while this past year they met the whole expense without difficulty. The same testimony comes from all parts of China and other mission lands. The natives are able to understand the reasonableness and the present and ultimate advantages of the plan, and they are not only more willing, but better able to respond to instruction and exhortation in this direction than many have supposed. I have found personally that they will admit two things: first, that if they very much want to *buy* any particular thing, or to *enjoy* any particular pleasure, even the very poor among them can find the means; and second, that the money formerly spent on incense, paper for burning, heathen rites, and trips to great temples, would be more than sufficient to support a pastor in a village where there are ten or more believing families; and that if wine and tobacco money were added to this, they would have something to give to missions. When you get a Chinaman to acknowledge these facts, and then quote to him: "Where your treasure is, there will your heart be also," with its converse: Where your heart is, there will your treasure be also, he has made a fair beginning toward understanding his responsibility in the Kingdom of God. The adherents of other religious societies, the Buddhists and Mohammedans, can support both worship and work, and *do* so, however poor they may be. Shall the believers in the one true religion do less than they? No man in this world is too poor to worship and serve the true God. It is not strange that comparatively little has been accomplished in this direction, for I have heard some of our helpers, under the impression received from the foreign-pay system, holding out as inducement to a man to become a Christian, or even preaching to a crowd of heathen the good news that in the Christian Church you do not have to spend any money!

The work in Shantung is our nearest, and, perhaps, best example of the practical success of self-support in China. The work was begun in that province largely on that basis, and while there have been differences of plan and operation, yet there is essential agreement among the American Presbyterians and Baptists, and the English Baptists, the principal Societies in the field, in insisting, from the first, on a gradually increasing measure of self-support. There has been no reaction from the *great principle* of Dr. Nevius' plan. There are now scores of self-supporting Churches scattered over that province, which, in stability and evangelistic zeal, far surpass anything in this province, except

where the same principle is in operation. We recently received a visit from three Shantung Presbyterian pastors, none of whom receive a cent of foreign pay. They reported the vigorous activity of their Churches and said that even the boarding and day-schools are, in no small degree, self-supporting. I asked them as to the financial condition of the people, and they declared themselves unable to see any material difference in that respect between Shantung and Chili . . . . Rev. David Murray, of Yen-shan, in this province, told me that they had secured a large measure of self-support in that field, and narrated a somewhat amusing incident to illustrate the possibilities. He said that the appropriations for school work having been reduced, he told the Church members in a certain village that their school would have to be closed for lack of funds. They said that that would never do ; and being told that it would *have* to do, unless they could provide the necessary funds themselves for the next two or three months, declaring emphatically their inability to do that, they went away, but returned in a day or two, announcing that they had decided to support the school for *three* months, which they actually did. An American Board missionary from Shan-hsi reports a similar case, except that the natives undertook the *permanent* support of the school rather than have it closed . . . . The Chi-chou work of the London Mission in the south of this province, and the P'ang-chwang and Lin-ch'ing-chou work of the American Board, just over the borders of the province, are largely self-supporting. A beginning has also been made in our boys' boarding-school here, and is to be made this year in the girls' school. Our Pao-ting-fu brethren can report progress there. In the Lin-goon district in Central China three years ago there were only eighteen Church members ; there are now forty-nine. Not a cent of foreign money is spent, and the native Christians support three evangelists to work in other places. Under a foreign paid pastor there was little growth, but when they undertook for themselves their numbers doubled within a year. Although some of the districts about Amoy are among the poorest in China, yet most of the Churches in that region are self-supporting, and natives and foreigners rejoice together over the change which first came about through reduced appropriations. Every native Church of the Dutch Reformed Mission in China is self-supporting.

In our little neighbor Korea, poor as poor can be, our Presbyterian Mission has made it a rule to contribute only a small part of the sum necessary for the building of chapels and to settle no pastor until the native Church is ready to support him. In one station, within two years, they have built eleven Churches, paid for almost entirely by native contributions.

One of the most wonderful records is that of the Karens of Burmah. When Adoniram Judson first established his work there he had no thought of self-support as a possibility. The result is that his *first convert* and *first Church* are still supported by foreign funds, while about them, on every side, are strong, self-sustaining Churches, among people no better able to give and to work than their neighbors. No one owns his own land; the Christians have often been persecuted and oppressed to an extreme degree, yet out of 91 Churches in the region worked by the Rev. Elisha Abbott there is not one which is not self-supporting. When Mr. Abbott went to Burmah, said a speaker at the Secretaries' Conference, "he had the burning conviction that, for the propagation of the Gospel, there must be spiritual, self-governing, self-supporting Churches; and that it was his office to secure them without delay. Heathen countries must be evangelized through a native ministry. That ministry must be educated by foreign aid; but these ministers, when educated, must not become the hired men of the missionary. After we have given to a country or a people an educated ministry, teachers, the Bible and a literature, the rest must be self-sustaining. Karens must sustain Karens, Churches must sustain themselves, must begin, must learn and believe and feel that this is a law of Christ's Kingdom. This missionaries must teach, if we would have the native ministry and people believe it and begin to act upon the principle." "One thing is clear to my mind," he said, "Karen Churches will feel no obligation to support their pastors, and will not do it cordially, so long as those pastors have access to the Mission treasury. They will not labor and give their money to those who are supported by 'state patronage.' All that you and I can say and do will not alter the case, so long as they know we are giving their pastors money." He lived his convictions, and the result is much of the wonderful success of mission work among the Karens of Burmah. Mr. Cronkhite, of Bassein, Burmah, writes recently: "I have nothing whatever in the way of a pay-roll of pastors or school-teachers, all things being managed by themselves. Even the evangelists among the heathen are paid through the native committee from a fund made up in equal parts of American and native contributions."

At a certain place in India, twenty-four converts were gathered together, the fruits of the work of a native inn-keeper, converted only two years before. In another place, one native has converts in eighty different centres, and has under him twenty-four catechists almost entirely supported by the native Church. In another place, where the average earnings of the husband of a family are $1.50 per month, enough is contributed to pay the rents of meeting and

school-rooms and pastors' houses. In the Arcot Mission self-support is the almost invariable rule.

In Ceylon on average wages of eight cents per day, it is the general custom among Church members to set aside at least one-tenth for the Lord. The housewife each morning takes out so many handfuls of rice for her husband, so many for herself and so many for the children, then from this amount withdraws one or more handfuls, which she deposits in "the Lord's box" to be collected by one of the Church officers from time to time and sold. The result of the native effort is that in that great island 96 % of the school work and 90 % of the Church work are supported by contributions on the field, and the self-denying Christians are the most prosperous people on the island.

In New Guinea there are many self-supporting Churches. This was not brought about suddenly, but it has proved a great blessing. It is said that one pastor had to tell his people that he did not go up to heaven every Monday morning and drop down again Saturday night, but was there all the week and had to eat. The appeal was effective.

In Greece the native Protestant Church was unexpectedly deprived of missionaries and foreign money. The three ordained ministers decided to continue the work, if possible, and proposed to the Christians that they should contribute each a tenth of his income. This was done, and the work was more prosperous than ever before, for each Church member had a deeper sense of his personal responsibility.

These illustrations should suffice to show, first, that a measure of self-support is possible anywhere; and second, that with not so narrow limitations as has sometimes been supposed, that measure of self-support will be determined by the enthusiastic yet judicious pressing of the matter upon the hearts and conscience of the native Church by the individual missionary and the mission which he serves. In only a few of these cases has the change in an old field been accomplished by a sudden revolution in methods of administration; but I have yet to hear of a case where a *thorough* and *persistent effort* in this direction has proved a failure and met with no response on the part of the native Church. When they come to understand its advantages to them and to the cause of Christ, the natives themselves often become enthusiastic in assisting its operation. We can have no manner of hope that the Churches which have been "carried on flowery beds of ease," will of themselves abandon those beds and *do* something. If there is a consensus of opinion on any one point among those who have written to the home Boards about this matter, I think it is with regard to the necessity

for this change originating in the missions and missionaries, or for the sake of uniformity of action in the Boards themselves. As the action of the Boards thus far is only that of earnest counsel, we must do what we can as a mission, and I will therefore make five general suggestions, to be followed by more specific resolutions as to methods to be adopted.

The first suggestion is the immediate commencing of a gradual cutting off of foreign support in the old fields and the old work. A sudden movement would entail great hardship, as well as arouse hard feelings, but a gradual cutting off in all directions, or if not in all, at least in the support of settled pastors would, I believe, accomplish the result with benefit rather than injury to the work. This plan was successfully tried by the London Mission in Amoy, with results already noted, and by the Church Missionary Society elsewhere. These Missions have blessed the day in which the change was made necessary by the cutting off of appropriations. When the people found out that the responsibility was gradually but surely to rest upon them, they saw the reasonableness of it and girded themselves like men.

The second suggestion is that we refrain from introducing the foreign-pay system in all new fields opened. As it will, in all probability, be impossible for the native Churches to support a pastor from the start, the Christians being few and poor, I believe the ideal plan, not merely for Shantung, but also for Chili, is that outlined in Dr. Nevius' "Methods of Mission Work." Out of fourteen paid helpers, whom Dr. Nevius used at different times, ten have been either excommunicated, or dismissed for grave faults. Compared with this the record of the unpaid helpers has been vastly superior. In our own Peking Mission only one of the five young men whom we have educated for the ministry, is now preaching, and one of these two has had a very unsatisfactory record of life and service.

The third suggestion is the granting of more independence of government to those native Churches which will provide the support of a settled pastor. If they are to support a pastor, they should be allowed to choose and call him. Some one has said that "self-maintenance, self-direction and self-extension should go together." If the Church in China is ever to become a Chinese Church, it will be only as these three things are made prominent in our policy and in our practice. More *trust* in the Chinese Christians will develop in them more *trustworthiness;* more *putting* of responsibility upon them will give them a clearer *realization* of their responsibility and a stronger *determination to bear it* in a worthy manner.

The fourth suggestion is the preaching and teaching and practice of systematic and proportionate giving. While it may not be wise to lay down an absolute rule that the *tenth* should be given, and while it is certainly not wise to *compel* Church members to give a fixed proportion of their income, willing or unwilling, yet it would seem to be wise to set before them the great advantages of *system* in the matter and to impress upon them the two thoughts that the tenth was required of the Jews in addition to free-will offerings, and that the worship of their useless idols formerly cost the Chinese more than they are now urged to give in the loving service of the Savior, to whom they owe all that they have and are. What a glorious thing it would be if the Chinese Church could learn FROM THE BEGINNING that no man is ever more than half saved himself until he has become the means of saving others! Their poverty is no reason for their not learning this truth, for it is too vital a truth to be left unlearned, and it is said by Paul of the Macedonian Churches that the "abundance of their joy and of their deep poverty abounded unto the riches of their liberality." And why was it? Simply because they had first given *themselves* to the Lord. As a help in the teaching of this lesson by all means let the missionary set aside a stated proportion of his own income, and let it be known that he does so. That he has already given his whole *life* to the work is no reason why he should rob himself of the privilege and blessing of self-denial than it is for a home pastor, or a consecrated Christian layman.

The fifth suggestion is the keeping and preserving and reporting to the contributors an account of the receipt and disposal of every cash contributed. It is needless to argue for the keeping of such account with anyone who has tried in vain to secure statistical information for reports where such accounts are not kept; and it is equally needless to argue for the reporting of contributions with any-one who knows the vast increase of interest resulting from the "special object" system of giving. Moreover, the Chinese are suspicious of one another, and will feel much more ready to contribute where a strict account is kept and systematically rendered.

There is another possible element in the solution of this problem (to say nothing of the medical work, for the treatment of which special provision was made), and that is in the direction of industrial education. As this is something which we have never tried, and are, perhaps, hardly ready to try, and as, if treated, it should be the subject of a special paper, I will not attempt to introduce it.

[A number of Resolutions were proposed by Mr. Fenn, which are held over, pending the action of the mission thereon.—ED. REC.]

Missions and Money.

BY REV. J. N. B. SMITH, D.D.

A paper read before the Shanghai Missionary Association.

THE most difficult problem with which missionaries have to deal is the financial problem; not simply the question of self-support, but the whole question as to what is use and what is abuse of missionary funds. Most of us would be glad if we could dispense with the worry and drudgery of the financial details of mission work, a good share of which would be saved us if our native Churches and congregations were self-supporting. It would be interesting to know just what part the desire to escape this drudgery has had in influencing some missionaries to insist so strenuously upon self-support. It is evident that the apostles did not pay much attention to the financial question; and it does not appear that very many financial contributions were made by the early Christians to the cause of foreign missions. It is known that converts from heathenism sent their contributions to the poor saints at Jerusalem (Rom. xv. 25-27.) Some have supposed that the poverty of the saints at Jerusalem was due to the communism mentioned in Acts iv. 34 and 35. But another and possibly a better explanation of their poverty is suggested by Acts viii. 3 and 4. The persecution must have impoverished the Church of men as well as money. It is doubtless true that those who were able to escape took as much as they could of their possessions, while if any of those who were left behind had possessions of any value, they were obliged to give them up to their persecutors. Briefly the saints at Jerusalem were poor, because having given up their all for Christ's sake, they gave themselves to the work of foreign missions to such an extent that only those who were too poor or feeble to go were left behind to suffer for Christ and pray for His missionaries.

But though the apostles were not supported by a missionary organization in Jerusalem or Judea, they were supported on their missionary tours, either by private funds or contributions from the Churches which had been organized.

First notice the radical difference between Christ's orders when He first commissioned His apostles and sent them to preach to the Israelites (Matt. x. 5 and 6) and His instructions to the same men just before He sent them to "disciple all nations" (Luke xxii. 36.) In the first case they were to take nothing with them, in the latter,

everything. For the commandment given to sell their garments to buy swords, would authorize them to sell their possessions in order to fill their purses. In the first case they were to look, under God, for support to the people among whom they were to labor, in the latter they were to look to those whom they left behind for their support.

The Apostle Paul probably supported himself at least in part by tent-making (see Acts xvii. 3, xx. 34, I Cor. iv. 12, I Thess. ii. 9 and II Thess. iii. 8), but this was not the custom of the apostles and it seems to have been used by his enemies as an evidence that he was not an apostle in the same sense as the disciples of the Lord (I Cor. ix. 6). In all his references to it the apostle speaks of his manual labours as of grace, not of necessity. In fact the main object of the ninth chapter of First Corinthians is to show that he and the other apostles and preachers of the Gospel should be supported by the Churches to whom they minister; and that it was the duty of the people to provide for the temporal wants of their pastors. At the same time he lays down another principle equally as broad in its application and equally true, which though seemingly antagonistic is nevertheless in perfect harmony with the first, and that is that it is a privilege and a duty to give the Gospel to others free of charge. He says: "If against my will a dispensation of the Gospel is committed unto me, what is my reward then? Verily that when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel" (I Cor. ix. 17-18). He tells the Thessalonians that he labored among them to give them an example of Christian diligence and industry (II Th. iii. 7-12).

When Paul began his labors in Corinth there was no Christian Church; and it was necessary for him to labor with his own hands until he had secured a sufficient following who would be willing to support him. It seems, however, that the Corinthian Church was a long time in reaching self-support; and in his second letter to them the apostle shows that he was in part supported by other Churches (II Cor. xi. 7–9) and asks them to forgive him for depriving them of the privilege of supporting their minister (II Cor. xii. 13). It is evident from 2 Cor. viii. 1–7 that the Corinthians were weak in the grace of giving; and we might have learned from these things the danger that lies in our efforts to give the Gospel to the heathen without money and without price. So far as the heathen are concerned it is the only way that they are willing to take the Gospel. The danger is that the faithful preaching of a free Gospel will result in the conversion of the heathen, and the moment that that occurs, and the man (or woman) becomes a Christian a complete change of diet is absolutely necessary. The heathen lives

the moment he *receives* the Gospel; the Christian lives only as he *gives* it; and whoever undertakes to minister to a Christian Church or community, free of cost to them, injures and arrests their development.

Just as it is the duty of every unconverted person to receive the Gospel freely it is the duty of every converted person to give the Gospel to all men. "Freely ye have received, freely give;" that is so far as unregenerate heathen are concerned. Much has been said and more written about the necessity and wisdom of following apostolic methods; but that is just what we have been doing, treating the Chinese Christians just as Paul treated the Corinthians; and it is about time that we followed his example and begged their forgiveness for the wrong we have done them.

The apostles were not burdened with money (Acts iii. 6), so we need not expect much light on the money side of missions from them; rather let us learn from them that the thing of least importance in mission work is money. The success of a Bank does not depend on the amount of money it has locked up in its vaults, but upon the amount which it can keep in circulation, as well as the rapidity with which it keeps it moving. Money is of no use whatever except as a medium of exchange. This is equally true, whether the money itself is in circulation or whether it is used as a reserve to float more valuable securities.

Money cannot feed the hungry, though it may buy food; neither can it heal the sick, though it may procure the services of a good physician. If money cannot feed or heal men physically much less can it do it spiritually. There are many men in Klondyke to-day who would not sell their store of food for all the money in the country. Many a millionaire cannot purchase bodily health and comfort with all his wealth; but yet food products and physician's services can be bought for money under ordinary circumstances.

There are things, however, which no money can repay and which the wealth of the world cannot buy. Love can neither be bought nor sold; and without love we can never hope to win a single soul to Christ.

The great mistake that has been made is that men have expected their money to do the work which they should do themselves. Too much money is given to get rid of the appeals of conscience, the object being to get the thought of the claims of the heathen out of mind; such grudging prayless doles are not gifts, and nothing but God's mercy can prevent them from doing more harm than good.

Under the Mosaic law it was permitted a man to sell the first born of his flocks or herds and bind the money so received into his bag, and then when he got to Jerusalem he could exchange the

money for an animal of the same kind to offer instead of the one he had sold in his distant home.

The same principle of substitution would permit the man who was too sick to go himself to send his offering by another. He might have been represented by a proxy if it had not been that *every* man must go, none were exempt, and so there was no one left to go in his place. The same thing is true of the paramount duty of the children of God in these days. We may purchase a substitute for our offering, and by means of money we may help the work of preaching the Gospel in all parts of the earth. In our individual duty, however, we cannot do this. It is our duty to go into all the world and make disciples of all nations. This evidently means a distribution of forces; and a man (or woman) may do more for this work in America or England than he would do in Africa or China. The distribution of labour is in full accord with this message, and it is perfectly legitimate for one man to say to his brother: here I find my duty in my native land, where I can not only do my duty to the Master, but can also make money enough to support myself and another worker; you are called to China now; let me have an interest in the work, and I'll pay you for it and pray for it besides. This money is what the man who goes to China needs, in order that he may be able to give the Gospel to the heathen Chinaman without charge. The same principle may be applied through the whole range of Christian work. It is not to be used to buy exemption from duty, but as a medium by which Christians are to exchange work and rewards.

Money to be valuable as a medium of exchange must bear the stamp which proves it to be lawful, of standard weight and purity, and unless mission money is stamped by the Master as the product of personal consecration, purified by prayer, it is valueless as a medium of exchange in mission work.

What missions need to-day is not money, but men. We need first of all that men should give themselves to the work in the place where *God* calls them, then let them pray for us. If they will give their persons and their prayers, their purses will surely follow.

What uses are to be made of money in missions?

What use did Christ and His apostles make of it?

From Luke viii. 3 and John xii. 4-8 we learn that Christ and His disciples were, in part at least, supported by contributions from their followers, and that they also gave to the poor. The references to Paul already given go to show that the apostles and preachers were supported by the Churches, and we also learn that contributions were taken for support of the poor.

We have then three classes, whom it is the duty of the Church to provide for:—

1. Preachers of the Gospel.
2. Students for the ministry.
3. The poor.

Under this last head we may include the providing for the physical, mental and spiritual wants of those who cannot provide for themselves.

These duties do not supersede the great duty of preaching the Gospel to the unconverted. In fact the people are paid for supporting the preachers, because by so doing they are directly or indirectly sharing in the rewards that come to them as preachers of the Gospel. So to a less extent are they rewarded in the case of the second class named. In the latter the reward is the blessedness of giving.

Who shall support the preachers? The answer is, the members of the congregations to which they minister; and there is no doubt that any Church will suffer for every sermon or pastoral visit for which it does not pay its pastor; and when missionaries undertake to support a pastor for a congregation, they make a mistake, as experience has shown. If the people cannot support a pastor in full, let them share that duty and privilege with other Churches, or let them pay for a certain part of the minister's time, and let the mission pay for the remainder, which should be devoted to strictly evangelistic work under direction of the mission.

The same principle will apply to all other cases. Parents should not only support, but educate their own children to the best of their ability. Then, seeing that we all belong to the same household of faith, it is the duty of the Church to see that all its children are properly educated; but they are under no obligation to educate the children of heathen. So far as the heathen are concerned the *only* duty the Church owes to them is to give them the Gospel, but as we are instructed to "compel them to come in," we are authorized to use any bait that will entice them into the Gospel net; only we must ever bear in mind that what the unconverted first need is not education, or bodily healing, or any of the material benefits of Christian civilization, but the Gospel.

It is the duty of each Christian to provide for his own house (I Tim. v. 8), and so it is the duty of each Church to provide for its own wants, both pastors and teachers, as well as to support its poor.

So too it is the duty of the whole Church to provide for its feebler congregations; but nothing should be given to assist any who are not worthy, or who do not directly or indirectly pay in service as evangelizing agencies for the assistance they receive.

There can be no general rule, but each case must be decided on its individual merits.

Any use of money to get rid of personal responsibility, or to pay for services which should be rendered freely, or to support or provide for the unworthy, is bound to work harm in any mission. Let money be kept in its proper place as a medium of exchange, and then, and not till then, will missions and money harmonize.

The Preparation of a Native Ministry in North China.

BY REV. D. Z. SHEFFIELD, D.D.

THE North China College is a Christian training school. It is purposely run on narrow lines and for definite ends. Our primary object is to supply the ever-growing needs of our mission for native Christian workers. We are also glad to help other missions to such workers. In Christian lands the cry is constant for men and money to give the Gospel to the heathen world, but on the mission field it is my decided conviction that there is a greater need of trained native Christian workers than of missionaries—more missionaries. Missionaries must not only make Christian converts ; they must finally produce a self-sustaining and self-propagating native Church, and this must mean a company of trained Christian leaders, wise and faithful, to go before the Church, teaching the truths of Christianity and illustrating them in their lives.

A few days since I received a letter from a missionary in Manchuria, urging his need of a trained Christian man to take charge of a school and to set before the native Church an example of intelligent, devoted Christian living. I was compelled to answer that while we have such men in employ, it was not possible to dislodge such a man. Much as we are now suffering for lack of means to carry forward our work, such native workers of tried worthiness are just the last men to lose hold of. We will divide our last dollar with them rather than let them go from us, as when once gone others know their value as well as ourselves, and we cannot call them back when we find that we have a few more dollars in our pockets! We receive every year not a few just such requests as the above, and would receive many more if we could even occasionally respond to the requests. We have to answer such requests by saying that if you will furnish the right material we will help you to secure such men in the course of eight or ten years.

When I first came to China, twenty-eight years ago, there were two native helpers at this mission station who were preaching in the

street chapel, and when my ears began to open to understand what they were saying I found they were preaching a sort of Gospel of morality, urging upon the people that Christianity taught the same kind of goodness as Confucianism, Buddhism, Mohammedanism, Catholicism, all tending in the same direction to make men good. They told indeed the story of Christ, and taught that men ought to repent and look to God for forgiveness, but they were men who had only accepted Christianity, but were not instructed in it. Their education had been in Confucianism, and their thoughts ran on Confucian rather than on Christian lines. Almost my first work as a missionary was to take these two men and study with them for six months in the book of Romans, when they had much more to say in their preaching that was definitely Christian.

Our mission college grew from a small seed until it is now a thrifty tree, and has produced many excellent fruits. We have now fairly entered upon the second stage in mission work. The type of Confucio-Christian helpers is passing away, and a younger, more vigorous company of men are taking their place, who know the truths of Christianity and love them as cordially as do the missionaries themselves. We have not a few men among our trained native preachers who have studied in this college who are exceedingly interesting preachers. They are like Moody in the simple evangelistic directness of their teaching. They have not been very carefully instructed in Darwinian evolution, in Spencerian ethics, in the brotherhood of all religions, but they are walking Bible concordances, and know thoroughly well the ethics and the theology of Christ.

This college contains only professing Christian students. They are selected at the various stations from among other Christian students, and are first placed in the academic department of the college. After four years of study, if they make a good record in study and in deportment as young Christians, they are taken into the college for a further course of four years. Completing the college course they have three years of study in the theological school before going out to become teachers of their countrymen. We give these young men a good training in their own language and classical literature, about the equivalent of Latin and Greek in a Western college. They must know Confucianism to work among Confucianists. We find no tendency among students as a rule to make too much of their Confucian culture. I often have to warn them against the danger of looking too lightly upon the old teachings, to which they no longer trust as regulative in their lives. They must make Christianity supreme, but they must not slight the moral and religious ideas among their people, as it is exactly in

these ideas that they are to plant the higher truths of Christian ethics and theology, rather, of Christian faith and living.

These students are also pretty well trained in Western history, mathematics, geography, physics, astronomy, chemistry, the outlines of biology, physiology, zoölogy, etc. I magnify the importance of natural theology in our instruction as a help to revealed theology, and all the above studies are only departments in natural theology. We teach the students to see God in nature, and help them to become preachers to their countrymen of the living God who gives proof of Himself in the heavens and the earth, in our capacities, our thoughts, our hopes, and our fears. Confucianism has blinded men's thoughts to the presence of God in nature, teaching that nature moves of itself, without thought or purpose ; that it is not a personality, but deserves to be worshipped as a personality for all it has accomplished by its blind evolution !

But our best strength is given to Christian teaching. Our students learn to read their own language by memorizing portions of the Bible. Regular classes in Bible study run through the entire academic and collegiate course. The school has experienced several religious revivals, bringing the students to a deeper religious experience. Many of them are careful and prayerful Bible students, and are active in religious work. They have each year during the warm season a vacation of about four months when they return to their homes and engage in Christian work as they have opportunity. We have a vigorous and active Young Men's Christian Association, the first founded in China, which is doing an excellent work for the students and for the people in the villages round about. We believe we are succeeding in producing Christian workers of the right type, and shall appreciate help in this work from our friends in America.—*The Missionary Herald.*

Self-Support in the Japan M. E. Conference.

BY REV. DAVID S. SPENCER.

NO important problem can be well understood by a view from one side only. Some persons write and speak as though no effort had here been made at self-support until within some four years. Others write as though the Japanese pastors were making no effort to attain self-support, practically declaring that they take no interest in the subject. All such representations are misleading. It is important that the Church shall get an adequate idea of the problem of self-support, for it is already one of the chief

problems in modern missionary enterprise. It is with the hope of helping to an understanding of this subject that these lines are written. A glance at

The Records

of the Mission show that as soon as converts in any numbers began to be made, rules were adopted with a view to encourage their systematic giving to the support of the Gospel. When a society was formed the members were expected to pay their own current expenses, the chapel rent, and if possible at least 10 sen each per month on salary of pastor. This high average has perhaps never been fully realized in any one Church from the start, for reasons which will appear; but a steady effort at self-support has been made from the beginning. The people have raised considerable sums toward the cost of their own Churches; sometimes the whole amount. By 1885 the Churches at Tsukiji and Kanda, Tokyo, at Yokohama and Hakodate, had progressed well toward local financial independence, and progress in this particular marked our entire work until the effects of the social and religious reaction, commencing in 1888, began to be felt. The then high water mark in giving, judged by the amount contributed per member for all purposes,—the only proper basis of judgment,—was reached in 1890. From 1890 to 1894 there was a gradual falling off, and not till 1896 did we again reach the 1890 mark and pass it. At present there is a steady and encouraging increase in the native contributions. A study of the following three tables will throw light upon several questions:—

I.—*Benevolences and Local Support for Four Years.*

	1894.	*1895.*	*1896.*	*1897.*
1.—Building and Improving ...	$3430.29	$1501.33	$4798.80	$8840.00
2.—Current Expenses	1896.29	1489.16	1916.86	2110.88
3.—Foreign Missions	206.72	191.88	192.16	224.79
4.—Church Extension	59.75	81.32	93.92	171.16
5.—S. S. Expenses	269.06	325.21	318.51	401.43
6.—Tract Society	17.32	16.76	22.63	24.89
7.—Educational Society ...	97.88	86.59	98.99	106.24
8.—American Bible Society ...	13.22	33.90	20.12	18.50
9.—W. F. M. S.	6.63	24.89	23.31	32.35
10.—Home Missions	299.30	456.66	408.50	373.15
11.—Episcopal Fund	28.17	40.98	36.87	40.58
12.—Conference Claimants ...	17.59	17.75	25.31	28.82
13.—Pastor	1191.49	2486.70	2641.53	3096.27
14.—Other Collections	997.29	1787.23	1306.45	1101.37
15.—Rent	...	304.84	647.32	585.29
16.—General Conference Expenses	...	39.32	...	...
17.—On Church Debts	...	...	895.24	688.00
18.—Native Presiding Elders ...	...	...	...	6.30
Totals ...	$8500.98	$8884.52	$13446.52	$17851.12

II.—*Contributions per Member since Organization of Conference.*

Year.	Members.	Probationers.	Total Native Contributions.	Amount Per Full Member.	Probationers included.	Amount Sal. Pastor.
1884	907	241	$1378.43	$1.52	$1.20	...
1885	1296	352	1826.12	1.41	1.11	...
1886	1754	450	2940.99	1.68	1.33	...
1887	1970	524	3758.34	1.91	1.51	...
1888	2854	849	4736.43	1.66	1.28	...
1889	2961	860	6372.42	2.15	1.66	...
1890	2815	718	8064.48	2.86	2.28	...
1891	3061	644	8014.98	2.61	2.16	...
1892	3114	681	7061.51	2.27	1.86	...
1893	3193	841	7349.14	2.30	1.82	...
1894	3278	728	7217.82	2.20	1.80	$1191.47
1895	3371	668	8884.52	2.64	2.20	2486.70
1896	3369	1018	13446.52	3.99	3.06	2641.53
1897	3524	1198	17851.12	5.06	3.78	3096.27

III.—*Contributions for Self-support on Leonard Plan.*

	1894.	*1895.*	*1896.*	*1897.*
1.—Current Expenses	$1896.29	$1489.16	$1916.86	$2110.88
2.—Home Missions	299.30	456.66	408.50	373.15
3.—Pastors' Salary	1191.49	2486.70	2641.53	3096.27
4.—Rents	...	304.84	647.32	585.29
5.—Amount per Member	1.03	1.40	1.66	1.75

The money of the above three tables is all in silver. Table III contains no money contributed by foreigners. None of them contain any Mission money, but occasional small contributions of foreigners cannot be eliminated from the first two.

The so-called "Leonard Plan" came into effect in 1894. Various other plans for promoting self-support had previously been tried without marked success, and both foreigners and natives welcomed the adoption of something new. Much was hoped for from the application of this "plan," but those hopes have not been realized. Self-support has made some advance, but it cannot be credited to the "plan," though reasons cannot be here given for its failure, for want of space. But the plan has aided, in a way, the satisfactory distribution of missionary money.

The statement has been officially made that the "Japanese preachers have practically no desire for self-support." This statement is too sweeping, as made is quite misleading, and does signal injustice to a band of as faithful men as ever made sacrifices for God's cause. Efforts at self-support are often disappointing, and some Japanese take no interest in the subject; but we shall gain nothing for our cause by statements of such sweeping denunciation of a whole class of noble men. Those in closer touch with the Japanese preachers would not be likely to make them. The writer can name Japanese preachers who have for years been making personal sacrifices; sometimes to

the extent of actual want, taking as little as possible from the Mission in order to encourage self-support. Presiding elders have shared their salaries with their preachers to keep the latter from having to throw up their noble work entirely because of lack of support. If it be said that this extra aid should come from the people to whom they preach, I grant that it should; and why it does not may be gathered from what follows. Both pastor and presiding elder desire to get all pastoral support from the people, but this is at times impracticable.

Let us now examine impartially some of the chief

Hindrances to Self-support in Japan

as related to our own Church.

1. *Most of the Preachers are Samurai, Members of the old scholar-soldier class.*—With the *Samurai* it was practically a point of honor not to love money, not to have anything to do with it. Their station did not require them to have it. They despised money and the merchant class. To ask for money for one's self was especially humiliating. The dollar-worshipping American is slow to understand this *Samurai* characteristic. It stands strongly in the way of pastoral self-support in Japan. The people are quite satisfied to let the pastor be silent on the subject, and some of the pastors would face starvation rather than make an appeal for their own proper support. To say too much about salary, even in a home Church, generally marks a man in his Conference, but the social disfavor is far stronger here. Some of our best preachers have confessed to me their weakness in bringing up self-support, and when asked why they did not manifest in this the courage they show in other good things, have replied: "I cannot do it; I know I ought, but I have not the courage to plead for my own salary." Let those interested study self-support under Japanese presiding elders.

2. *The Poverty of the Christians.*—Christianity is making a great impression upon Japan, and the Christians already represent some of the best blood and brain of the empire. But up to the present they seldom come from the wealthy class. With very rare exceptions they live by their daily labor. They are not stingy, and will generally contribute readily according to their means to the support of the Gospel. But wages in Japan are very low, even in comparison with the cost of living, and these Christians cannot give money which they do not have. True, some Christians do not contribute at all; others do not give as much as they might; but one acquainted with the real condition of these Christian homes knows that no *large* advance in self-support can be made without a

corresponding increase of members. In general, Christians contribute in *the aggregate* as much as they can.

3. *Rise in the Cost of living.*—Official statistics show that the cost of living has increased 30 % in 18 months. Wages have risen, but not to correspond with the cost of existence. Strikes are common, and many things seem to indicate that we are on the verge of a social upheaval. Our preachers all through the Conference are in trouble. While preachers in other Churches are frequently reported as abandoning their work for want of support, the M. E. Church has not lost a man on that ground, and plenty of our men could any day get better salaries by leaving us. They are loyal to us because we are loyal to them, and labor with their Churches for their better support. But some of them have been compelled to go into debt to support their families, and it does not require a prophet to foretell that unless some relief can be found within the next twelve months, we shall be in a serious condition in Japan. We have not opened any really new work in three years, and the gain in self-support does not keep pace with the decrease in appropriations, so that unless relief of some sort comes we shall not be able to hold our old work.

4. *Our Laymen are ignored.*—This may be a criticism upon ourselves, but it has weight, and we have to meet it. The practical result of the present method of supplying pastors to Churches is that the bishop makes the appointments and the Conference fixes the salary attached to each appointment, while the Church pays presumably what it agrees to, the Mission guaranteeing what the Church cannot pay. It is true that the amount contributed monthly by a given Church has much to do with the grade of that Church on the schedule, and that in pioneer work the Mission or Conference must fix the salary of the evangelist, for he will get nothing from the heathen. But it is according to the genius of Methodism that those who pay the preacher shall have some voice in saying what the *amount* of that salary shall be. These inexperienced Christians might fix a salary too low, and the pastorate might need to be guarded by the Mission; but these laymen must be trusted, and these pastors must trust the Churches if self-support is ever to be realized.

5. *Our System of Foreign Episcopal Administration does not properly recognize existing Conditions.*—We have the best Church polity in the world, but it is not perfect. Our discipline was built especially to fit America, and he is a rare bishop who does not interpret all its provisions as equally binding upon Japan. The essentials of Methodism will fit any people; the details should be left to be worked out according to political, social, and racial sur-

roundings. Each bishop appears to come to Asia with some particular plans which he thinks should be worked out in Japan. Some reveal boldly their plans at the start, some do not. Naturally each administration is shaped to accomplish the plans preconceived, and "I wonder what pet plans he has?" is the guessing question just before the coming of each new bishop to the field, which heretofore has meant each year. Now these bishops are all good men, and we love them; but *this constant change of administration has a vital bearing upon self-support.* This is especially true in the formative period of the work. Churches struggling toward self-support ought to have the best pastors to help them to the goal, but fail of proper recognition, get discouraged, and it takes years to bring them up again. A continuous administration for four years would help the case very much.

However it may appear to outsiders, these hindrances are real, and have to be considered if one would understand the self-support problem. We have not accomplished what we ought in this line, and yet we bear

Favorable Comparison

with other denominations, as the following will show :—

Name.	No of Members.	Native Cont. for all Purposes.	Amt. annually per Member.
Presbyterians (Church of Christ) ...	10,538	$16,160.19	$1.54
Episcopalians (Sei Ko Kwai)	6,337	7,390.81	1.17
Congregationalists (Kumiai)	9,863	18,451.47	1.87
Baptists (of U. S. A.)	1,882	2,232.94	1.19
Methodist Episcopal	4,387	13,446.52	3.06
Greek Church	23,153	5,126.51	.22

If instead of the above the amount per member for self-support *only* (see Table III above) be placed opposite the Methodist name, we still stand $1.75 per member, which even yet compares favorably with any other on the list.

Some other denominations have excelled us, according to the same statistics (1896), in the proportion of wholly self-supporting Churches, but at least a partial reason for that may be found :—

Name.	No. of Churches.	Wholly Self-support.	Ordained Preachers.	Unord. Preach. and Helpers.
Presbyterians	71	13	49	129
Episcopalians	60	1	25	140
Congregationalists ...	72	35	27	71
Baptists	25	4	5	42
Methodist Episcopal ...	74	3	85	50

These other Churches began their work in Japan from four to fourteen years before the Methodist Episcopal Church had a single representative on the field. The Congregational Church had given to it in its early years a whole class of educated men, who became

its leading pastors, heads of schools, etc. The column "Unordained Preachers and Helpers" is misleading, for all sorts of helpers may be included, as well as those who are pastors of Churches. But while the Presbyterians have 10,538 members in 71 Churches with 49 pastors, and the Congregationalists their 9,863 members in 72 Churches with 27 ministers, the M. E. Church has its 4,387 members in 74 Churches with 85 regular ministers to support. Their Churches are more commonly in the large towns, and they concentrate upon these points. We are also in the large towns, but we carry the Gospel to many smaller places as well, and, we believe, cause more people to hear the message. Methodism goes to the poor, organizes its Churches and supports its ministry among them. The showing may be against us financially in the start, but by this method we shall come out ahead in the end, just as we have done in America. While the Presbyterians *lost* 562, and the Congregationalists 1299 members in 1896, according to statistics, we *gained* in the same year 348 members. I believe the showing will be in our favor in 1897, and, thereafter right onward. And again, the contributions per member of the Congregational Church, were much better a few years ago than now, while we are gaining year by year in this respect, as shown in Table II. We have this year built several Churches without a dollar of Mission money, and the Christians are learning that such things *can* be done without Mission help It must also be borne in mind just here that many Congregational Churches are without pastors. Our Churches would nearly all be financially independent did they not have one pastor each to support. This is a time for caution. An enthusiast who works blindly could destroy in a day what it has taken years to build up, "We ought not to go to the extreme of withholding too much, or on the other hand, of giving too much. It is a delicate question. Especially is this true of Japan." These are the words of a missionary secretary, and they are wise words.

We are not accomplishing as much as we ought in the line of self-support. How can this important movement be promoted in the Japan Conference?

What are the Needs

to the advancement of this most worthy and very important object?

1. *A more Vigorous Application of the "Last Man" Principle.*— Every member and probationer must be brought to contribute regularly to the support of the local Church. This will not be secured without the active and constant co-operation of every presiding elder and missionary. It is small business, but the reform must begin at the bottom.

2. *A Concentration of the Church Finances on Local Self-support.*—The temper of pastors and people is such that they will give for other objects much more readily. Let the benevolences fall behind if need be for a time, and put all emphasis on local self-support.

3. *A well-devised Scheme for utilizing the Labor of our People toward Church Support.*—No scheme of self-support with this point omitted can be highly efficient in Japan.

4. *A closer Co-operation between the Home Office and Missionaries on the Field.*—There ought to be the clearest understanding between the two parties. The office cannot afford to act upon the advice of any one man, be he bishop, missionary, Japanese or foreigner. It is all very well to say we have a Conference, but no mission. The missionaries as a body ought to decide upon methods after the most careful and prayerful deliberations, but they will be powerless still to a large degree without the support of the home office in the enforcement of methods. This is a time requiring good judgment, steady nerve and faith in God and men. With these graces possessed a grand victory is ahead of us.

5. *Increased Numbers.*—As already indicated no large advance in self-support can be made until there are *more givers.* Hence

6. *The Supreme Need.*—A great revival of pure and undefiled religion in Japan. Flushed with military victory, intoxicated with their intellectual smartness, betimes going into well-nigh insane passion over what they call "national honor," hastening in the race for greatness and worldly glory and pleasure, overrun with all the isms about Christianity, Oh how much this people need Jesus Christ! Let us lay aside criticism and quibbling and hasten to show to this needy land JESUS!

The Crisis in China, and how to meet it.

[NOTE.—This is mainly the substance of an address delivered at the Secretaries' Association, in London, February 17th, 1897. As it was suggested that the speaker should lay the matter before the Committee of each Missionary Society, it is now printed for presentation to these Committees.]

I.—The Crisis in China: the collapse of its power before Japan.

1. The crisis has brought with it the possibility of the speedy conversion of the yellow race to Christianity. This would be one of the most important events in the history of the human race, for their civilisation is the highest non-Christian civilisation in the world, and their number exceeds that of the white race. For some centuries the rulers of China have had Christianity before them in some aspects of it. Now,

since the Treaties were made, and especially since the Japanese war, there has been a profound impression produced compelling reconsideration of their past attitude toward Christianity and Christian civilisation.

2. There are now four competitors for the yellow race :—

(1) The modern Materialists and Agnostics without God or religion. These are forming syndicates of scores of millions of pounds sterling to exploit China for their own benefit. Such prosperity never lasts long.

(2) The Romanists, with the Pope supreme instead of God and conscience, light and love. They (in China) are Romanist first, French or German second, and Christian last. They have a Weekly to propagate their views. They have a **million followers** led by Jesuits, who seek to destroy Protestantism. We have to choose between adopting a more rapid method of conversion (not therefore less real), and having to work among the Chinese after their conversion to Romanism.

(3) The Russians, with a mixture of modern materialism and with devout but dark and loveless mediæval Christianity, who seek national aggrandizement and Greek orthodoxy more than Christianity. Russia, besides its vast railway and banking schemes, has decided on a forward missionary movement.

(4) Reformed Christianity, which recognises the Divine wherever found, and seeks to bring the pure life, light, and love of God to the Chinese. Protestants have **200,000 followers.**

As the Chinese have been the foremost in the Far East from the beginning of history, it is likely that they will prove one of the greatest factors in the future history of the human race, therefore by the result of this competition will the future of the human race be greatly influenced. Let us, then, see to it that we at once commend the Gospel in all its purity and fulness to the consciences of these Chinese.

II.—The Methods of Protestant Mission Work. In the main these are four, and they are all indispensable.

1. *The Evangelistic.*—This method involves travelling far and wide to secure personal contact with as many Chinese as possible. But we have learnt by experience that it takes a very long time to reach many personally. We have also learnt that nine-tenths of the converts are brought in by the natives themselves. The missionary's work, then, comes to be chiefly inspiring, organising, superintending, teaching, etc., the com-

paratively few gathered around him, on the lines commanded by our Lord, and followed by His Apostles, of seeking first the worthy, and then sending these to evangelise their countrymen.

2. *The Educational.*—This method involves the opening of primary or day-schools, secondary or boarding-schools, and advanced or Theological Institutions. But the training of native pastors, evangelists, and teachers involves an immense expenditure of time, some pupils being from ten to fourteen years under training.

3. *The Medical.*—This is also a most important method, but it only deals with men when they are in an abnormal state. The normal state is that of health. Christianity must commend itself to men in that state also before prevailing generally.

4. *The Literary.*—It deals with all the classes that the other methods reach, and some that they do not reach. For influencing men at such a crisis as the present, the literary method has many great advantages. Its **record** in China **is marvellous.** Briefly, the history of this method is as follows:—The Religious Tract Society had been making increasing grants for Christian books and tracts there, but as the work in China grew the R. T. S. could not keep up with the increasing demands of the work, therefore, in 1887, the *Society for the Diffusion of Christian and General Knowledge among the Chinese* (known in Scotland as the *Christian Literature Society for China*) was founded by the Rev. Alex. Williamson, LL.D., of the United Presbyterian Mission of Scotland.

(1) This Society was necessary for several reasons.

(*a*) Because a few missionaries without books could not reach the four hundred millions, and the grants of the R. T. S. were insufficient.

(*b*) Because the first converts were among the poor. The rich and influential would not attend Christian places of worship, and they would not receive the visits of missionaries at their homes. The only way to get over this chasm was by means of a bridge of books which the educated would read at their homes.

(*c*) Because the policy of the Government and the gentry and educated classes was to oppose Christianity under the belief that the spread of Christianity would be injurious to their nation; hence the introduction of Christianity to almost every new place was accompanied by persecutions and riots more or less violent, and even by massacres, threatening lately to stamp out Christianity altogether, and therefore to stop every method of Christian work.

The leading missionaries of all societies believed that the literary method of the C. L. S. (which is entirely unsectarian, like the Bible and Tract Societies, giving expression to the united views of all true Christians of whatever name) was far more effective in securing a good understanding than appealing to Consuls for protection by gunboats. They believed that if the Chinese only knew the real value of Christianity they would not oppose, but even help on Christian work. Hence, in addition to ordinary religious books and tracts, special apologetic literature was required to meet the peculiar needs of China if missionary work was to go on at all. Therefore, in 1890, the General Conference decided to have fresh work on these lines; in 1892 twenty-nine of the leading missionaries signed an appeal to the Churches at home for the support of this work among the higher classes; in 1895 twenty missionaries signed the Memorial drawn up by members of our Society and those of the Hankow R. T. S.; in 1895 the Missionary Association in Shanghai passed a resolution requesting our Society to publish a weekly paper in the Mandarin language so as to meet the masses at large, and not be behind the Romanists, who had an able weekly paper for years. This we intend to do as soon we have funds. Thus there was a need of a body of men there who should be above sectarianism—Christians first, their respective denominations after—recognising the spirit of the Master under many different Christian names, and speaking authoritatively to the Chinese on all matters of common interest.

(d) Because it is a form which specially suits the genius of the Chinese. Confucianism, Buddhism and Taoism have not been propagated so much by preaching as by books. The Chinese masses who cannot read have for millenniums followed the students who can read. The student is eager to learn from us to-day.

(2) The method of production of books. This Society was organised to get Christian books produced by the best literary men belonging to all Societies—British, German, and American—and thus prepare books for the regeneration of China. We have two monthly Magazines—a general one to inform the rulers and students of China of what Christian nations are doing for their peoples, the other a more directly religious one to inform the leaders in our native Churches of what the Christian Church is doing all over the world. There are books on—

The Life of Christ, shewing how Christ influences mankind.

Natural Theology, shewing God in nature and providence.

Civilisation, contrasting the Chinese with the Christian.

The Benefits of Christianity, historically considered.

History of 19th Century, giving the reforms of Christendom.

The Witnesses, a series of biographies of men who give their reasons for giving up their former religions, and becoming Christians.

How to Support the Nations, shewing that the development of the nation's resources and the laying down of railways, etc., is the best form of famine relief and deliverance from wretched poverty.

Altogether, small and great, we have over 80 different publications. These publications are used more or less by every missionary society in China. Our aim is to write on all subjects of importance to the Kingdom of God in China.

(3) The Society's method of distributing books to guide the mind of China is as follows :—

(*a*) By distributing books among all the civil officers of the Government of the rank of mayor and upwards throughout the empire (which is as large as all Europe).

(*b*) By distributing books among all the students gathered annually at the 200 centres (of districts as large as Wales) for examination. They average about 5000 students for each centre, and amount to about a million students in all. The future rulers of China are chosen from among these.

(*c*) By offering prizes to the students for essays on subjects dealt with in our books.

(*d*) By opening a central Depôt at Shanghai and Depôts at each provincial capital, and finally at each examination centre (of which there are ten in each province), where all the best Christian books, Bibles and tracts of all kinds are to be kept on sale.

Guiding the above, we guide the 400 millions of China !

(4) Some of the wonderful results of the work of the Society :—

(*a*) They are speedy. The Society was only founded nine years ago. *Before* the Japanese war subscriptions from non-Christians began to come in—a thing unheard of before. Viceroy Chang Chih-tung, in 1894, sent 1000

taels (£160), and others (among them the head of the China Merchants' Company), *unasked*, sent smaller sums. During the Japanese war, both the Viceroys Li Hung-chang and Chang Chih-tung consulted us. At the close of the war our chief periodical had quadrupled its circulation. After the peace with Japan was signed, when Reform Societies were formed by the highest statesmen in Peking and Shanghai, they frequently asked advice of us.

(b) The results are widespread. Although our head-quarters are at Shanghai, many influential Chinamen as well as missionaries in Peking, Hangchow, Foochow and Canton on the coast, and in Honan, Shensi, Szechuen and Hunan in the interior—places as far apart from one another as the capitals of Europe—have written friendly letters to us thanking us for the work of our Society.

(c) Our work has touched very important classes. Many officials, high and low, have now promised us protection and help for Christians.

Many of the Hanlins (*i.e.*, doctors of Chinese literature) thank us for the light already given, and are asking for more.

The modern Sage, Kang Yeu-wei, a man who in China occupies a position somewhat similar to that which Keshub Chunder Sen held in India, and some of his numerous and influential followers offer to co-operate with us.

Several of the native Christian leaders have been greatly quickened in Peking, Foochow, and elsewhere in consequence of our publications in a way not known before by books of any other Society.

The province of Hunan was the hot-bed of anti-Christian literature, but after two years' perusal of our books the Chancellor of Education for the whole province has invited our Chinese Editor to become Professor in their chief College in the provincial capital!

Thus the doors which were threatened to be closed violently against missionaries as their enemies are suddenly opened, and we are invited to enter in as their friends.

(d) The results are also profound. Just consider what the effect would be on England if the manager of the P. & O. or Sir Donald Currie, if Herbert Spencer, one or two of our great Viceroys, and Lord Salisbury were all to announce at the same time their belief that the former attitude of our Sovereign towards Romanism, for instance, was a mistake, and that henceforth it would be better that Eng-

land should pay more attention to the claims of Rome! Something of that kind has taken place in China, but in favour of Protestant Christianity. The former conservatism is considered a mistake, and leading members of the Chinese Government and many of the leading thinkers are cultivating friendly relationship with Protestant missionaries.

(e) Consider also the bearing of the literary method on self-support. It introduces an **automatic method.** Instead of appealing apparently without end to the Churches at home for funds to carry on missionary work in China, the Chinese when once convinced of the value of Christianity may do what the higher classes in Europe long ago did (and what the Chinese themselves did long ago with Buddhist missionaries)—viz., invite Christian missionaries, and support them, in order that they may not be behind other nations. They are already beginning to invite the missionaries to help them. This will free the Christian Church to do something **more advanced** than laying the foundations.

Each of the above results is remarkable. Together they form a marvellous record, which is not easily parallelled in the annals of missions. Some have estimated that this method is **one hundredfold** more effective than others.

We have only endeavoured to follow more fully **God's Mission laws** revealed in the process of redemption of the human race, and He has brought about the results.

III.—Reconsider the relative value of methods.

In view of the remarkable results of the *Literary* method being more rapid, more widespread, more profound and more final, should not the missionary societies reconsider the relative value of the different methods? There are in China about 1,000 missionaries mainly given to the Evangelistic method; there are some hundreds devoting themselves mainly to Educational work; there are some hundreds devoting themselves mainly to Medical work. But the number of those who are wholly devoted to the preparation of Christian literature you can count on the fingers of one hand—viz., two American, two German, and only one British missionary! This shows that literary work has been enormously underestimated.

If the power of Literature be of little consequence, then let it have but little support; but seeing it has proved itself again in China what it was at the Renaissance, at the Reformation, and at the modern Revolutions of Europe, one of the most potent methods of quickly influencing public opinion—then let it have a corresponding degree of support. Finance Committees and those who contribute largely to the Mission cause will carefully weigh these facts.

IV.—The cost of the Literary Branch.

1. It has only been one-sixth that spent on Bibles. The British and Foreign Bible Society, the National Bible Society of Scotland, and the American Bible Society spend about £15,000 per annum on Bibles in China. But the combined expenditure of the London Religious Tract Society, of the American Tract Society, and of the Christian Literature Society for China is only about £2,200, or one-sixth that of the Bible Societies!

2. The U. P. Missionary Society paid Dr. Williamson's salary, and aided him also in the formation of the Society in Scotland that sends some £300 annually to China. Since October, 1891, the B. M. S. has paid the writer's salary. The Meth. Episc. Society of the United States pays the salary of the Rev. Young J. Allen, LL.D., who edits one of our Magazines, and who has written some very valuable works for us. The Rev. E. T. Williams, who edits our Missionary Review in Chinese, devotes part of his time to earn his own living, and all the rest he devotes to the work of our Society; and Pastor Kranz, who acts as Secretary *pro tem.*, gave us $1,200 to have one of our books placed in the hands of all the civil officers in the Empire.

3. It has been estimated that £20 per annum will supply sufficient books for distribution at each examination centre, representing a prefecture of 10 counties—*i.e.*, a district about the size of Wales. The smaller books will be given gratis, but the larger ones will be on sale. As there are nearly 200 such centres in China, it would require £4,000 per annum to reach the whole. But hitherto we have only been able to reach some dozen centres, chiefly at the coast.

V.—Propositions for meeting the crisis.

1. Send only the very best missionaries—spiritually and intellectually—to China, bearing in mind that what we want there are **leaders of leaders** at this great national and racial crisis.

2. Let these live at the chief ports, provincial capitals, and the 200 prefectural (foo) cities, centralising there and not at county towns. Let the Chinese agents live at and take charge of these county towns. Confining the residence of the foreign missionaries to the chief centres will prevent the undesirable flooding of the Empire with foreigners, which would only rouse the national prejudice. Increase of foreign missionaries beyond a certain point becomes a hindrance instead of a help.

3. Above all, make a special effort to secure an adequate literary work in China. This can be done:

(1) By each Society setting wholly apart at least one of its best literary men to work with the C. L. S.; or,

better still, a due proportion—say one in ten—of its missionaries to begin with.

(2) By each Society, in addition to setting men apart, making a grant of at least £100 annually for the production and distribution of the books of the C. L. S.; or, better still, a percentage—say, two or three per cent.—of their gross expenditure in China to begin with.

When both these steps cannot be taken at once, it is of the utmost importance that an annual grant of money be given as soon as possible.

Owing to the urgency of the crisis and the remarkable success that had attended the efforts of our Society, I was requested by our Committee in Shanghai to come home to raise more funds.

I had an interview with the London Committee of the Christian Literature Society for India in regard to the union of their Society with ours, so as to save working expenses, but the conditions are so different that it was thought wise for the present to work independently.

I next applied to the R. T. S. for a grant of money, but they replied that owing to "diminished resources" they could not take up fresh work at present, yet promise to help when their funds allow.

After that, I went to Scotland to appeal to the public there for an increased effort; this they have made to some extent. But they ask, Why does not London and England help? Some friends advise me to stay in England to form other auxiliaries. Others, again, say: "Do not multiply new societies; as this is direct mission work, apply to each of the missionary societies to make an annual grant, as all societies in China are greatly benefited by the literature."

If the various societies could see their way to co-operate, then I could return to China at once, and help my brethren there to make the most of the present unprecedented opportunity. At this stupendous crisis there is **no time to be lost.** A plenteous autumn harvest can only be secured by the right use of spring.

If immediate steps are taken on the lines indicated, then, with God's blessing, we may expect to see speedy and marvellous results in the turning of the millions of China to Jesus Christ, and this crisis in China made an immense blessing to the rest of the human race; whereas, if we neglect to take adequate measures, God may take our opportunity away and give it to others.

TIMOTHY RICHARD,
Secretary,

London, March, 1897.

Society for the Diffusion of Christian and General Knowledge among the Chinese.

P. S.—Since the above was written efforts were made to get the co-operation of British and American Societies. At present there are three British Societies, three American and one German Society co-operating. There are others considering the matter and waiting for the advice of their most experienced missionaries from the field. It is to be hoped all will agree to co-operate. If we unite and organize the best forces of all Societies as we have already commenced in more than one department we shall have the omnipotence, the wisdom and the love of God behind us, but if we only divide and act independently without recognizing the hand of God in other Societies as well as our own then posterity will put us down as helping the crafty enemy, whose policy throughout all the ages has been, "divide and conquer."

T. R.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

The Revised List of Chemical Elements.

BY REV. C. W. MATEER, D.D., LL.D.,

Chairman of Committee on Nomenclature of the Educational Association.

THE Committee on Terminology, appointed by the Educational Association have, in conjunction with a like Committee of the Medical Association, agreed upon the following names for the chemical elements. This conclusion has been reached after prolonged and exhaustive discussion, and is practically unanimous.*

In selecting and determining these names the Committees have been guided by the following general rules, to each of which is appended briefly the reasons for the same.

I. *Let each element be represented by a character distinct from all the others, not only in form but also in sound, ignoring tones which are too uncertain and variable to form the sole basis of the distinction between the names of two elements.*

Only those who have taught or worked in chemistry can thoroughly appreciate the importance of this rule. Dr. Kerr's list has five elements called *Lu* and four called *Shi*. Dr. Fryer's list

* The Committee of the Educational Association, as originally constituted, consisted of C. W. Mateer, John Fryer, J. G. Kerr, G. A. Stuart, A. P. Parker, W. M. Hayes and G. Owen. Mr. Owen resigned, and W. A. P. Martin was chosen in his place. Dr. Fryer's protracted absence from China, has largely prevented his acting with the Committee. The acting members of the Committee of the Medical Association were Drs. Kerr, Cousland, Porter, Douthwaite and Neal.

has six called *Shi* and three called *Ti*. The consequent ambiguity in speaking is very vexatious to both teacher and student. It is an unmitigated nuisance to have to stop whenever a *Lu*, or *Shi*, or *Ti* is mentioned, and define which particular *Lu*, or *Shi*, or *Ti* is meant. Besides this such ambiguity in the names of the elements involves in many cases the danger of possible serious error. The responsibility of this difficulty and its consequences rests now with us. The language affords plenty of different syllables for our purpose, and there is no good reason for repeating a single one.

II. *Let the names of all the gases (including the four halogens which are either gaseous or strongly inclined to pass into a gaseous state), together with the names of all the more important metals and earths, be significant.*

It is much more important that these leading substances should have names significant of their nature or derivation than that by being phonetic; they should suggest the foreign name or symbol to the English teacher or student. Most of the more important elementary substances discovered after the *science* of chemistry was born, were given significant names, as oxygen, hydrogen, chlorine, bromine, fluorine, chromium, etc. We are now in a position to do the same much more intelligently for China, and such a course, consistently carried out, will be a great boon to the coming generations. Happily a number were so named at the first, and all that is now needed is to carry out the idea more fully and consistently.

III. *Let the names of the less common substances be phonetic, seeing it is impossible in most cases to form a term which will convey any distinctive idea of their nature.*

Whether the name of any element is significant or phonetic, should form an essential part of its treatment in every work on chemistry. Thus the mere fact that there is no connection between the name and the element, will assist the learner in classifying such as among the less common or comparatively unimportant elements. In choosing phonetics regard should be had to the accented syllable and to the distinction between aspirated and unaspirated letters.

IV. *Whether significant or phonetic prefix a* 金 *to all metals and a* 石 *to all such as are neither gases nor metals (commonly classified as earths.)*

Such a rule is in thorough accordance with the genius of Chinese writing, which classifies by means of the radical. Hence all the metals which the Chinese know and recognize as such, they already write with a 金 (mercury they did not regard as a metal, but as a liquid, hence the 水 in 汞), and the earths found in a separate state, they have written with a 石, as 硫 and 砒. By giving simply significant names to the gases (without any distinctive

radical), prefixing a 金 to the metals and a 石 to the earths, the elements will be classified and the names will become a powerful aid to the memory. The student can hardly think of a substance without knowing where it belongs. At present in the main lists the student seeing 石 prefixed to boron, infers that it is an earth, while the same inference with regard to iodine, would lead him astray. What a great advantage it would be to the Western student if the names of the metals, gases and earths indicated this distinction. The memory has enough to do without imposing on it uncalled for burdens, and now is the time, if ever, to relieve the future Chinese student of this one burden at least. General knowledge is gradually extending amongst the people at large, and the more intelligible and retainable the shape into which such knowledge is put the more progress it will make. It may be said that the classification referred to is not as scientific as that proposed by Mendelijeffs. It is, however, vastly more practical, as well as practicable.

V. *In giving phonetic names avoid as far as may be all such characters as already have a well defined signification, and let all if possible be pronounced according to the sound of the phonetic part.*

This rule will exclude such characters as 鉑 for platinum, or 鋅 for zinc. An entirely *new* character is to be preferred, and next best an obsolete or unused one. Mandarin should have the preference in determining the sound, both because it is far more widely used than any other dialect, and also because the other dialects differ so much amongst themselves.

VI. *The characters formed or chosen to represent the elements should in all cases consist of as few strokes as possible.*

The excessively complicated character of Prof. Billiquin's names is the great objection to his system. Time is too precious to be spent in writing out such characters as 鑽 (36 strokes), or 鑭 (38 strokes), nor is it possible to print them legibly in small type. In Western schools there is, especially in conducting analysis, a strong tendency to substitute abbreviated names for the complicated formula of alcohol, tartaric acid, etc., as it is too laborious to always write out the symbols. The Chinese have shown themselves prone to deal similarly with their more complex characters, thus they have changed 聽 to 听, and 麤 to 粗, and 驢 to 驴, etc. If we adopt complicated characters the result will be a confusion of abbreviated symbols, which will lose entirely the point of the original composition of the character.

The list exhibits the names of the elements according to the classification adopted. The author or proposer of each being indicated by the initial letter of his name, viz., Fryer, Kerr,

Billiquin, Mateer, Hayes, Stuart, Cousland and Porter. In a considerable number of cases Kerr and Fryer have used the same name, but as Dr. Kerr's list was published first we have in these cases given him the credit.

Gases.		Antimony	銻	Niobium	鈮		
Argon	閒	Barium	鋇	Osmium	鋨		
Bromine	臭	Bismuth	鉍	Palladium	鈀		
Chlorine	綠	Cadmium	鉻	Platinum	鉑		
Fluorine	氪	Caesium	鐿	Potassium	鉀		
Helium	曦	Calcium	鈣	Rhodium	銠		
Hydrogen	輕	Cerium	鈰	Rubidium	銣		
Iodine	紫	Chromium	鉻	Ruthenium	釕		
Oxygen	養	Cobalt	鈷	Samarium	釤		
Nitrogen	育	Copper	銅	Scandium	鈧		
Non-metallic Earths.		Didymium	鈦	Silver	銀		
		Erbium	鉺	Sodium	鈉		
Arsenic		Gallium	鎵	Strontium	鍶		
Boron	砒	Germanium	鍺	Tantalum	鉭		
Carbon	硼	Glucinum	鈹	Thallium	鉈		
Phosphorus	碳	Gold	鐿	Thorium	釷		
Selenium	硒	Indium	銦	Tin	錫		
Silicon	磷	Iridium	銥	Titanium	鈦		
Sulphur	硫	Iron	鐵	Tungsten	鎢		
Tellurium	磺	Lanthanum	鑭	Turbium	鉞		
Compound Elements.		Lead	鉛	Uranium	鈾		
		Lithium	鋰	Vanadium	釩		
		Magnesium	鎂	Ytterbium	鐿		
Ammonium	銨	Manganese	鐿	Yttrium	鐿		
Cyanogen	氰	Mercury	錄	Zinc	鋅		
Metals.		Molybdenum	鋅	Zirconium	鋯		
Aluminum	鈁	Nichel	鎳				

Nearly all the changes among the rarer elements have been made to avoid the repetition of the same syllable. In the case of the more important elements the reasons for the changes, or selection made, are briefly as follows :—

Bromine 臭.—The old name 溴 is a rare character with very little meaning other than as the name of a river, and connects the element too much with water. Bromine is a gas rather than a liquid, and should have a significant name classifying it with the gases, hence we drop the water radical and say 臭.

Fluorine 氪.—The old term 弗 is phonetic without any distinctive radical, and is thus out of harmony with all the systems. Fluorine being a gas, should have this fact indicated by having a significant name. The character used was suggested by Prof. Billiquin's combined character 消氪. It is highly significant of the powerful chemical affinities of fluorine.

Iodine 紫.—The old term 碘 is a misclassification, as iodine can, in no wise, be regarded as an earth. It is volatile and strongly inclined to pass into a gas, and belongs to the group of halogens, chlorine, bromine, fluorine and iodine. It ought to have a significant name. As chlorine is named from its color what more appropriate than to name iodine in the same way as is the case with its Western name.

Nitrogen 育.—It is generally conceded that 淡 (the term used by Drs. Kerr and Fryer) should be rejected, as it is imperatively needed for *dilute*, and cannot be used in both senses without great inconvenience and constant liability to mistakes. On this account the term substituted by Prof. Billiquin—硝—has, to a considerable extent, superceded 淡, especially in the commercial world. It, however, introduces confusion into the system at a most important point, indicating that nitrogen is an earth, not a gas. It is, moreover, the name of several well known substances for which it is required and cannot be displaced. It is neither significant nor phonetic, but simply perpetuates the mistake that gave rise to the name in English, which is every way undesirable. The only satisfactory solution seemed to be to take a new significant character, which will avoid the objections to previous names and bring this important element into harmony with the system. 生 was at first proposed, and found considerable favor, but fell to the ground when Dr. Cousland proposed the term 育. Foods in general are nourishing just in proportion to the amount of nitrogen they contain. Nitrogen is pre-eminently the food element, hence the special fitness of 育. Thus we have 養 oxygen, which nourishes through the lungs, and 育 nitrogen, which nourishes through the stomach. It is hard to conceive of a more appropriate relation than is suggested by this pair of terms. We consider this solution of the vexed question of nitrogen as happy in the extreme.

Carbon 碳.—The stone radical is added in order to classify this element as being neither a gas nor a metal, but rather an earth, also to distinguish it from its impure form, viz., charcoal. It would be very awkward, not to say meaningless, to write 炭 is nearly all 炭, but it will be quite in point to write 碳 is nearly all 炭.

Phosphorus 硫.—This term is preferred to 燐, because it classifies phosphorus as a non-metallic earth, where it properly belongs. The term was proposed by Prof. Billiquin *after* the other term had been in the field, having been first suggested by Dr. Martin, an early pioneer in the field of chemistry.

Silicon 磄.—Dr. Fryer's 矽 is inadmissible, because there are already several elements of this sound, especially *tin*, which cannot be changed; moreover, a significant name should be given to such

an important and widely diffused element. Dr. Kerr's 玻 is indeed significant, but there are two objections to it; first it is constantly used as an abbreviation for glass, and will be more and more so used, which would make its use confusing; second, in order to fit our system it ought to have a stone radical. Prof. Billiquin's 砂 is all right in this respect, but sand being an article in common use in chemical operations, would be liable to be confused with it. 磄 suggests a much purer form of silicon, and is free from all objections.

Aluminum 鈁.—Dr. Kerr's 钪 is neither significant nor phonetic. Dr. Fryer's 鋁 is approximately phonetic, but is liable to be confused with chlorine and sodium. Prof. Billiquin's 鑼 is too complex a character; moreover, its significancy, with the same pronunciation, will lead to an embarrassing confusion with 礬, which is the common name of a considerable number of metallic salts, as 白礬 alum, 黑礬 sulp. iron, 明礬 sulp. soda, 膽礬 and 綠礬 acetate of copper. The term 礬 ought by all means to be left free for alum, and as a kind of classifying term for metallic salts, not perhaps as the chemical name, but as a short commercial name already in universal use. Aluminum being the chief constituent of most clays and earths 鈁 is eminently fitting and free from all danger of confusion with any other element.

Calcium 鍣.—The constant liability of confusion with 錫 tin, forbids the use of 鈣 besides the 石 rather misleads than otherwise, seeing calcium is not as much a stone as silicon. 鈣 is only approximately a phonetic, if a phonetic were desirable, which it is not, seeing calcium is a very important element and ought to have a significant name, as has potassium and sodium. 鍣 is every way appropriate and expressive.

Chromium 鑌.—Dr. Kerr's 鎇 is neither significant nor phonetic, Dr. Fryer's 鉻 is seriously objected to because the sound is confused with that of cobalt and fluorine. The importance of chromium in the arts quite justifies giving it a significant name. As the salts of chromium are nearly all yellow or yellowish red the term 鑌 is quite appropriate, and the sound conflicts with that of no other element. The adoption of a new name in this case is the more justified, seeing each of the four original authors in chemistry had a different name, viz., Martin 悉而, Kerr 鎇, Fryer 鉻 and Billiquin 鑌.

Gold 鏽.—It will perhaps seem to some as rather presumptuous to undertake to change the term 金 for gold. It must be remembered, however, that the proper and primary meaning of 金 is *metal*, not *gold*. It is only applied to gold by way of eminence, or else (as generally) with the qualifying word 黃, that is, *yellow metal*. The use of 金 in the two senses of metal or metallic and gold is exceedingly

embarrassing. The former sense is constantly needed in general descriptions where it is not desirable to specify a particular metal. Thus the term *wire*, so much used in describing scientific instruments having as its base the term 絲, *a strand* or *thread*, requires a qualifying term to complete it as 銅 or 鐵. But it is oftentimes not necessary nor desirable to specify the kind of wire. In all such cases how much more neat and elegant to be able to say 金絲 *(metallic thread)* than to have to always use the awkward and tautalogical 金類絲. Or suppose we are defining gold and wish to say it is a *metal*, what other can we say than 金是金, thus implying that when we come to gold we have reached the undefinable. The very fact that all metals are classified *as such* by the use of the 金 radical, ought of itself to exclude this radical from standing alone for any one metal. The term 鏽 is found in dictionaries, meaning "gold" or "refined gold," being based evidently on the idea of that which is *full* or *complete*. It is thus already a significant character, and seems admirably adapted for our purpose. It will not of course displace 黃金 in common use for many years, but if adopted and used in scientific books in China, it will eventually do so to the great advantage of scientific language. Each new chemistry should use it and state briefly the reasons for so doing, and other scientific books following this lead, it will gradually win its way, just as in the West mercury has taken the place of quicksilver, zinc of spelter, nitrate of silver of lunar caustic, etc.

Manganese 錳.—The character 錳 is not phonetically correct; moreover, manganese is of sufficient importance to warrant a significant character. As it is best known by its black oxide (and the metal itself dark), it is very appropriately called 錳.

Platinum 鈇.—The term 鉑 for platinum is very unfortunate, seeing it means leaf metal or foil, and there is no substitute for it in this sense. This makes a constant and embarrassing difficulty in speaking of foils, especially platinum foil, which thus becomes 鉑鉑. The need of a change has been felt by all teachers. Platinum is a very important element, and should of right have a significant name. Its most potent characteristic is its weight, being the heaviest of all the common metals. Inasmuch as the lightest substance has been called 輕 what more fitting than to call the heavy metal "heavy." With this in view both 鍾 and 鈇 were canvassed. The former has the disadvantage, that is, has already a distinct meaning, a *cup* or *goblet*, in common use. The latter is a rare character, meaning *heavy*, and is the more suitable on this account.

Potassium and *Sodium* 鉀 and 鈉.—Dr. Kerr's names for these elements were chosen because they are significant, and their great importance demands significant names.

Strontium 鋰.—The old term 鎴 is not phonetic, and what is worse it repeats (in many dialects) the sound of *tin*. After canvassing several other names it was finally decided to give it this significant name derived from the rose-colored flame of all its salts.

Zinc 鉾.—There are serious objections to both 鋅 and 鋅 as phonetics; moreover, zinc is a very important metal in constant use, and ought by all means to have a significant name. As it is best known in China as 倭鉛 or Japanese lead, it was at first proposed to call it 鎴, but the Japanese regard the 倭 as opprobrious, and it was thought it would be an ungracious thing to take up and perpetuate in this name this derisive epithet. In view of the fact that zinc is the most electro-positive of all elements, being used as the positive element in all batteries, it was decided to call it 鉾, a very rare character, which conflicts in sound with no other element.

It will perhaps seem to some that the changes made are more numerous and radical than was absolutely necessary, requiring the revision and reprinting of all existing works on chemistry. It must be remembered, however, that the reprinting of most of these books is a necessity in any case, seeing the association is fully committed to the use of the new system of chemical notation; moreover, many other changes are demanded in terminology, as the terms for atom, molecule, quantevalence base, acid, salt, etc., etc. All these changes should be effected *at one time*. Seeing the revising and reprinting is necessary, the revision of terms should be thorough, and if possible final, putting this much vexed subject on a permanent and satisfactory basis. The association has intrusted this matter to us, and if changes generally admitted to be desirable are ruled out, not on the real merits of the case, but simply because of an aversion to making so many alterations, or of interfering with the published work of this or that author, it may be hard for us to justify our action to those who appointed us. The unanimity with which two large committees have reached the conclusion presented above is highly encouraging. The remainder of the subject is now in course of discussion, and will be reported presently. As soon as the subject is completed it is proposed to print a *résumé* of results, both in English and in Chinese.

Notes and Items.

WE are sorry to be obliged to note that Dr. A. P. Parker has been compelled to leave for America on account of the illness of Mrs. Parker, and that it is probable that he will be absent from China for about a year. Dr. Parker has been so prominently connected with the work of our Association, both as a member of our important Committees and as an author that even his temporary absence from China, becomes a great loss. Were we not conscious of the extreme modesty of Dr. Parker we should like to say in what high estimation he is held in all our circles, but we shall content ourselves for the present in expressing the wish that he may soon return to China with Mrs. Parker fully recovered from her illness and able to resume her large share in our work. Dr. Parker's duties as General Editor and Chairman of the Executive Committee, have been taken *pro-tempore* by Rev. J. C. Ferguson.

Necessary Absence.

Loomis' Logarithmic Tables 對數表.—By Rev. W. M. Hayes. Presbyterian Mission Press. Price 80 cents.

A new edition of this work has been recently published and placed on sale. While the main body of the work remains unchanged, the introduction to the tables will be found to be much more lucid and the explanations made more clear to the student. The Arabic numerals are used throughout. This, together with the table of Proportional Logarithms at the bottom of each page, not only makes the work very convenient to use, but renders the student much less liable to error in his calculations than if he used the old Jesuit Tables. There is indeed no comparison between these Tables and those published by the Jesuit fathers long years ago.

Logarithmic Tables.

Mr. Hayes has placed teachers and students of the higher mathematics under great obligations by the preparation of these Logarithmic Tables, which are so much better than those that we have been obliged to use hitherto.—A. P. P.

Mr. Ding Ming-wong, who went to America last summer as the representative of the College Young Men's Christian Association of China, returned last October, and since that time has been visiting various schools and colleges for the purpose of stirring up the zeal of the members of our local associations. Mr. Ding made a good impression upon the Christian audiences in America, which he addressed, and his visits to the colleges have also been fruitful of great good. He is a young

Y. M. C. A. Delegate.

man of large promise. The Anglo-Chinese College of Foochow which educated him, and the American Board Mission, in whose Theological School he is a teacher, have a just right to be proud of him. He has shown himself to be of a strong sturdy Christian experience, and has done well the work assigned to him.

Notable Accession.

Among the many signs of the increasing usefulness of our Association and of the confidence which it commands among the missionaries we are glad to be able to record that the veteran missionary, Dr. Griffith John, has recently become a member of the Educational Association. The mission with which Dr. John is connected has not felt free to take a large hand in educational work, but it is pleasing to have this evidence of thorough sympathy with this branch of activity.

C. Y. M. C. A. Secretary.

Mr. Robert E. Lewis, who has been one of the Travelling Secretaries of the Student Volunteer Movement for Foreign Missions, is under appointment as the Local Secretary for Shanghai. He has already shipped his goods, and expects to arrive early in the spring. He is spoken of everywhere he is known as a man of earnestness and ability.

Correspondence.

A CAMBRIDGE SCHOLAR ON THE REVISION OF THE GREEK TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

Hangchow, January 12th, 1898.

DEAR SIR: The enclosed extract is from a letter written to me a few months since by an eminent Biblical student at Cambridge, to whom I had sent a copy of my paper on the 'Easy Wên-li Revision' from the RECORDER of May and June last. What my correspondent calls "the first" paper, is the part published in May and bearing on the criticism of the Greek Text.

A lay friend, himself keenly interested in Biblical scholarship, and especially in all that bears on the Chinese translations of Holy Scripture, and to whom I showed the letter, suggested my sending you an extract for publication, which I do without hesitation, since I conscientiously believe that my brethren here, with the best intentions, have embarked on an enterprise for which they are not sufficiently equipped. My correspondent, who took his degree a dozen years later than I did, and is *au courant* with recent Biblical exegesis and criticism, no more believes in the infallibility of A. V. or the *Textus Receptus* than I do. Only he sees reason to feel sure that very far from the last word on the subject has been said by Westcott and Hort, and that while it is hazardous to follow them implicitly it is more than hazardous for us non-experts to think of finding a more excellent way. If you can find room for this and for the extract, you will oblige

Yours faithfully,

G. E. MOULE.

Extract.

"Thank you for your two papers on the revision of the Chinese version. I read the first with extreme interest and agree with you most cordially. I feel that even in England it would be the common sense course to make alterations in the Greek Text or the English rendering,—so far as the mass of readers is concerned,—only where there is something like unanimity among experts. Yet as things are now, revision must follow revision as the pendulum swings to and fro. How much more must this hold where Christianity is a new comer! The condition of revision you cite on p. 1* seems to me, may I say, absurd. The A. V. alone, or the R. V. alone, I could understand; though I should hold the former to be much the better until criticism gets more settled; but to give a blend of the two, formed by those who are confessedly not experts, I cannot understand. The main underlying factor of the R. V. differences is the W. H. text. Yet while that text is a wonderful construction of learning, it is intensely subjective, and I am convinced that the next generation will see a marked reaction. I think a mark of this is already to be seen in Salmon's '*Thoughts on the Textual Criticism of the New Testament*' which, though very politely, hits the weak points of the (W. H.) scheme wonderfully . . . . It seems to me that your revisers, like our R. V., are too fond of giving the doubt against the current text. The real misfortune here is that so many who are in no sense experts will clamour and give a false impression."

* RECORDER (May), p. 225.

Our Book Table.

The Topic Cards of C. E. Readings have arrived, and are being prepared as rapidly as possible.

One of the books which every missionary will be anxious to read and to refer to is the handsome and beautifully illustrated volume by Dr. James S. Dennis, D.D., entitled 'Christian Missions and Social Progress.' It contains four lectures, the substance of which were delivered to the students in Princeton and other seminaries at different times. The themes are: (1) The Sociological Scope of Christian Missions; (2) The Social Evils of the Non-Christian World; (3) Ineffectual Remedies and the Causes of their Failure; and (4) Christianity the Social Hope of the World. Each Chapter is followed by a copious bibliography of the works consulted, the number of which rises above nine hundred, embracing all the best and the freshest contributions to the multitudinous subjects treated. The views presented in the text are a distillation from the great mass of material thus brought under scientific survey. The author writes in the temper, not of a disputant with a case to prove, but of a philosopher who is resolved to get at the facts if they are accessible, and to let others have the benefit of his labors. The book will have a wide circulation, and will become at once a standard and a point around which further contributions to the same theme will inevitably cluster.

This work is to be followed by a second volume containing two additional lectures on the Dawn of

a Sociological Era in Missions, and the Contribution of Christian Missions to Social Progress, followed by elaborate Appendices. The first of these will present a Statistical Survey of Foreign Missions throughout the World, under nine heads, such as Evangelistic, Educational, Literary, Medical, Philanthropic and Reformatory, Cultural, Missionary Training Institutions, and Native Organizations. The second will be a Directory of Foreign Mission Societies in all Lands. The third a Bibliography of Recent Literature on Missions. These important contributions to that literature are furnished by the Fleming H. Revell Company, which has thus fitly closed its twenty-fifth year of effort devoted to the publication and circulation of works emphasizing vital evangelical principles and designed to promote them at home and abroad. Their latest catalogue is a most interesting and creditable exhibit of what sanctified business sagacity can accomplish within a very brief space of time. We wish them all success in the field which they have chosen. In the line of missionary publications we know of no house in the United States which has so large or so valuable a list of works. The latest contributions of Dr. Dennis will make the missionary community throughout the world, as well as all friends of missions, his permanent debtors. A. H. S.

Will be on sale at the Presbyterian Mission Press in a few months.

Editorial Comment.

ALL missionaries in China and Students of the Chinese language will feel a sense of personal loss in the death of Professor Legge. We hope to publish details of his life and work in next issue.

* * *

AT a recent prayer meeting of the Shanghai missionaries the Rev. Hudson Taylor, who led the meeting, mentioned the fact, as cause for special rejoicing and thanksgiving, that there were now missionaries (foreign) in every one of the eighteen provinces, Hunan having recently been occupied by at least two. He also mentioned the fact that there were probably at least 80,000 communicants in the Protestant Churches in China (our own judgment is that there are more than this), and then said that the great need was more spirituality and so more aggressive work on the part of *all* the Christians. Surely no one can dissent from this thought, and it is well to emphasize it. Self-support, and every other good, will be best promoted by the growth of the native Christians in that which makes them forgetful of self and mindful of others.

* * *

THE matter of self-support is certainly receiving no little attention at the present time from the missionaries in China as well as other fields. There are several causes leading to this; one being the action of the Convention of Secretaries in New York not long since; another, the necessity

of retrenchment occasioned by the depleted treasuries in the home lands; and, lastly, the obvious conviction on the part of every missionary worker that the sooner self-support can be attained, the more will the native Church grow and the stronger will be the Christians which compose the Church.

At the same time it will not do to generalize too speedily. Circumstances differ in the different fields, and especially in the different nations. What is feasible in one part of the country may be quite impossible in another section. The same set of rules will not apply equally to the different Churches in the same region. General principles of self-support are much the same everywhere, but hard and fast rules may work harm where only good was intended. It by no means follows that because one Church of fifty members can support their pastor, the one adjoining it can do so likewise.

It is particularly in the beginnings that great care should be exercised. It is very difficult to eradicate old habits and expectations and to reverse a tendency once given. *New* ideas, and *new* methods, which may gradually displace the old, will often prove most effectual and effect change without jar and friction. In all of this is pre-eminently needed the "wisdom of the serpent and the harmlessness of the dove."

* * *

We earnestly recommend to the attention and interest of all the following just received from Mr. John R. Mott :—

A CALL TO PRAYER.

Remember in daily prayer the International Convention of the Student Volunteer Movement, to be held at Cleveland, February 23–27, 1898.

Special Requests.

I. Pray that the students of the institutions of higher learning in the United States and Canada may make prayerful, self-sacrificing, persevering efforts to be adequately represented at the Convention.

II. Pray that all delegates may come to Cleveland in the spirit of prayer and expectation—expecting great things from God.

III. Pray that all speakers may come to the Convention with a vivid realization of the vast strategic importance of the gathering and with messages from God.

IV. Pray that all the plans of the Convention, as well as its conduct, may be under the leadership of the Spirit of God, and thus that its influence may be mightily felt in all colleges and seminaries, in all the home Churches, and in the uttermost parts of the earth.

"Not by an army, nor by power, but by my Spirit."

Missionary News.

Dr. Y. J. Allen expects to leave China for the United States about the middle of February, and the Rev. T. Richard will act as Editor of the *Wan-kwoh-kung-pao* during his absence.

By an act of the General Assembly of the Presbyterian Church in the United States, the Synod of China had been divided, to constitute henceforth two Synods, one embracing all the territory lying

north of the Yang-tze, and the other all the territory south of the Yang-tze.

The Synod of Northner China will meet in Chefoo, May 19th of this year, and the Synod of Southern China will meet in Shanghai on the same date.

G. F. FITCH,
S. C. Synod of China.

Week of Prayer Meetings, Kiukiang.

Very profitable, enjoyable and well attended meetings were held in the houses of the different missionaries, some inside the native city and some in the port, from 4.15 to 5.15 p.m. daily.

Various missionaries led, among whom were Mr. Arch. Orr-Ewing, Rev. E. S. Little, Rev. D. W. Nichols and Mr. C. F. Hogg (the latter here on a visit from Shantung).

The attendance was general and latterly several friends of the community came in, making "full houses."

Such was the profit derived, and the unity manifested, that at the last meeting it was unanimously decided that they should not stop, but that hereafter a general weekly prayer meeting, such as we had here some five years ago, should be held each Friday, from 4.45 to 5.45 p.m. Place and leader announced weekly. Friends from other parts please *take notice. All welcome.* (Of the twenty-eight missionaries resident in Kiukiang—out of a total of ninety-eight in the province—only three were not present at one or more of these meetings. These twenty-eight, including wives, are: six of M. E. M., six "Brethren," four C. I. M., four W. F. M. S., six unconnected and two B. and F. B. S.) "Praise the *Lord.*"

Kiukiang, Jan. 11th, 1898.

Statistics for 1897.

ENGLISH BAPTIST MISSION,

SHANTUNG.

Two foreign-manned Stations—Ch'ing-chou Fu and Chou-p'ing. Work in 18 Hsien.

Stations and Sub-stations ...	264
Baptized during the year ...	473
Nett increase after deductions for death, removal, exclusion	367
Present membership... ...	3,750
Supported by native Church—4 pastors, 11 elders, 1 evangelist	16
Native staff paid by Mission—Assistants and teachers institute and boarding-school, 10; evangelists, 22; aided preachers, 17; medical helpers and evangelists, 9; Bible women, 7	65
Training Institute students...	55
Boarding-school boys ...	55
Village schools for boys,	75
scholars	719
Village schools for girls,	10
scholars	74
Sunday School children ...	531
Visitors to Museum, Ch'ing-chou Fu	84,489

Medical returns, Ch'ing-chou Fu and Chou-p'ing:—

	Male.	Female.	
Dispensary patients	15,271	7,864	=23,135
Hospital ,,	228	54	= 282
Poisoning cases			= 109
Special visits and eye cases			= 208

C. E. Notes.

At the last meeting of the Executive Committee of the United Society of Christian Endeavour for China, it was decided to draw up a circular letter to be sent through the Corresponding Secretaries to each Society as follows:—

1. Recommending that the various districts hold Annual Local Conventions;

2. Asking for a definite expression of opinion as to

(*a*) Whether the General Christian Endeavour Convention should be an annual one, or, if not, how often should it be held, and

(*b*) Whether such Convention should be always held in Shanghai, as a center, having the Executive, or on each occasion in a new district.

Replies to the above questions are requested to be sent to Miss Melvin, West Gate, Shanghai.

Should the Secretary of any Society fail to receive a circular letter will he kindly act upon this notice.

It was decided to hold Union meetings of the Christian Endeavour Societies—only, in Shanghai, on the 16th and 17th of the 2nd Chinese moon—Tuesday and Wednesday, 8th and 9th March, 1898.

Owing to immediate pressure of other duties the General Secretary was obliged to tender his resignation, which was accepted with regret, and Miss Melvin was unanimously elected to this office.

JAMES WARE,
Gen. Secretary (retiring).

Diary of Events in the Far East.

6th.—From a London telegram in the *N.-C. Daily News* we learn that "it is officially stated in Berlin that Germany has obtained a lease of Kiao-chou, with several square miles of territory, and with liberty to erect buildings and defences, China ceding all sovereign rights. If Kiao-chou is found to be unsuitable, Germany is free to select another port, subject to China's approval."

—We also learn that "fresh proposals have been made to the British Government to assist China to contract a new loan, and the Government is considering the same."

Reported later that the terms on which the British Government offers China a loan of £12,000,000 sterling at 4 per cent (which includes sinking fund), are: (1) the opening of three new ports; (2) the guarantee that the Yangtze Valley shall be kept inviolate; and (3) the extension of the Burmese railways into Yunnan. The benefits to be derived from these concessions will accrue to all commercial nations, not Great Britain alone.

7th.—The annual meeting of the Central China Religious Tract Society was held in the Rest, Hankow, on the 7th January. The Rev. Griffith John, D.D., the President of the Society, took the chair. After the usual devotional exercises, the Rev. T. Bramfitt, the Secretary and Treasurer, read the annual Report.

The circulation showed a total of 1,228,646 books, tracts and sheets—17,706 below the total of last year.

12th.—A telegram to the *N.-C. Daily News*, from Tokio, says: "The new Japanese Cabinet is constituted as follows: Marquis Ito, Premier; Baron Nishi, Foreign Affairs; Viscount Yoshikawa, Home Affairs; Viscount Katsura, War; Marquis Saigo, the Navy; Count Inouye, Finance; Baron Suyematsu, Communications; Marquis Saionji, Education; and Mr. Sone, Justice."

22nd.—Annual meeting of the Chinese Tract Society. The Treasurer's report showed the finances of the Society to be in a good condition, and an encouraging report of the year's work was read by one of the Secretaries.

Missionary Journal.

BIRTHS.

At Hwang-hien, Shantung, on 7th Dec., the wife of Rev. C. W. Pruitt, American Southern Baptist Mission, of a son (Robert Early).

At Murrayknowe, Chungking, on Christmas morning, the wife of James Murray, Agent of the National Bible Society of Scotland, of a son.

At Kuang-ning, Manchuria, 28th Dec., 1897, the wife of Rev. W. Hunter, Irish Presby. Mission, of a daughter.

MARRIAGES.

At Pao-ning, 2nd Dec., Rev. A. E. Evans to Miss A. A. Gruit, both of China Inland Mission.

At Pao-ning, 7th Dec., Mr. O. Burgess to Miss A. C. Thomson, both of China Inland Mission.

At Chungking, Szchuen, 14th Dec., Mr. W. B. Moses to Miss K. Rogers, both of China Inland Mission.

At the Missionary Home, Shanghai, 6th Jan., by the Rev. J. W. Davis, D.D., Miss Nettie M. Grout and Mr. Albert L. Shier, both of the C. and M. Alliance.

DEATHS.

At Chefoo, on the 11th of January, Henry Woodside, son of James McMullan, aged 8 years.

At Chefoo, on the 14th of January, 1898, Lily, aged 5 years, the only remaining child and youngest daughter of James and Lillie McMullan.

ARRIVALS.

At Shanghai, 25th Dec., Mrs. W. Leonard Thompson and child (returned) from Australia for C. I. Mission.

At Shanghai, 26th Dec., Mrs. G. Stott (returned) from England and Miss K. B. Stayner, from Canada for China Inland Mission.

At Swatow, 28th Dec., Rev. H. L. Mackenzie (returned), English Presbyterian Mission, Swatow.

At Shanghai, 2nd Jan., 1898, Rev. G. F. Fitch (returned), American Presby. Mission; Dr. Geo. A. Huntley, wife and infant, A. B. M. U., Han-yang (returned); and Miss Mathews, Southern Presbyterian Mission, Hangchow.

At Shanghai, 15th Jan., Dr Mary Brown, A. P. M., Wei-hien (returned), Mr. C. L. Teung, A. B. C. F. M., Foochow; Miss L. M. White, M. E. M., Chinkiang (returned); Rev. J. and Mrs. Hudson Taylor (returned); and Miss E. Hanbury, for China Inland Mission.

At Shanghai, 18th Jan., Misses Margaret Quinn, Ida V. Morgan, Louise H. McCully, Sarah Pool and Annie Young, all for Christian and Missionary Alliance, Wuhu.

At Shanghai, 20th Jan., Mrs. Pruen and three children (returned), Miss M. Livingstone and Miss A. A. Davis, from England for China Inland Mission.

At Shanghai, 25th Jan., Rev. J. T. Proctor, wife and infant, A. B. M. U., Huchow; and Mr Edward Masoni, Northern Luth. Mission, Lao-ho-keo.

At Shanghai, 28th January, Mrs. Cameron and 3 children (returned), Mr. and Mrs. E. Tomkinson and children (returned), Misses L. M. Cane, E. A. Tree and Cajanden, from England for China Inland Mission.

DEPARTURES.

From Amoy, 8th January, Rev. Frank P. Joseland, London Mission Society, for England.

From Shanghai, 22nd January, Miss A. Madison, C. M. Society, for England; Mr. E. J. Cooper, for England; and Miss M. Guex, for Switzerland, both of China Inland Mission; Mr. Allan Cameron, Rev. Gilbert Robinson, for Canada.

From Shanghai, 28th January, Miss M. Johnston, China Inland Mission, for Scotland; and Mr. Joseph Bender, China Inland Mission for Germany.

THE

CHINESE RECORDER

AND

Missionary Journal.

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A Speech delivered at the Close of the Annual Meeting of the Central China Religious Tract Society, held at the Rest, Hankow, January 17th, 1898.

BY REV. GRIFFITH JOHN, D.D.

AT the close of such a meeting as this it is not easy to find anything new to say. I may, however, call attention to a few facts of special significance connected with the general work of the past year.

Once more we are called upon to rejoice over a very large circulation of Christian literature. The circulation of 1897, though not quite as large as that of 1896, which reached the magnificent number of 1,306,352, was one of the largest we have ever had, being 1,228,647. If we add the circulation of the Bible Society of Scotland to that of the Tract Society, we shall find that there were sent forth from this centre during the past year more than a million and a half of Scriptures and tracts. The Bible Society circulated last year: Bibles, 112; Testaments, 8680; portions, 275,745; in all 284,537 books. Thus the united circulation of the two Societies amounted to 1,513,000. That is an enormous circulation. We must think of it, however, not only as immense in itself, but also as covering an immense area. Our Scriptures and tracts are finding their way into every part of the empire; and they are being read by tens of thousands to hundreds of thousands of people. How many have been influenced by them we cannot say; but that multitudes have been influenced, more or less, there can be no doubt whatever. It is now too late in the day to pooh-pooh this department of the missionary work. The old story about our Scriptures and tracts being devoted to the soles of the Chinese, has lost its flavour, and is now seldom heard. The man who repeats it, or believes it, is looked upon as a man whose education has been somewhat neglected.

There can be no doubt whatever that the productions of the Christian press in China are being widely read these days, and are producing a deep impression on many minds. An event occurred during the autumnal examinations for the M.A. degree, of deep significance. At Nan-chang-fu, the capital of Kiangsi, one of the questions put to the students was this: "What do you know of the repeopling of the world by Noah and his family after the flood?" The text-book recommended was the Old Testament; at once there was a great demand for the book. A colporteur happened to be in the city at the time, and fifty copies were sold in one day. The Bible, as we all know, has found its way into the Imperial palace, and copies are in circulation among the higher classes in the metropolis. The examiner, who put the question, possessed a copy, and had been reading it. All this is new in China. It shows one thing at least, namely, that the attitude of the official class to our Christian literature is undergoing a great and vital change.

The extension of the work into Hunan during the past year is a fact full of significance. In March and April last Mr. Sparham and myself visited Hunan. Our main aim in going to Hunan this time was to visit some converts at Heng-chow, and, if possible, establish a missionary station in that important city. We found Heng-chow in a state of great excitement, on account of a recent visit paid to the place by Dr. Wolfe, the well known German traveller, and we were compelled to beat an ignominious retreat. We were attacked furiously by the mob and actually driven away in the midst of a perfect storm of stones. We were, however, greatly encouraged by what we saw of the converts. They clung to us in the midst of the storm and evinced the utmost courage throughout. You have already been told of the service we had on board the boat, when thirteen of the converts were baptized. I shall never forget that little meeting. If there ever has been a Bethel on earth our boat was a Bethel that evening. I felt sure that most of that little band would stand fire well, and that the little Church planted at Heng-chow on that stormy day would take root and grow. And such has been the case. Though we were driven away our native helpers were allowed to remain, and the work has been going on steadily ever since.

In May last Mr. Peng Lan-seng, one of our native evangelists, was sent to Heng-chow to take charge of the work there and to propagate the Gospel in the surrounding districts. He succeeded in renting a house in one of the suburbs of Heng-chow and in getting the Prefect and the two District Magistrates to issue four proclamations in favor of Christianity. He has since purchased the house. Unfortunately the magistrate could not see his way to stamp the deed without receiving special orders from the Viceroy and the

Governor of Hunan. The orders, I am glad to say, have been sent, and we are every day expecting to receive the deed duly signed and sealed. During these months Mr. Peng has been doing the work of an apostle in Hunan.

What is the present state of things in Hunan? In connection with the London Missionary Society there is a work going on at four important cities, namely, Heng-chow, Heng-shan, Siang-tan and Ngan-jen. At Heng-chow the chapel is opened daily for public preaching, and on Sundays some forty or fifty Christians meet regularly for worship. At Heng-shan we have another very interesting group of Christians meeting regularly for worship; and so we have at Siang-tan and Ngan-jen. In the south of Hunan, on the Canton border, in the Lin-wu district, there is a work going on in connection with the American Presbyterian Mission. In the east of Hunan, on the Kiang-si border, in the Cha-ling district, the China Inland Mission has a station. At Chang-teh, in the west, Messrs. Brown and Chapin, of the Alliance Mission, have succeeded in establishing themselves. In the north, on the Hupeh border, in the Lin-siang district, the American Episcopal Mission has just commenced a work. Thus there are now seven spots in Hunan where Christian work is carried on by Protestant missions. Thus the province is opening to the Gospel; at no distant date, it will, I verily believe, be wide open.

There is progress also in other directions. The telegraph has been successfully introduced. The line from Chang-sha, the capital, to Wuchang, has been completed, and Hunan is now connected with the rest of the empire and with the whole outer world. The electric light in Chang-sha is also an accomplished fact. Hunan is moving. It is not *open* yet; but it is *opening* undoubtedly. To what is this partial opening of Hunan to be ascribed? I read a statement in one of the English papers, not many months since, to the effect that Hunan *was actually open*, and that the result was due to the circulation of the publications of one particular society. Now I have nothing but praise to bestow on the publications of that society; but it is sheer nonsense to speak of Hunan as having been opened by them. The result is to be ascribed, not to one cause only, but to a combination of causes. The persistent attacks of the missionaries on Hunan for the last twenty or thirty years, have had a great deal to do with the bringing around of the present state of things. Though not allowed to live in Hunan, their visits to the province, as preachers and colporteurs, have been numerous. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chow Han, and the suppression of the Hunan anti-foreign literature,

have had everything to do with it. And the China-Japan war must be regarded as a main factor in any endeavour to explain the new order of things that is now setting in, not only in Hunan, but in every province throughout the empire. There have been many influences at work, and God has been working in and through them all, and all have been made subservient to the realization of what we are witnessing to-day in Hunan. But what we witness to-day is only the beginning of things. We shall see greater things than these.

The anti-foot-binding movement is another fact full of significance. Some months since Mr. Peng Lan-seng sent us six copies of a brochure on foot-binding, issued by the Chang-sha Anti-foot-binding Society. It is a most interesting ballad in itself; but the most interesting fact about it is that Hunan should take a leading part in this noble crusade. Hunan, however, is not alone. An influential Chinese Anti-foot-binding Society has been established at Shanghai, and branch societies are multiplying over the land. One of the most remarkable facts connected with the movement is, that some of the most influential men in the empire are taking a deep interest in it and helping it on. Scholars, and even officials, are writing tracts against the barbarous custom. One of the best things I have seen is a preface to one of the Anti-foot-binding Society's publications, written by Chang Chih-tung, the Viceroy of Hupeh and Hunan. It is a strong, clear, emphatic denunciation of the cruel practice. One of the most useful tracts issued by the Central China Religious Tract Society last year is the one on foot-binding, consisting of the Chang-sha ballad and the Viceroy's preface. An introduction has been added by myself, in which the evil is viewed from a Christian standpoint, and the Christian Church in China is called upon to take immediate action with regard to it. I am sincerely hoping that the missionaries will do all they can to bring this vital question before the converts during the year on which we are now entering. The movement, so far, cannot be regarded as a Christian movement, that is, the Christian Church in China has not taken it up as a Church. I am glad to be able to say, however, that there is quite a sentiment springing up in our Church against the custom. But I long to see the sentiment spreading and deepening. I don't see why the movement should not become at once a grand Christian movement and the year 1898 be known in the history of the Church in China as the foot-unbinding year.

This movement is caused by many concurrent influences. No individual, and no society, can claim the entire credit of it. But our Tract Society can claim an important share in the credit. Our publications have been dealing with the evil for many years. I think I am right when I say that the Central China Religious Tract

Society was the first to take the matter up. Our publications have been sown broadcast over the land; and it is a great joy to me to think of them as having had something to do with stirring up the native mind on this momentous question.

The remarkable increase in Church membership in this province (Hupeh) during the past year is another fact of very great interest. Speaking of the London Missionary Society I can safely say that we have not had a year so prosperous since the establishment of the mission. There were baptized in connection with the London Mission, including the thirteen baptized in Hunan, 605 persons in all, of whom 473 are adult believers. Last year there were baptized 434 in all. Now compare this with past years. I began work in Central China in 1861. At the close of the first year we had had 11 baptisms; at the close of 1870 we had had 295; and at the close of 1880 we had had 1104. Thus last year alone gave us more than twice as many as the first nine, and these two years—1896-1897—have given us nearly as many as the first nineteen. The other missions have all been successful. The accessions for the year in this province, in connection with all the missions, must have been considerably above a thousand, probably not far from one thousand five hundred. Surely that is something to thank God for.

There has been much sowing in this province during the past 36 years. The reaping time is now come. What we are seeing to-day shows the folly of judging of a great spiritual work such as ours is by early appearances. People want returns for their money, and quick returns, and if they do not get them at once, they lose heart and begin to growl and sneer. A flippant critic, writing of the missionary work in India, some years since, said: "A great deal is being said by the missionaries about unseen influence, leaven, seed sowing and what not. For myself I want crops." Now that sounds very smart. "For myself I want crops." Wonderful! I should like to know who does not want crops. We all want crops. But the husbandman sows the seed and then "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The husbandman wants crops; but he does not expect to sow and reap on the same day. Though there were not a single convert in China, I should still go on plowing and sowing, for well I know that they who sow in tears shall reap in joy. But thank God it is not all sowing with us in Central China now. We are beginning to reap a goodly harvest. Still the reaping of the present is intimately connected with the sowing of the past; and the one is not a whit less real or less divine that the other. Such is the present aspect of things in Central China. In many other parts of the empire the outlook is equally bright. We are, I am convinced, on

the eve of enormous religious changes. Never in its history has so grand a prospect been opened to Christianity in China.

And what do we need now? We need faith—implicit faith in God—God's will, God's purposes, God's promises, God's faithfulness. We need faith in our mission as God's messengers to this people. We need the faith that will dare anything and everything in obedience to the Divine command. You have heard of the coloured woman who was in the habit of saying that if God told her to jump through a stone wall, she would jump at it. Getting through the wall was God's work, not hers. She would simply do what God told her to do. You smile; but that is exactly the faith we want. We are ever called to jump through stone walls; and we know that if we do not jump *at* them we shall never jump *through* them. What was China to Morrison but a stone wall? What has Hunan been to us but a stone wall, and what have we been doing these thirty or more years but jumping *at* it? But we have not been jumping in vain. There are signs of yielding. A breach has been effected. Another jump, and it will be a jump at it and through it.

We need *union*. The Protestant missionaries in China must be one. We want perfect union for many reasons. But we want it now for a special reason. We are all standing in the presence of one common foe—a strong, watchful, implacable foe. I refer to the Roman Catholic Church in China. The heathen in these parts have practically ceased to trouble us. The opposition now comes from the priests and proselytes of Rome. During these two years they have given us endless trouble in Central China; and such has been the experience of other missionaries in other parts of the empire. We have no desire to oppose them or interfere with them in any way. We simply want them to let us alone, and let our converts alone. They would look upon China as their own legitimate and exclusive inheritance and keep the Protestant missionary out. As long as the work moves on slowly, they are quiescent, and, on the whole, tolerant in their bearing; but no sooner does it show signs of a strong vigorous life than they are up in arms. Such is the case these days in these parts. If we unite our forces, to hold together, we shall triumph; if we do not, we shall be beaten, and beaten ignominiously. Why should we not unite our forces and be one? The points of difference between us are few and insignificant, whilst the points of agreement are many and vital. I would not abolish denominationalism if I could. Let that stand. It is not uniformity we want, but unity; and we want to hit upon some plan by which our unity could be shown forth in all its strength and beauty. I wish we could have in Central China a Union Chapel for the Christians, which would hold from 1500 to 2000 people, and in which united

meetings might be regularly held. This would be a step in the right direction. I simply throw this out as a suggestion to-day. But think about it. I am ready to give Tls. 500 towards the erection of such a building. What will you give?

We need *courage*. There is at present a rush into the Christian Church in these parts. The work is spreading on every hand, opportunities are multiplying, new difficulties are springing up, and we often feel as if the burden were too heavy for us. The early missionaries needed courage in their day; and we need it in ours. They needed the courage to hope and to wait, we need the courage to dare and to do. The missionary who would rise to the occasion in these days in China must dismiss the word *impossible* from his vocabulary. "Impossible!" exclaimed Napoleon! "there is nothing impossible. It is a word only found in the dictionary of fools." Let us be done with it. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whethersoever thou goest." These were God's Words to Joshua, and these are His Words to us. May God help us to be strong for Him and His kingdom this year. Why should not the increase of last year be doubled this year and the number of baptisms rise from 1500 to 3000! Let us aim at that and work for that.

In Memoriam.

THE REV. DR. LEGGE.

BY REV. WM. MUIRHEAD, D.D.

THE life of Dr. Legge may well claim the interest of the whole missionary body in China. Only a brief epitome of it can be given here, yet the merest outline may enable us to form an idea of what manner of man he was and the service he rendered to the work in one way and another. He was one of the early leaders of the missionary enterprise on the opening of China, and occupied an important place in that respect. On the one hand, he prosecuted a line of labour in common with that of his associates in the great undertaking, making known the Gospel to the heathen around him, and in doing so he reaped no small measure of success. On the other hand, he took up a special department, which he carried on through a long series of years, translating the Chinese classics and other standard volumes for the benefit of his missionary brethren in the first place, and for the information of the world at large as to what constitutes the main characteristics of the Chinese and the elements by which, in great measure, they have been made what they are.

These things have been long and widely known in regard to our revered friend, but this does not abate from the interest connected with him; while the news of his death forms an occasion for recording our impressions of his life and labours as the memorial of one whose name and character stand high in our missionary annals, and add lustre and honour to the profession of which he was a distinguished member. We do not say this, as if it were at all necessary it should be the case, on the ground of the work itself, as if it required one to be connected with it, to enhance its real value and importance; but the adhesion to it on the part of any man of noble Christian character and eminent scholarship, and besides his active engagement in the labours it entails, and his devoted consecration to the ends and objects it has in view, may well raise the work in the estimation of those who might otherwise disregard it as unworthy of their notice. Such was the case, we believe, in relation to him of whom we write. His standing and reputation as a Christian missionary were of high advantage to the cause, in the opinion of those around him, both at home and abroad, alike of natives and foreigners, and he will long be remembered and honoured in the position he was called to fill. We may well therefore inquire into the circumstances which so specially marked him out, and gave him such a peculiar and prominent place among his contemporaries.

I. *His Birth and Parentage.*

Dr. Legge was born on December 20th, 1814, at Huntly, a town in Aberdeenshire in the north of Scotland. His father was "a merchant" in the language of that part of the country, more properly speaking, a tradesman, whose business was the most extensive in the neighbourhood. He was a member of the congregational Church there, and was regarded as an excellent Christian man. He was as his son writes, one that "feared God above many," and in a time of prevailing religious indifference in the parish, set the example of rearing an altar to God in his family. His mother was a woman of rare personal attractions, and as lovely in mind as in features. An earnest piety distinguished her. She died in 1817, so that Dr. Legge had no recollection of her, only he had the privilege of hearing her highly spoken of in after days. Three of the sons preceded her to the grave, leaving four who lived to grow up, of whom our friend was the youngest.

II. *His Early Studies.*

His father felt the want of education in his own case, and resolved that his children should obtain the best it was possible for him to get on their account. The first elements were acquired in

the parish school as usual, and good progress appears to have been made in it. His aptitude for Latin was such that he told me when the master dictated a lesson in English to the scholars, it was his habit to turn it into Latin at once while the words were being said. This brings to mind his Latin speech at a meeting of the Oriental Society on a future day. His proficiency in other branches was, no doubt, equally remarkable. In due time he went to King's College and University at Aberdeen, where he graduated A.M., and subsequently entered Highbury College, London, for the study of theology. He stood high in these various departments, yet the writer remembers him saying, after having been many years in China, that he often wished he had remained ten years more at home, so as to have become better acquainted with different schools of philosophy, which he thought would have equipped him more fully for his missionary work. As it was, there can be no question he was quite equal to the necessities of the case, and his own mental capacities with the studies of his early and maturer life, enabled him to enter into the discussions and investigations which came before him in the course of his widely extended Chinese researches.

III. *His Consecration to Missionary Work.*

While in London the subject of missions came before him, and, we doubt not, after much consideration and prayer, he was led to devote himself to the work in connection with the London Missionary Society. He was married to Miss Morrison, whose father was a congregational minister in London, and of whose Church Dr. Legge was a member. He was appointed to Malacca as his mission station, for which place he and his wife sailed on July 28th, 1839. At Malacca an institution had been formed by Dr. Milne, of the London Missionary Society, as he was obliged to leave Canton, and it was hoped that educational and mission work would be usefully carried on there while it might serve as a stepping stone to China when that country was opened. Dr. Legge gave himself to the study of Chinese and Malay with other departments of the work that fell to his hands. In 1842 he received the degree of D.D. from the University of New York, and subsequently, in 1870, the degree of LL.D. from the University of Aberdeen. On the opening of the ports in China he left Malacca for Singapore and Macao, and arrived in Hongkong on July 10th, 1843, where he was appointed to take charge of the Anglo-Chinese Theological Seminary formed there in place of the college founded in Malacca in 1818.

IV. *His many Years' Service in Hongkong.*

Here he began and carried on his life work in China to the end. As soon as possible he resumed his studies and made preparation

for the future. It was said he attempted several dialects at once without having a perfect knowledge of either, and in this way injured his progress in correct speech, and it was specially in the written character that he excelled. He strongly retained his Aberdonian brogue, alike in English and Chinese, and an amusing incident occurred in connection with it. He told the circumstance to Dr. Lockhart and a South Sea missionary, who were along with him in deputation work in England. One day two or three sailors were walking about Hongkong, and one of them, from Aberdeen, seemed to hear his own native Doric coming from some place. He looked about and saw a Chinese chapel, in which preaching was going on, and it happened to be Dr. Legge who was engaged. When the South Sea missionary heard the story, he remarked that so he was preaching to the Chinese in the Aberdonian dialect! This we know to be often the case, at least at the outset, as far as Anglo-Chinese speaking and preaching are concerned. While this department of the work was being carried on with assiduity, and natives and strangers had constant opportunities of hearing the Gospel at the lips of our friend, he was no less actively engaged in school teaching. He once told the writer that never did a Scotch dominie work harder than he did for years in teaching his boys, having his shirt sleeves up, and labouring to instruct the scholars under his care. However he had his reward in the gathering in of numbers into the native Church, the results of which happily appear at the present day.

In addition to his Chinese work he commenced an English service, which was maintained regularly, he being the minister of it until he left the colony. Owing to his scholarly attainments and the great respect in which he was held by the community, the English Church prospered and became a power in the place. Though it added largely to the work he had on hand, he felt able to attend to the duties connected with it, and as a satisfactory evidence of its success, Union Church continues to be a leading place of worship in Hongkong.

We have alluded to his great work in translating the Chinese Classics, which he began under favourable circumstances in 1860, and steadily persevered in it till he finished the four books and three of the five classics. It was a laborious undertaking not done in a flimsy and pedantic manner, but in a most thorough form and with all the addenda and explanations that was thought necessary to shed light on the difficulties that came up and assist the student in understanding the mysterious allusions in the text. There may be questions as to different passages in the rendering and meaning of the original, but there can be none as to the admirable and

scholar-like manner in which the whole is done, worthy the name he bears as a distinguished Chinese scholar. He has received at all hands the credit and the honour due to him in this respect and has left an invaluable legacy to his comrades and successors in the mission field, and to all who take an interest in Chinese studies, tracing the history of the country in early times and inquiring into the main features and characteristics of the people. One other department which fell to his pen was the so-called Term Question, as it agitated the missionary circle in former days. He took up the subject in a different light from that which the controversy had assumed and gave a new idea to the whole matter. His special brochure in regard to it is entitled "Notions of the Chinese on God and Spirits." We only remark about it that it shows great argumentative power and a handling of the subject on Chinese grounds that evince a widespread acquaintance with native literature, alike ancient and modern.

We would here note that Mrs. Legge died in Hongkong on Oct. 17th, 1852. He returned to England in 1858, when he married Mrs. Willets, the widow of Rev. G. Willets, who sailed with him to China. She was a woman of beautiful character, and was held in high esteem by those who knew her. She died in 1881. They came on one occasion to Shanghai, and while she went on to Japan he proceeded to Peking, returning with Dr. Edkins overland and subsequently joined his wife in Japan. He went as far north as Hakodadi, and gave a present of his classics to one of the authorities there, who at once showed him a copy of a Chinese geography which he had received from Shanghai, saying, this is what we want, not the traditions of old China.

V. *His Oxford Professorship.*

Having spent over thirty years in China, and having the offer of a Chinese chair in the University of Oxford, he was appointed to it in 1876. He remained in office till he died on the 29th November of last year. As professor he gave occasional lectures on Chinese history and philosophy, taking some of the leading minds of former days and enlarging on their character and works. He continued the translation of the remaining classics in connection with the sacred books of the east, consisting of the Yi-king and the Li-ki, which are without the native character as in the other books. He also translated the Tao-teh-king, the Travels of Fah-hien, etc., etc., and was, indeed, constantly engaged in this kind of work, being always at it from early morning till late at night. He was truly a laborious student in Chinese, not so much taken up with the peculiarities of the language, or the profound theories of philosophy,

or the native customs and manners, as simply with the work of translation which he was led to undertake, and the exegesis of different passages, or the explanation of historical allusions. His *forte* was in this line of things, and we must be satisfied both with the work he did and the manner in which he did it, laying all interested in the subject under high obligation to him as a pre-eminent Chinese scholar, and the proof he has left behind of the service thus rendered by him.

It may be added here that the funeral of our friend showed the great regard in which he was held in the University, by the attendance on the occasion. It was not a mere formal thing on the part of those present, but an expression of high respect for the deceased.

VI. *Our Closing Tribute to the Memory of Dr. Legge.*

He was a firm believer in the great truths of Christianity, while his mind was open to consider the current views of the time, wherein they did not affect his faith in the Divine Government and the atoning work of the Lord Jesus Christ. He was a man of strong and decided convictions in matters that concerned the path of duty, and on occasion resolutely expressed himself as it regarded himself and others. He was a true and warm-hearted friend, as many are well able to testify, and the writer's acquaintance with him, extending over many years, leads him lovingly to acknowledge. Though at the time of his death he was unable to communicate to those around him the ground and certainty of his faith and hope, it was not necessary. He died as he lived, trusting in the all-sufficiency of Christ's finished work, and we think of him now as in His presence, whom to serve was his joy on earth and is his reward in heaven.

The Starting Point in Theology.

BY REV. WILLIAM ASHMORE, D.D.

THE starting point of inquiry in all theology and all philosophy is one and the same. If such lofty designations may be borrowed for so humble a treatise we properly start in both cases from a consideration of the *Ego* and the *Non-Ego*.

I start from the standpoint of my personal self and from what I see in the visible universe around me. The reach of my thought is upward, and outward, and downward—what is above me; what is around me; and what is below me; what is behind me; and what is before me. From the visible I am forced to reason to the invisible; from the known to the unknown; from the tangible to the

intangible; from that which is, to that which has been, and that which may be; from effects to causes and from causes to effects. I am forced thus to reason; it is a tendency of my nature; it is a law of my being; that is, if I think at all, it must be along the lines indicated. I observe, and then I reason, and then I form conclusions. As indicated above my thoughts all group themselves in two classes—those which pertain to things outside of myself, and those which pertain to my personal human self and my neighbors who are like me.

The Visible Creation.

Above me, around me, under me, is a universe of matter. These are the heavens, the sun and the moon and the stars. Their existence and their purpose are to be accounted for. The infinity of them all impress me—their number, their magnitude, their distance, their movements, the tremendous force that dominates them. The more I look the more I wonder. When it comes to the earth on which I live and move and have my being I am impressed still more deeply, because my discernments can now take in a greater number of minutiæ. Here are marvellous organizations of matter and life that fill the air, the sea and the dry land. Then marvellous interorganizations run through them again. They are strongly linked and interlinked; they cross and recross lines of demarkation; they fade out of themselves and reappear in something else; they come and they go; they increase and they diminish; they are in a perpetual quiver with the phenomena of incessantly acting and incomprehensible law. Then here are the elemental substances out of which the air, the land and the water are made—solid substances, liquids and gases. These disintegrate and combine; they attract and repel; the energy with which they sometimes do these things is positively fearful in the manifestation, and the velocity of movement, as in electricity for example, is astounding and but for the verification of demonstration would be declared unthinkable. And then here is the light of day and the darkness of the night; and here is heat and here is cold; and here is drought and here is moisture; and here is the continuous round of the seasons, coming and going forever, seed time and harvest, subject always to the same general laws, and yet always marked by variations which stamp each season with an individuality of its own. And then here are countless phenomena of all kinds all around me always happening and yet even now perpetually arresting my attention.

My Personal Self.

Even more perplexing and wonderful in some respects are the things which strike me when I come to the contemplation of my

personal self. I am a part of that visible creation which has already profoundly moved me. Obviously I belong in the very highest grade. I can see plainly that I consist of a body and a soul. In my body of flesh and bones I am kindred to the beasts that perish. Yet in purely natural traits these very beasts are, many of them, in single particulars, far ahead of me. They can see further away than I can; can see into the nature of things by their natural senses as I cannot; they can see in the dark which I cannot; they have a power of endurance, a swiftness of motion and a might of strength which I would give all I have to possess. But then I have an intellect of such vast and varied capacity that my reason is better than all their instincts. I am placed immeasurably above the whole of them, and am easily their lord and master. I am fitted for a more lofty position than I now hold. At some time or other my ancestors must have stood higher than I do now. To be sure I am advancing, but all around me, and in me, are the evidences of a lapse at some time or other in the indefinite past. The strangest of all things about me—the most painful and inexplicable—is my consciousness of sin. I have sin and am a sinner. There is a double nature within me; there is a lordly power which accuses me when I do some things and commends me when I do others; the rewarding and the lashing power of this inner monitor are both of them exquisite. Why I should be so manifestly designed for a state of blessedness and yet be so enthralled with a curse and be so continuously the victim of baffled expectations and blasted hopes is beyond my comprehension.

Nor am I alone in these things. I am only one of myriads in the same condition. In our aggregate totality we are moved and swayed by all sorts of social and intellectual movements that are race wide in their dimensions. We have our own aims and our own plans and our own methods, yet it is apparent that there are other aims, and other plans, and other methods of colossal sweep, over which we have no control. We are perfectly free, so far as we can see; and yet, with all our independence, we are all being borne along constituents of that supreme plan as the separate planks and timbers that form a drift are borne along on the flood of a swollen river.

Inquiries now forced upon me.

They all concern the universe that I see; they concern our common humanity; they concern myself personally and they concern me intensely; they are speculative and they are practical; they spring from the head and they spring from the heart. Though inclusive of many variations they are all reducible to four:—

WHENCE?

HOW?

WHY?

WHITHER?

WHENCE came all these things as I see them—this sun, moon and stars, and dry land standing out of the water and in the water and all that in and on them is? HOW is this universe put together? How are the parts framed and dove-tailed into each other? By what force are they made to cohere and to consist and to keep on their perpetual way? WHY and for what purpose do they exist as they are? What are the immediate, what the remote, and what are the final ends to be subserved by continuance? WHITHER do they all tend, and what is to be the final outcome of this complicated and unlimited mechanism? More than all that is outward, *Whence* came I myself? *How* do I exist? *Why* am I what I am? *Whither* do I go? And what is to become of me at the last? Will I die like a brute or will I live forever? Will I ever be rid of sin and suffering? Will I ever achieve a complete moral mastery of self? And will I ever attain to supreme and everlasting blessedness? If so Where? When? and How?

According as I devote myself to the elucidation of these inquiries will I find myself in the domain of the theologian, the philosopher and the scientist respectively, more or less. If I limit myself and profess to disclaim all regard for archæological or teleological origins and ends and am to be taken up merely with the mechanical and the chemical How of all things, and to decline to make it much of a personal matter, then do I largely limit myself to the sphere of the scientist. If I start out with some sort of a set purpose against the supernatural, a disinclination to trace things up to a possible personality, and avow a purpose to confine myself to the mere linking together of physical causations alone I have joined the ranks of atheistical scientists. But if I am willing to recognise the existence of some infinite energy, somewhere or other, of a personal nature, and of some dominant and universal will-power, then I am to be enrolled among theistical scientists. If, after having collated a vast number of facts, I set out to account for them and to combine them into a coherent system, reducing many plans to one plan, many forces to one force, and many laws to one law, or to one law and a few cognates, then am I in the domain of the philosopher. Here again if in my search for a rational explanation I make up my mind before I start that I will steer clear of the necessity of recognizing a personal origin, and if I manage to keep clear of it by declaring it impossible to find out so remote and recondite a causation, then I am to be classed with

atheistic, or agnostic philosophers, as the case may be. But if I am willing to accept the deductions of logic and the evidences of intelligent purpose wherever I find them, and to follow them to where they may lead me, even if it be to the foot-stool of a personal God, then I am to be reckoned among devout and theistic philosophers. Yet so long as I leave out these personal considerations concerning sin and deliverance, and my personal relation to what may be superior and invisible intelligences around me, so long as I do this, I am a philosopher only. When I make the whole subject supremely personal; when I subordinate all inquiries into the mere whence, how, and whither of the material universe; and when I make dominant over all an inquiry into the ethics of existence, into the character of such superior beings as I am constrained to postulate, and of my relation to them, into the facts of my sinful nature, accompanied with a heart-rending desire to get rid of them, then am I in the domain of theology.

The latter is the field we are now proposing to enter. For the purpose of the present research we shall have but little occasion to touch upon purely philosophical grounds, and still less to deal with purely scientific issues, though, as we advance more deeply into the subject, we shall find ourselves supported by a more scientific view of science and a more profoundly philosophical view of philosophy than the non-theistic among themselves have yet been able to present.

Conditions of the Problem.

Relegating minor questions and subordinate issues to the back ground, and applying ourselves to theological and anthropological lines we may summarise our needs as follows:—

We need to know something about some adequate cause for what we see around us. Our observations lead us to conclude that that cause must be a unit, and all comprehensive; that it must involve a personality; and that personality must be living; must be omniscient; must be omnipresent; must be omnipotent; must be omniparient; and must be omniprevalent. The existence of such a being is demanded by all the elements of knowledge.

We need to have a rational explanation, at least in a general way, of the coming into existence of this present cosmos and of the manner in which it is sustained; of the secret of its administration in a way which will satisfy us that order and not confusion, improvement and not destruction, will be the final outcome.

We need to have some clearly defined conception of our relation to the spiritual being whom we have already been forced to conclude must be in existence and is affecting us for weal or for woe.

We need some satisfactory way of accounting for the existence of moral evil, and we need some assured hope of deliverance from it. We are appalled at this persistence of disease and death and at the spread of the perpetual curse. We want to be rid of the sin and the disorder which cause them all. We want hope, hope that will lift us out of this pit of despair.

We need a reinforcement of moral power, some infusion or transfusion of moral energy that will help us to do right and triumph over the debasement which continually works us into the quick-sand. We want to be able to reach lofty ideals and not be grovelling and falling back for ever.

In a word, *we need life*—the highest form of life—a life that shall satisfy our natures and fill all our mental, moral and spiritual receptivities as our present environment does not fill them now; and we need life more abundantly, some development or importation of life that shall allow full scope to these god-like capabilities that we find to be in us.

Where shall we get Light?

We are willing to take pilgrimages to every shrine of knowledge, to every cave of the recluse heathen sage, to every academic hall of the philosopher and to every laboratory of the scientist to see what answers they will give to the great questions of the Whence, the How, the Wherefore, and the Whither of our human selves as related to this universe around us. We will give them all a fair and candid hearing first. We will hear their hypotheses and sift their arguments. If they can answer all our questions satisfactorily they shall have the credit of it. If not they must be ruled aside. We will then come to that book called the Bible, and we will ask, What has it to offer in reply to our inquiries, that commends itself to our acceptance?

What Answers does Heathenism give?

There are many and varied forms of heathenism. The oldest of them deal a little with the great inquiry of the Whence of all things. But there is no unity among them. There is a faint recognition of the doctrine of a Supreme Being, but it is obviously a remnant of something lost. We discover that this elemental and single personality soon becomes differentiated into several. At the bottom of them all lies the ancient Sabianism, or the worship of the Host of Heaven. The sun, moon and stars become strangely mixed up, appearing at one time as separate powers, and at another as varied manifestations of the same power. In the Vedic hymns, Indra, the god of light, and Agni, the god of fire, are strangely mixed up in the same ascriptions. Then, presently, supremacy appears ascribed to

Varuna, the god of water. According to some, matter is eternal; according to others, matter is only transformed deity. Then, the world rests on the back of a tortoise, and underneath there is a sea of milk. Such a cosmogony is sheer absurdity. When we come to the absorbing topic of sin and suffering and deliverance from them, we find nothing which we can accept. Hope there is none, moral recuperative energy there is none. Certainty of deliverance there is none. To none of these questions does any form of heathenism, ancient or modern, offer the semblance of rational answer. It is a long stage between the knife-gashing of the ancient Baal cult and the hook-swinging of modern India, but they are children of the same stock; the one is the descendant of the other. The family likeness of Moloch is on them all.

What Answers does Buddhism give?

This too is a heathenism, but its pretensions, the vast number of its adherents, and the buttressing it is receiving from a certain class of minds in the West, demands that in a class of intelligent students it should have special consideration. The replies that it offers to the questions of Whence, How, Wherefore, and Whither are as unsatisfactory as are those of its mother heathenism before it. Its doctrine of God—or rather of No-God—its doctrine of man, its doctrine of sin, its doctrine of expiation, or what it makes the substitute of expiation, its doctrine of eschatology, none of them meet the conditions of the situation. They recognise the existence of sin and suffering and the need of recuperation, but what ashes of Sodom they serve up to those who seek the bread of life. No such thing as veritable expiation, but an endless and appalling round of transmigration, and then, when the interminable ages have passed, an absorption into insensible and eternal nothingness as the best possible outcome. And this is put forward as a theory of the universe of matter and of mind. That such a final haven of unconsciousness and oblivion should have offered itself to the kind-hearted recluse, oppressed with the problem of human suffering and seeing no possible way of relief but in sullen self-extinction, and whose mind was worked till it bent and broke, is not strange. But we know too much already ever to fall in with the sentiment that what he achieved was "Enlightenment." Still less can we suppose that such an intelligent author of the universe as we are forced to conceive of, could ever have been the author of such stuff as that about man, his guilt and his deliverance.

What Answers does Confucianism give?

The system of the sage does indeed bear witness to the direness of human needs, but it answers not one of the great questions

in hand. Its meagre and unsatisfactory teachings are there, and speak for themselves. Confucius deals with me as a member of the family and a subject of the state, and with that it leaves me in blank negative. I know not from whence I came; I know not whither I go. When conscious of my awful moral infirmity, and seeking some additional power to my enervated and relaxed moral nature, I am shut up to myself and to my own feeble resources and told to do the best I can to lift myself out of the ditch. If I fail, then what? Nothing! Hope again there is none. Light on the things of the invisible world there is none. Life everlasting and ever-blessed there is none. Again I am stranded in despair.

What Answers do Philosophy and Science give?

In some directions their researches are invaluable. But they both are taken up with the How, and but little with the original Whence and the ultimate Whither. Into questions of mechanism, of social adaptations, and of cosmical combinations they do enter largely. It is not, however, characteristic of them to deal with the logical clues to such a thing as a divine personality. A few, indeed, reverently approach the conception; but too many of them advance so far that we say the next logical step will lead them to the discovery, when, all at once, they suddenly draw back as with a shivering dread of a personal God. But in theological inquiry a supreme object of solicitude is sin and the deliverance from sin. Next, after some well-defined knowledge of a Creator, comes some well-defined hope for the creature. This enters into the essence of religion along with the other. But when it comes to this, both philosophy and science, as now generally taught, present a colorless blank. They do not deal with sin. Sin is a tabooed subject with them. The redemption of the soul enters not into their studies. They take cognisance of the things of time and not the things of eternity. We are not criticizing them for so doing. Made up as the body of them are they are not fitted to do otherwise. It is the fact that we emphasize. The point is that we are again stranded high and dry—our miserable sin-laden souls without a ray of light or a germ of hope. So far as our own souls are concerned, past, present, and future, neither philosophy nor science offers a solution of the Whence, the How, the Wherefore, and the Whither of anything. There is much that is instructive, but nothing that is conclusive.

What Answers do the Scriptures give?

We turn away then from Vedic hymns, from Shasters and Upanishades and Cateneæ, and Analects, for one and the same reason that, while they contain much that is good, yet, for the

purposes of our present inquiry, they present not the order and fruitfulness of a well-cultivated garden but the wildness and barrenness of a dreary desert with nothing but its crop of sage bushes to tantalise the anxious eye and intensify the gnawing hunger.

We turn to the book called the Bible. The earlier parts of it are ancient, more ancient than any of the hymns of the Vedas and than any of the Chinese classics. It does reply to these great questions one and all. With scientific details and philosophical formulas it does not deal. They enter not into its supreme and majestic purpose. These are left for men of wisdom to "search out and set in order" for themselves, but in all that relates to an all-sufficient primal cause, to intelligent ends and purposes in creation, to an accounting for the origin of sin, to a way of escape from it all and to a hope of final restitution and eternal redemption, it is as full and explicit as any reasonable being can ask for.

Its first opening sentence is a blaze of sunlight, "IN THE BEGINNING GOD." From that on the whole pathway of the race is lit up at every stage. The book tells us about just such a Being as we have been forced to postulate, just such a self-contained and all-sufficient Being, himself the only self-existent, as we have been inquiring about, the life-giving and the all mighty, whose "kingdom ruleth over all." It tells us that by the word of this all mighty Being the worlds were framed so that things which are seen were not made of things which do appear. It accounts for the origin of sin. There were angelic beings of lofty dignity and amazing power. They were created pure and holy; they were overcome with a sense of their own greatness; they toppled over into self-confidence and fell. When the new race was created the leader of this fallen host succeeded in inoculating it with his own diabolism, and the reign of sin on earth began. But from it all a ransom has been found and a deliverer to be testified in due time. In the end righteousness will triumph, moral energy will be imparted from a new life-giving source, sin will come to a finish, there shall be no more death and there will be new heavens and a new earth. This strangely compounded book called the Bible, starts out with man in the garden of God; then a sinner; then an outcast; then a wanderer down into and ever across an awful valley of the shadow of death; then upward again, until finally the regenerated part of the race is anew introduced into the garden, where flows forever the river of the water of life, and on the banks of which grow the tree whose leaves are for the healing of the nations.

All this is something tangible. So far as our own personal requirements are concerned it does furnish answers to the questions, Whence, How, Wherefore, and Whither; and incidentally it does

throw incontrovertible light on these same questions as applied to the universe at large. It is the only positive answer that has ever been given, "FOR OF HIM, AND THROUGH HIM, AND TO HIM ARE ALL THINGS."

Having thus come to this book we now propose to enter upon the study of it, to examine it through and through, to begin at the beginning and follow its development as one would follow the course of a river from a bubbling spring in the distant mountains down to the coast where its gathered flood of waters debouch into the illimitable ocean; we shall study its doctrine of God, its doctrine of angels, its doctrine of man, its doctrine of sin, its doctrine of redemption, and its doctrine of rehabilitation and of "all things new." This is the starting point of our theology; and these are the lines along which the structure is to be built. If, in it, we find a complete and consistent unity of plan worthy of the greatness of the demand, and of the High and Lofty One who is said to inhabit eternity; and, if we find that it meets the needs of the human intellect, the human conscience and the human heart, we shall accept it as the verifying test of ultimate and eternal truth.

Mencius on Human Nature.

BY REV. JOHN MACINTYRE.

MY intention in this paper is to give a *résumé* of the discussion on this subject in the Sixth Book of Mencius, commonly known as 告子上. The book may be conveniently divided into two parts. In the first, we have an interesting dialogue, in which there is a breeziness and freedom of opinion which people do not usually associate with the Chinese classics. We have also Mencius presented at his very best as a master of fence. In the second, Mencius is left to speak for himself throughout. He begins with the clear assertion that Human Nature has written in it the evidence that it is intended for virtue. As he warms to his subject, our heart warms to the writer, or rather in this case, the speaker. We feel his single-heartedness, his loving belief in the truth he is proclaiming, the dignity of his subject and the dignified treatment so worthy of the theme. Of course I am looking at Mencius as if I were, so to say, a contemporary of his. I see him as a Chinaman of that day. To understand him I have gone carefully over the books which are supposed to have influenced him and to have made him what he was. In this paper, therefore, I have only one object in view, it is to present Mencius

to my readers as an enthusiast for virtue. I have only one feeling for him, that of admiration. His words are delightful reading, most refreshing and most profitable. Let us leave criticism out of count, therefore, and the spirit of antagonism ; and where we may happen to differ from him in minor matters, let us not forget that he was a champion of truth against error, of virtue against vice. There may be some in our age who may think they can look over his shoulder—over his head—and see with other larger eyes than his. I am not writing for such. But may I express my confidence that humble Christians who love all that savours of the Truth, will be glad to find in Mencius so much that is healthy, so much which has the ring of our own grand doctrine as to the nature and dignity of man.

N.B.—I make free use all through of Dr. Legge's translation.

The Philosopher Kao opens the dialogue by saying: Our "Nature" 性 is as the willow, and righteousness as a cup fashioned out of it. No, says Mencius, you must first destroy the willow to make cups and bowls of it. But you do no violence to humanity to make it virtuous. You are acting only on the lines of human nature.

2. Our nature is like water ; it will go indifferently any way you lead it. No, says Mencius, water has its laws which are invariable and inviolable. The proper tendency of our nature is towards virtue. You may do anything you like with water by applying external force ; and you may lead our nature into error and vice ; but this is external or adverse force, and not the law proper to our nature.

3. Nature is just life. No, says Mencius, there is every variety of life, and every form of life has its own distinct stamp, its laws, its "nature." The nature of man and animals is not the same. Here begins a digression in which the argument runs for a little into side issues. An attempt is made to distinguish between Benevolence—the principle of "Love", and Righteousness—duty as in relation to others ; that the one is the outcome of our own heart (*internal*, of Legge) and the other dictated by outward circumstances (external).

4. Nature is the mere working of our feelings, tastes, etc., the mere capacity. "To enjoy food and delight in colours is Nature." Therefore the feeling of love, or benevolence, is proper to us ; but the feeling of respect for age, position, etc. (all the feelings which grow out of external relationships) are accidental or external. So, says Mencius, the feeling we have toward an old horse and an old man cannot be confounded. There is a principle of reverence in us which infallibly leads to the respect of the aged. Kao continues to

maintain that he can show honour when circumstances call for it, even to a man of hostile Ts'oo 楚, (state) but to love a man of hostile Ts'in 秦 (state) is out of the question; *i.e.*, the feeling of love is within his own rights, but not the manifestation of respect; therefore the latter is accidental, and not inherent in us. Mencius extinguishes him with one of his pert answers: If my meat is roasted to my liking, it is nothing to me that the cook is a foreigner, *i.e.*, no matter who the cook is, my natural taste remains to me; reverence, therefore, is innate, equally with love. Mencius passes over in silence the remark that we need not, and do not show love towards the stranger or foreigner, yet the tone of his remark, as certainly the tone of the book, really bears with it—my natural feeling towards all men is humanity, and towards the aged, reverence.

Here there is a further interlude in a conversation between two disciples as to the ground on which it is affirmed that 'righteousness is internal,' *i.e.*, that the feelings which animate us in our duty between man and man are proper to our nature, and not accidents or ruled only from without. Two situations are given: An outsider older by one year than one's elder brother, does not on ordinary occasions receive the first honour, yet at a feast the libation is first poured for the stranger. Is not this a proof that the duty is ruled only from without? The disciple appealed to was non-plussed and referred the case to Mencius. His answer was prompt and simple: When a mere child acts as personator of the dead, honour is shown to him before all and by all; this simply because of the accident of his position for the time being. So at a particular stage of a feast, when custom ordained that age should determine honour, the ordinary rule was set aside. But does not this one prove my position, says the objector, that such acts are contingent or dependent on external circumstances? Whereon there follows an answer after the style of the Master as quoted above; We drink hot things in winter and cold in summer, but we do this in virtue of our natural tastes and instincts. This finishes the side issue.

5. Kao is now once more quoted as saying: Man's nature is neither good nor bad. Others are quoted as saying: Everything depends on our surroundings; under good rulers you have a people loving good, while under evil rulers you have a people loving evil. Again, others are quoted as affirming some are good and others are bad, and there is no accounting for it. For the Hero-sage, 舜, had a vile father and a murderous brother; while the abandoned, 紂, had heroes and sages for his immediate kin.

With this ends the first part of the book as I have divided it. It does not read straight on, so to say, because of the side issues I have referred to. It does not enter deeply into the

subject, because Mencius in his answer does not go beyond the one point in the objection. And, indeed, the real interest of the book will begin for many just at this point, where Mencius takes up this last set of objections and proceeds to give us a somewhat full and connected statement of his views on the nature of man.

Second Part.

In my reading of this section I find there are twenty statements which are more or less of the nature of an axiom, and which contain the whole of Mencius' contribution to the subject, as in this sixth book. For convenience I shall number these as I proceed. The last questioner, a disciple of Mencius, had meant to show him that the voice of the many was against him on this bold view of his as to the nature of man. Mencius replies :—

1. But if you look at our nature in itself, in its essential constitution, it is meant for the practice of virtue. **乃若其情則可以爲善矣**, or thus, If we follow the true bent of our nature we can attain to the practice of virtue. At all events, he adds, if we do evil we cannot say it is because we have no capacity for good. **若夫爲不善非才之罪也**. The assertion is then formally made.

2. All men have naturally a feeling of kindness (much as we say 'humanity'), of shame and dislike, of reverence, and distinction between right and wrong. We have thus the four cardinal points of Mencius' system—Benevolence, Righteousness, Propriety, Knowledge. We have these by nature. They are part of our very selves, and do not come to us from without. **仁義禮智非由外鑠我也我固有之也**.

3. But while we are certainly furnished with these gifts, their growth and excellence depend on cultivation. We must labour, therefore, for their development ; neglect on our part means injury and loss. **求則得之舍則失之**.

4. Therefore men differ widely in attainment. "Some as much again as others, some five times as much, and some to an incalculable amount." Not that they have not these powers, but that they do not exercise them. The guilt of failure falls upon themselves. **或相倍蓰而無算者不能盡其才者也**.

5. And these powers are given us by Heaven, as is said* in the Book of Odes (Part III. Book III. Ode VI). "Heaven in producing mankind gave them their various faculties and relations with their specific laws. These are invariable rules of nature for

* I fancy I give here the true meaning of the text. The implication is that our Nature when acting up to its 'Norm' in the proper exercise of its heaven-given powers, naturally loves virtue. Nobody who has read the book of Odes would understand it to say this of all men.

all to hold, and all love this admirable virtue." There is therefore a 'norm' by which all shall be judged. If we have not in us the love of virtue we are running counter to our nature, we are offending Heaven. **故有物必有則民之秉懿也故好是懿德.**

6. It was said above that men differ widely in attainment, and this because of the difference of effort. Mencius now touches the secret spring of this difference. It is the external force or forces to which he has already referred in the simile of the water. He alludes to a fact with which we are all familiar in China—in our own day—the evil influence of a bad harvest on the morals of the people. When the people are in want they are subject to greater temptation. Yet it is their own fault that they allow their minds to be thus contaminated with evil. **非天之降才而殊也其所以陷溺其心者然也.** This opens up the subject of "conditions" generally. As in the case of sowing, where the seed is the same, as also the time of sowing, we ascribe the difference of result to the soil, to the presence or absence of rain and to man's part in tillage; so with our nature, it is easily influenced from without, and is always, so to say, conditioned from without. But even when these conditions are most unfavourable we must not throw the blame of failure on our nature.

7. It is indeed these conditions which make men differ. The seed is always the same, *i.e.*, our Heaven-given nature. Men have magnified these differences and have divided mankind into two classes—the sage, or, rather, holy man, and the common herd. Mencius disallows this distinction. All men are born equal. Whatever, for instance, Confucius may have attained to in the mind of Mencius and other admirers, he was not born a sage more than other men; he got the same start at least as the common herd—the same moral nature. What he apprehended of duty he apprehended by the force of this moral nature; and no man is so constituted as to be insensible to its dictates. Mencius lays down the axiom **凡同類者舉相似也**, by which he means to say there is a certain law of 'class-likeness' in things, and that a general law should run through the whole class. If therefore general laws run through all that Heaven has produced, is it conceivable that this rule should stop short with man's moral nature? There is a general idea of what a foot is like; and a sandal, though usually made carelessly without a pattern, will never be like a basket; so it is with the mouth, eye, and ear. The famous chef I-ya in the matter of relishes, and the music master K'uang in the matter of sounds, and the model Tsu Tu in the matter of beauty, held supreme sway over all men simply because they truly represented the minds and tastes of all. This could not have been if they had not been of the same

class with the men whose minds they captivated. In like manner the sages have laid hold of men's moral natures only because they have accurately plumbed the feelings and convictions of our common humanity. The sage and we are the same in kind. 聖人與我同類者.

8. Mencius, thus thinking of the sage as the norm and proof of the powers of our nature, proceeds to a yet bolder statement. If the eye and the ear and the mouth have thus their natural pleasures, why not this Heaven-given moral nature also? If the sage stands confessed to have a relish in virtue, why not the common man, seeing he is of the same class with the sage? Therefore virtue has its sweetness, and even the common man will have experience of it. The pleasures obtained through the exercise of our moral nature are put on the same plane of reality as the pleasures which come to us through the five senses, though the axiom is drawn from the sense of taste. I give it in Dr. Legge's words: "Therefore the principles of our nature (*i.e.*, our moral and spiritual nature) and the determinations of righteousness are agreeable to my mind, just as the flesh of grass and grain fed animals is agreeable to my mouth." 故禮義之悅我心猶芻豢之悅我口.

9. And now Mencius seems to anticipate the objection 'But if this be so, how do you account for Human Nature as we see it?' It was confessedly a sorry thing in Mencius' own day, on his own frequent confession, on the evidence also of the many who so utterly despaired of it as to say it was only evil and that continually. Those of us who judge Mencius from the Scriptures in which the absolute Truth of God is revealed in regard to man, should never forget the immense service he did in his own day. There are two points of view from which we may regard Moses the Hebrew legislator, the prophet of God. We may think of him as he brought the people out of Egypt and stood in God's stead to them during the long sojourn in the wilderness. There he was for God only; and as for himself, he had pleasure in the revelation that a greater prophet should arise and his own name be no more named. Or we may think of the Moses of the Jews in the time of our Lord's manifestation in the flesh—the stumbling-block, the man who occasioned the destruction of the Jewish nation, the man who is to this day the one grand obstacle to their eternal welfare. This last I call the Moses of the Jews, not Moses the mouth-piece of God. And so I am writing of the man Mencius who did an immense service to his generation and the world, not the other who may be the creature of Chinese or foreign imagination and just such a distorted image as the Moses of the Jews. As I write of the real Mencius I feel I am in the company of a man whose every sentiment is opposed to the

spirit of the would-be admirers who have used his name to injure the cause of God. I who know Moses turn the lash of my scorn on the Jews who make a false use of his name. Why should we not come to such an understanding in regard to Confucius and Mencius? The day was when Socrates and Plato shared that sort of pillory at the hands of Christians. Why not now? Because we know better now that nothing that is for the Truth can long militate against the Truth. So with Mencius. If he seems to exaggerate the powers of human nature, it is not as an opponent of the truth; it is not as if he wished to detract from the honour of Heaven. It is rather as one carried away by his subject into an appearance of one-sidedness; as one who heard only dishonouring views of man, views calculated to chain us to the dust, and who rebels against the insinuation as a libel against Heaven. We see this in the beautiful illustration drawn from the Sin Shan 牛山. Here is a magnificently wooded mountain on the border of a large state. It is no trespass to fell its timber, and in course of time not a trunk is left. But the law of life is growth, and perforce the felled trunks must bud again, and leaf and twig give hopes of returning beauty. But not for long in such a region—the borders of a state—no law of trespass; the cattle feeders frequent it, and the cattle browse greedily on the new foliage. The adverse influences prevail, the teeming life is subdued by the many greedy mouths, and no twig can ever become a tree. This is then applied to the case of man's moral nature. You look at man at his worst, and you say, what a sorry thing is man! But this is not his proper condition. It takes a long process of degradation to bring us down to the level of the beasts that perish. The degradation does not take place without a struggle. The trunk that falls will be represented by buds and twigs. The mind that sins has its daily loathings, its voices from the other world which whisper nightly in a not unwilling ear. But alas! the day is more active than the night, the sun is more frequent than the moral longing or the moral resolve. And so the power of life is effectually held in check by the emissaries of death. But who will say there is no life? Therefore Mencius boldly applies the axiom: "If it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay." One day's heat, followed by ten days' cold, and no plant can thrive. The king may see Mencius, and there may be developed certain buds of goodness. But of what avail in an evil court, where all blow cold! If the famous chess-player have two pupils, one all attention, and the other posturing in his mind with bow and arrow, and mimicking victory over an imaginary swan, which will honour the master's pains? And of what

avail is the teacher's talent, or the pupil's intelligence when the mind is absent? So with our moral nature. It must be nourished with doctrine, must be cherished by kindly encouragement, must be shielded from adverse influences. It is life, and is under the laws of life, the greatest of which is the tendency to decay and death. Mysterious in its nature, its outgoing and incoming a mystery—on us is the blame of decay and death. "Hold it fast, and it remains with you, let it go, and you lose it," says Confucius. Or, to quote our ninth axiom again: "Therefore, if it receive its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay." 故苟得其養無物不長苟失其養無物不消.

(To be concluded).

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

Suggestions to Translators.

BY PROF. W. M. HAYES.

AS the centigrade thermometric scale is used almost exclusively in recent foreign scientific works, it is highly desirable that it should also be adopted in our Chinese text-books. Some will probably object to this, and it is no doubt true that changing from a familiar system to a comparatively new one is troublesome. The mind having become accustomed in a general way to associating a certain temperature with a certain number of degrees, cannot associate it with another number without some effort; yet in spite of this temporary inconvenience the centigrade system, on account of its greater convenience in use, has gradually won its way into the scientific text-books of both England and America, countries where the Fahrenheit scale was formerly used exclusively. Seeing that the change is inevitable, it is doubtless easier to make it now, before any scale comes into general use in China, than at some future time, and we who have become accustomed to Fahrenheit's should not, because of our own preferences, introduce a system of which others will have to bear the burden of changing.

The change suggested will be a great convenience to translators, as it will save converting the centigrade degrees into Fahrenheit,

which has to be done at present in the translating of any recent text-book. While this, except in tables of co-efficients of expansion, specific heat, etc., is not difficult to do, yet *humanum est errare*, and in a work on Physics or Chemistry it is almost impossible to prevent mistakes. Some works, as the later editions of Bloxam's Inorganic and Organic Chemistry, disfigure their pages by giving the degrees first in one scale, followed immediately by the other in parenthesis, as, 700° F. (371° C.), but without much regard as to which is included in the parenthesis, and one of our own recent text-books has the words 法倫表數 after each number so frequently as to become at least rather monotonous.

Without reference to its advantages in class work, the mere fact that the centigrade scale is generally used in foreign scientific works, makes its use in our text-books very advisable. In this and other matters the convenience of uniformity is one which has not been sufficiently considered. This convenience is one which affects not only students but all who have occasion in their teaching to consult foreign works.

Another matter which demands attention is the Chinese equivalents used for the French and English weights and measures. Until such time as the Chinese government sees fit to adopt a definite and uniform system and enforce its use among the people, any attempt at accuracy is out of the question. The mere attempt to obtain it, especially in linear measure, has already occasioned much confusion. One author, for example, claims an English mile to equal 2.8916 Chinese *li*, while another claims 2.607 *li* to be the proper equivalent, the result being that scholars in the same school find two sets of figures given for the diameter of the earth, distance of the moon, etc., and are at their wit's end to know which to believe. Seeing that opinions are so divergent, and as few are disposed to yield a point on such matters, it would seem best for the present for each author to use the metric system which is fully as well understood by the Chinese as the English, and further possesses the great advantage of a decimal basis. Should any one wish to do so he might note in an introductory foot-note the approximate Chinese equivalents as used in some place like Shanghai or Peking. If some one in the latter place, who has the proper facilities, would give as near as possible the equivalents there of both the French and English weights and measures, not as fictitiously established in the treaties, but as commonly used among the people, he would confer a favor on many engaged in educational work and probably on others also. The whole subject should be dealt with at the next meeting of the Educational Association.

Notes and Items.

REV. G. B. SMYTHE, D.D., President of the Anglo-Chinese College, Foochow, sends this interesting piece of news concerning the work done in that flourishing school: "At our last commencement exercises there were a great many Chinese visitors, and among them were some of the best known men of this city, the Presidents of the two great Chinese colleges and several distinguished teachers. One of them, Ding Bo-ting, is the best known man in the Fokien province. While the exercises were in progress messengers arrived with tablets from the Literary Chancellor, the Provincial Judge and the Salt Intendant, which were inscribed respectively as follows:—

Anglo-Chinese College, Foochow.

主	學	啟
善	道	迪
爲	愛	情
師	人	殷

They were presented in a handsome speech by a friend of the officials who gave them. As nothing of the kind has ever been done before it has made a very pleasant impression, and may be taken as an evidence of the fact that the kind of work the College is doing is valued by men whose opinions are valuable. It shows a very different state of feeling from that which prevailed in this part of China ten or twelve years ago. It is a pleasant sequel to the official visits mentioned in your Notes a few months ago."

New Catalogue of Publications.

The Executive Committee has ordered that a new catalogue of the publications of the Association should be prepared in Chinese and English for general distribution. The work has been entrusted to the General Editor, and will be pushed through with all possible haste. The need for this has been greatly felt, and has been expressed by many from different parts of the country.

Parker's Physics.

Dr. Henry D. Porter, of P'ang-chuang, writes of Dr. Parker's Physics that "it is exceedingly acceptable to the teachers." This is a well-deserved testimonial from a reliable source.

Scientific Book Depot.

In the absence of Dr. Fryer from China enquiries have reached us concerning the Scientific Book Depôt. This excellent book-store is still being carried on in the same place, and is under thorough foreign supervision, while at the same time the Manager, Mr. Lan, continues to give his undivided attention to his many customers. This pioneer Depôt has done a most excellent work, and is deserving of support.

Crowded Schools.

It is pleasing to note that all the schools which have reported for the term opening after the China New Year, are crowded with pupils. The St. John's College, in the absence of President Pott, and the Anglo-Chinese College, in the absence of President Parker, have both more applications than they can receive. Nanking University under its new President, Dr. Stuart, is so crowded that an empty residence has been called into requisition. New schools are being opened by the Chinese in many places, both in large cities and in market towns. There can be no question that China has taken a new departure as far as the desire for a new education can guage it. New life is stirring in this old nation.

North-China College.

Dr. Sheffield writes concerning the North-China College: "We have about one hundred students in the three departments of our Mission school. There are twenty-five students in the two theological classes, thirty in the College proper and forty in the academy. These young men are all professing Christians, and their lives in the schools give us much hope for their future. All best fruits come from cultivation, and this law, I think, holds good in the production of men. If we want men to fill responsible places in the Church and State we must set the agencies at work which will produce them, always of course remembering that we must ask the Divine Worker to work in and through us."

Meetings of the Executive Committee.

The Executive Committee met at 8 o'clock p.m. in the McTyeire Home. Present: Rev. A. P. Parker, D.D., Chairman; Rev. J. C. Ferguson, Rev. F. H. James, Miss L. Haygood and Rev. D. H. Davis.

The Chairman reported that Rev. E. T. Williams declined to act as Secretary. Upon motion Rev. D. H. Davis was appointed to fill that office during the absence of Rev. J. A. Silsby.

The Chairman reported that Rev. F. L. Hawks Pott had left on a temporary absence to the home land, and that it would be necessary to appoint some one to act as Treasurer in his stead.

On motion Rev. J. L. Rees was appointed to act as Treasurer.

The Chairman again stated that he himself would be leaving soon for America, and moved the appointment of Rev. Mr. Ferguson as Chairman and General Editor. The motion was unanimously passed.

The General Editor reported the publication of one hundred copies each of the following hand-books: Hydraulics, Heat, Light, Mineralogy, Botany, Physiology, Astronomy, History of Russia, History of England, Mental Philosophy, Geology, Butler's Analogy. Also the printing of Mrs. Parker's book on the teaching of Map Drawing.

The General Editor reported the purchase and arrival of 1000 charts ordered from W. and A. K. Johnston. The Editor also reported on the matter of pirating books, that because of the press of business and other reasons he had done nothing regarding the matter, and was doubtful in his own mind as to what should be done.

It was moved that the Secretary be authorized to confer with the Rev. T. Richard, Secretary of the Society for the Diffusion of Christian and General Knowledge, in regard to what can be done by way of joint action in the protection of our publications.

The Treasurer stated that there was a balance of $2827.58 not including last six months' sales.

The sales of the first half year were $1546.84.

On motion Mr. Ferguson was requested to prepare and publish both a Chinese and English catalogue of the Society's books for general distribution.

After prayer by Rev. D. H. Davis the meeting was adjourned.

The Executive Committee met at 4 p.m., in the McTyeire Home, on January 27th, 1898. Present: Rev. J. C. Ferguson, Chairman; Miss Haygood, Rev. F. H. James, Rev. P. Kranz and Rev. J. Lambert Rees.

In the absence of the Rev. D. H. Davis, Rev. J. L. Rees was asked to record the minutes of the meeting.

Rev. J. C. Ferguson reported that he had an interview with Rev. T. Richard, according to the wish of the Committee, and that he suggested that the books of the Association be placed for sale in the room of the S. D. K. on Nanking Road, and that the latter Society be allowed a discount of 20 per cent on the books of the Association for the use of the room.

On the motion of Miss Haygood this suggestion was adopted by the meeting.

It was proposed by Pastor Kranz, and passed by the meeting, that Mr. Ferguson be asked to take stock of all books, blocks, maps, stereos and other property of the Association and to take steps to have a separate set of account books made in order that it may be easier to ascertain at any time the stock which the Association has on hand, and that Mr. Ferguson be farther authorised to call such aid or to incur such expenses as may be necessary to do this.

The question of having a depôt for the books and other property of the Association and the desirability of joining with the S. D. K. and R. T. S. for a common depôt, were discussed, but it was thought best not to make any motion until the Committee knows more clearly the stock it has on hand and the prospect of sales for the future.

D. H. Davis,
Secretary.

Cel..

State of the Missions whose Head-quarters are at Hangchow for the year (丁酉) ending December 31, 1897.

Missionary Societies, Missions and Churches.		Actual communicants. M.	F.	Baptized during the year. M.	F.	Applicants for Baptism. M.	F.	Contributions for Pastorate Fund.	Contributions for the Poor, etc. (1*)	
CHURCH MISSIONARY SOCIETY,	1864, *Hangchow* ..	54	26	22	1	6	4	$200	23	
	Adm. by Letters	22	18	..	..	..	..	....	..	
	1875, *Siao-shan, Fu-yang*, etc.	20	24	7	8	6	10	....	28	
		say		say				say		
	1877, *Chu-ki, Nat. Ch*	160	53	25	15	180		160	227	(2*)
	Totals	377		78		206		$638		
AMERICAN PRESBYTERIAN BOARD. (NORTH),	1865, *Hangchow* ..	70	40	5	5	8	..	$118.55	79.21	(3*)
	Sin-z	21	14	..	..	..	..	67.58		
	1890, *Hai-ning* ..	4	1	..	..	3	..	4.50		
	Tong-yang ..	33	56	7		..	..	36.60		
	Totals	239		17		11		$306.44		
CHINA INLAND MISSION,	1896, *Hangchow* ..	26	53	..	2	1	2	$59	19	
	Siao-shan ..	8	11	..	..	3	2	75	4.20	
	Chu-ki	33	18	..	..	5	2	2.50	12	
	Sin-dzen	10	4	..	..	..	2	3	.85	
	Tseh-ki'i	7	..	..	..	2	1	2.50	.62	
	Yü-'ang	17	6	5	3	5	3	10.60	4.30	
	Lin-an	28	8	..	..	5	2	12.95	2.44	
	An-kyih	5	1	..	..	2	2	6.50	6.90	
	Totals	235		10		39		$222.36		
AMER. PRESB. BOARD (SOUTH),	1867, *Hangchow*	59	91	7	11	13	14	$130	13.90	(4*)
	Totals	150		18		27		$143.90		
AMERICAN BAPTIST MISSION	1866	5	3	2	1	2		$22.52		(5*)
	Totals	8		3		2				
PRESENT TOTAL										
Reported January ..	1898	1909		126		285		$1333.22		
Reported China New Year	1897	971		155		192		1038.44		
,, ,,	1896	876		131		189		750.01		
,, ,,	1894	685		79		117		707.14		
,, ,,	1893	662		105		115		718.34		
,, ,,	1892	575		98		93		624		
,, ,,	1891	486		82		137		550.90		
,, ,,	1890	443		53		109		514.67		
,, ,,	1889	430		32		75		496.13		
,, ,,	1888	442		30		69		411.80		
,, ,,	1884	350		36		41		320		

1885–87 omitted through want of memoranda.

NOTES.—(1*). This column includes gifts (native) towards providing Church accommodations, amounting to $26 in Fu-yang, etc., and about $200 in Chu-ki. (2*). The Chu-ki returns are those furnished to C. M. S. in October; the proportion of the sexes is *approximate;* the amount collected for Pastorate and Poor-relief is *estimated* for that Church. (3*). (4*). In previous Returns the amount stated included gifts by missionaries, which are deducted in this account. (5*). The Baptist Mission has not hitherto been reported. The years (1864 to 1890 in col. I) are dates of initiation of the Missions.

G. E. MOULE, *Bishop M. C.*

January 22nd, 1898.

Correspondence.

"PHILANTHROPY AND CHRISTIAN MISSIONS."

To the Editor of

"THE CHINESE RECORDER."

Hwang-hien, near Chefoo.

DEAR SIR: In your issue for this month you print an article with this title, the main contention of which is that educational and medical missionary work should make greater financial demands upon the Chinese so as to aid to that extent in forwarding evangelization. I want to give my unqualified approval to this idea. In my opinion great good would result if fees were considerably increased for work done in these directions. But I may be allowed to criticize a practical suggestion of the writer, viz., that these fees be used to subsidize the native evangelistic work of the mission.

1. It is doubtful if a subsidy for evangelistic work is ever wise anywhere. The money for preaching the Gospel would better be raised *for that purpose*, when it can always be used more sympathetically.

2. In China, where we are in the beginnings of things, such a fund would be doubly embarrassing. We should not only forfeit all sympathy between supporter and supported, but we should in addition create a demand for men to use this money. We should probably see the wholesome principle of Rom. x. 15, "How shall they preach except they be sent (of God);" if not wholly neglected at least greatly minimized. If I mistake not such a tendency has already shown itself. In the face of such tendency our caution should be the greater.

I venture to suggest that the fees received in these two departments of work go directly to the support of their respective departments. What if the medical or educational missionary should receive part or even all his salary from this source? Would that not be a far more natural and useful disposition of the money?

C. W. PEUITT.

MISSIONARY CONVERTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: This is an echo of the last sentence of Dr. Randle's communication in the October RECORDER: "Can any missionary in China with his eyes wide open, and with a determination to be honest about this matter, refuse to come to any other conclusion?" No, truly. The Stockholm professor's conclusion that the "most of the converts from heathenism are merely converted to nominal Christianity," finds ample confirmation here, a confirmation not of frank missionary testimony, but one of hard cold fact. It is refreshing to see such a statement over a missionary's signature. The tendency of missionaries in their correspondence and addresses at home is to make much of the one convert who manifests a genuine change of heart and ignore the nine whose daily lives are ruled by the same motives as before their nominal conversion. It is not surprising that they should. They would magnify God's work, and so set forth the conspicuous and undoubted examples. But a false impression is left. I venture to say every new missionary passes through a course of disillusion along this line. Missionary literature and addresses have prepared him to expect a native Church quite free from the coldness shown by a large part of the home Church in America and

England, one all aglow with enthusiasm and full of piety. I must plead guilty myself. Despite my disillusion, yet, during two years on furlough, I said nothing about the low state of the native Church. I did not like to think of it, much less speak of it. I said to myself: "What more can be expected coming as they do out of raw heathenism? But the people here at home cannot appreciate this, and its avowal would certainly damp their enthusiasm." Since my return to China I have become more and more convinced that the true course for missionaries is perfect frankness. Dr. Randle's expression is an exceedingly happy one, "a determination to be honest." We are not spontaneously honest in this; it requires a determination. But surely the Lord's work will not suffer by telling the whole truth.

This question has an extremely practical bearing in missionary work. After an inquirer has studied the doctrine a sufficient length of time he will pass an examination, answering the questions fully and satisfactorily. He is put on probation, and a second time testifies his acceptance of Christian truth, his dependence on Christ and his intention to live a holy life. Who am I that I should judge motives? No matter how much I suspect that the underlying motive is a hope of famine relief, or employment, or help in a lawsuit, or an education, I am not one to judge the heart, but must rely on the outward confession. Am I not then right when I admit candidly this principle for evangelistic work? all who want to join the Church shall be received, provided they understand the rudiments of Christian truth and promise to follow Christ's example and teaching. I will baptize them for the same reason I baptize infants. I set the seal of the Church on them, and hope for the future. Charlemagne ordering the Saxons baptized in squads is one thing, baptizing voluntary applicants another. This is a fundamental question, and I trust it will be frankly discussed by older and wiser missionaries in this column.

Sincerely yours,
V. F. PARTCH.

REVIVAL IN TSUNHUA.

To the Editor of

"THE CHINESE RECORDER."

Tsun-hua, North-China.

DEAR SIR: I want to tell you of a great work of grace which has taken place here at Tsun-hua, North-China. Bro. Hobart, our Presiding Elder, and I, having decided to hold special meetings, I announced that in about ten days the services would begin, and urged the Church members to pray much in the meantime and prepare their hearts to receive a great blessing.

Our Church members number about one hundred, besides which we have at this station a Bible-school for women, boarding-schools for girls and for boys, as well as day-schools for each, with an aggregate attendance of one hundred and fifty. When the schools are in session there is a regular attendance at Church service of some two hundred and seventy-five.

Most of the teachers were formerly students in our Peking schools, the first assistant in the boys' school having been there during the great revival of four years ago. He knew something of the blessing to to be expected, and consequently commenced to hold daily prayer-meetings with the boys.

The special meetings opened on Tuesday evening. Wednesday, about 11 a.m., he came to my study, saying, "Will you please come over to the school? The boys are praying in the dining room; some of them prayed half the night, many have eaten no breakfast; they will not recite; they are crying and praying, and I can do nothing with them; come and help us."

Asking Bro. Hobart to join us, we went over to the school, and there in the dining room beheld a sight, the like of which I have never seen before. Nearly all the boys, about fifty in number, were kneeling on the floor, weeping as though their hearts would break, and praying, begging for mercy. They were too much engaged to notice our approach. I said to one boy, "What is the matter?" "Oh," he replied, "my sins are so great, my sins are so great; pray for me! pray for me! I want to see *Jesus*, I want to see the Lord's *face*; it is so dark; Oh, I want to see Jesus' *face*."

Before I could put in a word another seeing we had come into the room, threw his hands into mine and said, "Oh, Pastor Cheng (that is my Chinese name), pray for me!" "What is the matter?" I asked. "Oh, I'm *such* a sinner; pray for me." Another boy, the oldest in school (25 years of age), grasped my hands and exclaimed, "Oh, pray for me; my heart is *so* hard, and I am a *hypocrite!* All my prayers and professions have been false. My *heart* has not been in them. It is stolid, so hard, I don't know whether my repentance is genuine or not; my heart is so hard it will not respond." We prayed with them, encouraged them and exhorted them to persevere till they received the witness of the Spirit that their sins were forgiven.

Bro. Hobart talked with others, and perceiving their difficulty directed them to confess their faults to each other, their sins to God and seek forgiveness. They acted at once on the suggestion, and what a time ensued forthwith, all about the room, of begging each other's pardon.

Finally we succeeded in quieting them and explained to them that it was the work of the Holy Spirit convicting them of sin. They continued to pray night and day for two or three days, when most of them came into a clear experience of sins forgiven, having glad hearts and radiant faces.

Last year we started special meetings, but no sooner did we do so than the devil stirred up a great quarrel among the members, which came near ruining our Church. This year he tried the same tactics. As these services were about to begin he moved the sixty-six girls of the boarding-school to hatefulness and wilful disobedience. But the hour of salvation was near. "Whom the gods would destroy they first make mad," said the Greeks. The consciences of the boys had become very sensitive, and they recalled that they had treated the principal of the girls' school, Miss Croucher, and her assistants, and the girls as well, in an insulting manner, and desired to apologize and ask forgiveness. This they did in the presence of both schools assembled in the Church, in a very manly, straightforward yet humble way.

It aroused the girls' consciences and made them ashamed of their conduct. They were "pricked in their hearts," for the Holy Spirit was in the words of the boys as they told what the Lord had done for their souls.

That very night the girls, too, were on their knees crying for mercy. What a time of weeping and praying! One seldom sees the like. For two or three days it continued. One night they prayed continuously and *all at once* from 5 p.m. to 11 p.m. Some found peace, but more did not. The first assistant said to them at last, "Stop, now! You can pray till your hair is all white, but you will not find peace till you *confess*. Up! confess your faults to one another and seek reconciliation."

The weeping, confessing and praying continued for several days more till most of them came through into the light.

Now came *their* turn to apologize

to the boys, for they had been hating them and giving them nicknames, which, according to Chinese notions, is very bad. Again, in the Church, as before, three girls whom they had selected made a very neat apology in a very womanly way. In a day they had been transformed from tittering silly girls to dignified young women.

In the women's school the same experiences were passed through, culminating with the same happy results. In the Church, also, we had a great uplift. The boys and girls were a great power in prayer. In our public meetings, as soon as we would kneel in prayer, one hundred or more of them would break out simultaneously in earnest supplication for the salvation of others. At first it grated on me, I wanted everything "done decently and in order." But my objections soon vanished, for I perceived that the Spirit was leading. Hard hearts were softened, cold ones warmed; sorrowful hearts made glad and heavy ones light. It was indeed "beauty for ashes."

These young people are a power when filled with the Spirit. God demonstrated clearly to us, too, that it is not necessary to have these heathen people under instruction for several years before they can receive the Holy Spirit. Of two marked cases I will mention but one, a young man who came to this hospital about three weeks before the special meetings. He sought most earnestly, and after days of weeping, confessing, praying, pleading, beseeching (his crying was really pitiable to hear), he found pardon, peace, and joy in the Holy Spirit. The work is all of God. He came "suddenly" to His temple. Brother Hobart led, but did little preaching, the time being spent mostly in prayer.

"Glory, glory, hallelujah! Our God is marching on."

G. W. VERITY.

DR. ASHMORE AND THE DOSHISHA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just read your note on Rev. Dr. Ashmore's article: "Some Lessons from the Doshisha" in the July number, and Dr. A.'s rejoinder in the September number of your magazine. Two points have attracted my attention: (1) your declining to traverse any of Dr. A.'s statements "because it is impossible to refute specific allegations by general denials," and (2) your characterization of his article as unsympathetic and his repudiation of your charge.

Into the second question I do not propose to enter more than to express the opinion that it would not take a jury long to bring in a verdict in the case. Reverting to the first point, the specific denials which you in your position felt unable to give, I desire to say a few things from positive and immediate knowledge. And to begin: 1. *It is not true* that "these trustees actually demanded rent of the Board for the use of these dwellings".

Being the nominal owners, some of the trustees held that if the necessities of the school demanded it, they had the right to ask rent of the Board, but no rent ever was actually demanded, and I believe it is true that the Board of Trustees as such never adopted the above view.

2. *It is not true* that the missionary teachers of the Doshisha or other missionaries of the American Board "have held up education as though it were almost co-ordinate with belief in Christ."

The words here quoted are not Dr. Ashmore's own, but they are from an article which appeared anonymously in the *Japan Mail*. Dr. Ashmore makes three quotations from this article—including the above statement—with evident approval, and indeed makes it the basis of his own article.

3. *It is not true* that the missionary teachers of the Doshisha have taught that patriotism, independence of thought, and progress in general, "are primal things in the kingdom of God."

4. *It is not true*, as Dr. Ashmore's article implies, that the Doshisha was founded to teach Christian students alone and afterwards switched off from its true course so as to admit non-Christian students.

From the very first the purpose was to make it what it indeed became, and for years was, a strong evangelistic agency. This thought was involved in Mr. Neesima's speech in Rutland, and was the thought also of the largest benefactor of the school.

5. *It is not true* that there are or have been members of our mission connected with educational work (or otherwise) "so far in advance of him (Mr. Noyes) that he might pass for orthodoxy itself".

6. *It is not true* that any of these teachers hold that "forgers and self-seekers and tricky scribes have manipulated the Old Testament about as they pleased."

7. Dr. Ashmore holds up one of our number as making light of the atonement of Christ. I beg that brother's pardon for quoting from a private letter. After speaking of the atonement as the "culminating act of the Infinite Father", and of his difficulties with the Anselmic theory of it, this so-called heretic goes on to say: "But that Christ lived and taught and suffered and died and rose again in order that we might not suffer under the power of, and the penalty for sin, that He died 'the Righteous One for the unrighteous ones,' that 'the chastisement of our peace was upon Him,' and 'with His stripes we are healed;' this I devoutly and gratefully acknowledge before God and before men".

8. Dr. Ashmore tells of a heretical sermon preached on board an ocean steamer. This story, with the name of the preacher—who never had any connection with the Doshisha—came to me from another source in this form. The preacher "gave utterance to words like these: We are not going to Japan as missionaries because we do not think the Japanese will be lost if they do not hear the Gospel. . . . . We go to benefit the people, to lift them up and to help them. We want to educate, civilize and improve their condition."

Referring this story in this form to the preacher he wrote as follows: "I never either in sermon or in private conversation made any such statements. You are at liberty to make this as public as you think best."

9. Dr. Ashmore tells of another, at one time a professor in the Doshisha, who said "it would be better for the truth and for religion if much of the Old Testament were cut out and thrown away altogether."

Now I cannot affirm that there never was such a man connected with the Doshisha or with the Mission—seeing that I am not omniscient—but this I do know, that I never heard of such an one in the twenty-five years with which I have been connected with this work.

10. Dr. Ashmore speaks of a class of theological students in the Doshisha, the members of which agreed that they could not teach the divinity of Christ. We, too, heard of that conference and were not a little troubled by it. But what does it prove? Does it prove that the missionary teachers were heretical? If so, then the fact that the late President of the American Board was not a Christian in the early part of his course in Andover Seminary, proves that the professors in that institution were not Christians!

For, let it be noted that this did not occur at the end of their course, but much earlier. It was at the very height of the rationalistic movement here. Among the Japanese professors of the Doshisha

there were some who not only denied the divinity of Christ, but the personality, and even the existence of God. Doubt and denial filled the air. Our break with the Doshisha had really begun. These young men were in our thoughts and on our minds day and night. I believe the good Lord was with us and heard our prayers and blessed our efforts. Some of those young men, I know—many of them, I believe—are now trusting in a divine Saviour and preaching Him as the hope of the world. One is in a Presbyterian theological seminary in the United States. Another is a teacher in a Baptist Mission school in Japan. Another is preaching the Gospel to his countrymen in Hawaii, and still another has gone to Corea for the same purpose. One is pastor of a Church in Fukuoka, another is doing excellent work in Matsuye, and still another in Niigata. One has been doing most satisfactory service in the Sendai field, while still another, after good work as a prison chaplain, took the pastorate of a Church in Kochi, where his zeal and success have been phenomenal. I am sure Dr. Ashmore will thank me for calling attention to the later history of this class and showing how God has been better than our fears.

This reference of Dr. Ashmore to this class at least *suggests* the statement that has elsewhere been made that the Doshisha missionary teachers are responsible for all the radical theology that has prevailed among the Japanese. It can easily be shown that rationalistic thinking has not been confined to graduates of the Doshisha; that the radical leaders who are graduates of the Doshisha, Yokoi, Ebina, Kishimoto, Onishi, Abe and others were all evangelical in belief when they left school; engaged in successful evangelistic work for years afterward; are all readers of foreign books and periodicals; and nearly all have since studied abroad or in the Imperial university.

The missionary teachers of the Doshisha do not claim to be above criticism. They, too, have learned "lessons from the Doshisha" and are doubtless wiser for them, though the foregoing statements are perhaps sufficient to show that the lessons they have learned are not exactly those which Dr. Ashmore is trying to teach the public. They may not be entirely orthodox as some count orthodoxy, but they protest, or at least I protest for them, that with possibly one exception no unevangelical teacher was ever included in their ranks; certainly never even one who avowed such belief. As to the future of the school we doubtless could all adopt (with a few changes) the pathetic words uttered by the founder of the Harris Science School shortly before his death: 'This is not the end of Christian education in the Doshisha. God will not permit the sun of Neesima to go down in darkness so soon. He is yet to reckon with the unfaithful ones who succeeded that great servant of his. That vineyard will be let out to others. I do believe that rich harvests are yet to be reaped from this field. I shall see it, but not here. I shall behold it, but from above.'

Not one year has elapsed since the separation, but already the former president, and the most aggressive opponent of evangelical Christianity, are out of the school and among the critics of the present management. Whether the new president will bring the school back to its original purpose, or whether there must be further overturning and overturning, is a problem whose solution only the future can make clear.

Craving your pardon for trespassing at such length upon your valuable space, I remain, sincerely yours,

M. L. GORDON.

Our Book Table.

耶穌教易知論. This is a booklet of six Chinese pages, written especially for Chinese who have not come in contact with the Gospel, by Rev. H. W. White, of the Southern Presbyterian Mission at **徐州府**. The easiest mandarin style is adopted, and the native who can read, even a little, will be enabled to apprehend the salient points of the Gospel by a perusal of its contents. The power of Jesus to save is illustrated by the fact that six or seven opium smokers at the T'ai P'ing Ch'iao Chapel in Hangchow, one of whom was addicted to the habit for thirty-nine years, were reformed and are now members of the Church under the ministry of Mr. Yü. A short, simple prayer is appended. S. I. W.

常字, 雙千, 認字新法. *The Analytical Reader.* A Short Method of learning to read and write Chinese, by W. A. P. Martin, D.D., LL.D. Presbyterian Mission Press.

Dr. Martin has placed students of the Chinese language under obligation to him for publishing in revised and improved form his Analytical Reader, which is intended as an introduction to the study of the Chinese language, and is not only adapted for the use of Western students, but for Chinese students as well.

The first excellence of the Reader that attracts attention is the selection of two thousand characters from a still larger list prepared by Mr. Gamble according to their frequency of occurrence in a wide range of literature examined. Dr. Martin divides these characters into four groups; the first group containing characters that occur the most frequently, the second less frequently than the first, the third less so than the second, and the fourth the least frequently. The first, second and third groups contain fourteen hundred characters, and at the rate of five or six a day could easily be mastered within the first year. With such an equipment the student would discover that he knew nineteen out of every twenty characters that occur in the New Testament, and nine out of every ten that occur in the Four Books. In three years of such study he would be master of a vocabulary of over four thousand characters, or a range as wide as is known by the average Chinese scholar.

The Reader contains the list of Radicals carefully defined. The two thousand selected characters are arranged under their proper radicals and fully defined, thus saving the student the weariness of hunting in a dictionary before he is master of its mysteries. To give further assistance in gaining a working knowledge of the list of characters they are thrown into the form of verse with a pretty literal English translation by the side. With this introduction, and with a Chinese teacher by his side, a student could enlarge indefinitely his use of the characters in hand by writing out sentences with them and submitting them to the criticism of the teacher.

Another very important help to the learner is the analysis of the list of characters. Thus if writing of characters be taken up from the first under this guidance it will very soon become a pleasing exercise, and the learner will not mistake an ox for a sheep or a woman for a broom! It is to be regretted that Dr. Martin did not follow Wade's system of spelling, and thus contribute to uniformity. There is a further disadvantage for beginners in Chinese that they are

introduced at once to a classical style and are not helped to the use of characters in common conversation. This defect could be overcome by a judicious use of a Chinese teacher. The two important things to be commended to the attention of students are: first, the selected and graded lists of characters to be acquired; and, second, the analysis and systematic writing of characters.

D. Z. S.

The Principal Thoughts of Ancient Chinese Socialism, or the Doctrine of the Philosopher Micius. From the original by Rev. Ernst Faber, Dr. Theol. Translated from the German by Rev. C. F. Kupfer, Ph. D. Presbyterian Mission Press, Shanghai. Price 60 cts.

This little volume rescues from oblivion and brings to the light and to English readers for the first time "The chief thoughts of the Philosopher Mih-ts." We learn from the translator's preface that Micius was a native of the state of Sung, and in his youth was a contemporary of Confucius. Little is known of his life; but he was of a "noble, self-sacrificing character, who not only advocated universal love, but practiced it in a truly self-denying manner."

Like Confucius, Micius quoted and referred to the ancient classics, and still more frequently points to the ancient "holy kings"—Yao, Shun, Yü, T'ang, etc.,—but he drew from them lessons different from those drawn by Confucius. It is due most probably to the ascendancy of Mencius that Micius passed into obscurity, since Mencius was his strong opponent and mercilesscritic.

In the translation 38 paragraphs or sections are given, treating on about 25 different subjects, while a number of sections are mentioned as having been lost. Only the "principal thoughts" of Micius are culled from the whole body of his writing. What is before us is the substance of his doctrine. The translation is interspersed with comments by the translator, Dr. Faber, applying the philosophy of Micius to the conditions of modern life. In this review of the book we can call special attention to only a few of the more striking paragraphs.

Paragraph No. 6 treats of "Giving up Extravagances." The philosopher states that the ancients—by whom he means, no doubt, the ancestors of the Chinese race—did not understand

1st. The building of houses, and that they lived in caves.

2nd. They did not know clothing, and it was not till later that they had outer garments of fir and girdles of dry grass; "in winter scarcely warm and in summer scarcely cool."

3rd. The ancients did not understand the preparation of eatables and drinks. They ate the raw and lived separated.

4th. They did not know how to make ships and wagons.

There is implied another condition of the ancients, viz., that they knew nothing of the family institution.

It was when the ancients were in this uncivilized condition that the "holy kings" came to their rescue and taught them how to build houses, to make clothing, to begin the arts of agriculture and the preparation of food, the building of ships and wagons, etc. According to Micius the holy kings struck the "golden mean" in each one of these departments. While they supplied the real needs of the people they at the same time avoided all extravagance. "The law for the dwelling houses was: Elevation is sufficient to keep out dampness, side walls are sufficient to keep out wind and cold, cover above is sufficient to meet the snow, frost, hail, rain and dew. The height of the inner wall is sufficient if men and women can stand. If that is considered, then

it is enough. To waste material and exert the strength without gaining advantage, should not be done." Again, under the head of "ships and wagons," Micius says: "The holy kings therefore had ships and wagons made for the conveyance of the trade of the people." They made the ships and wagons throughout strong, light and useful, so that they could load heavily and convey easily. They used little material and had utility. One cannot but regret that the "wagons and ships" of North-China have degenerated so sadly since that happy time.

It is worthy of remark here that Micius assumes that the primitive inhabitants were "cave-dwellers" in the modern sense of that word, and in this he has had not a few followers among devotees of science so-called to-day. The whole theory does not agree with the historical facts of the race, but we can hardly blame the old heathen philosopher for not knowing better. Doubtless he, like his modern successors, did not go far enough back in the history of the race to ascertain the truth about primeval man.

Paragraphs 11 to 16 treat on the "Vindication of Equality" and "Communistic Love," which contain the principal scope of the book. It is very interesting to note how our modern socialism has thus been anticipated. Micius says the law of "Communistic Love" to be "Love that of others as your own." According to his teaching the maintaining of distinction between man and man is the cause of all social trouble, and the remedy for all is communistic love. "To condemn distinction and maintain communism, unites like a square."

Again, to notice another paragraph, in number 32 the philosopher condemns music with unsparing severity. Not, he says, because he dislikes the tone of the instruments, but because it is not found in harmony with the obligations of the holy kings above, nor with the profit of the myriads of subjects below. Micius here argues on the same principle already intimated before, viz., to reject everything that is superfluous and confine civilization to what is absolutely necessary to life. In a word he is thoroughly utilitarian in his theory.

Like Confucius, Micius considers the age of the holy kings the golden age in the sense that everything that they did was just right, and that later ages had become sadly corrupted through luxurious extravagance. Both argue from the same basis, but they differ widely as to what is necessary and what is luxurious. Micius condemns music as unnecessary; Confucius extols it. We readily recall his statement that on one occasion, having heard good music, he did not know the taste of meat for three months after that time, so enraptured was he with the music. But if the old sage was at any time as poor as are millions of his modern successors in Shantung, he had far more cogent reasons for not knowing the taste of meat.

Finally, it is quite refreshing to read something in ancient Chinese that is not Confucian, and to know that Confucius did not have the whole field to himself. Micius was utilitarian, communistic and non-Confucian. A. S.

REVIEW.

Problems of Practical Christianity in China. By Rev. Ernst Faber, Theo. D. Translated from the German by Rev. F. Ohlinger.

Christian missions have one great object in view, demanding the earnest pursuit of all engaged in the work. It may be laid down as the conversion and salvation of men, the advancement of the cause and kingdom of Christ, the transformation of this world from being a "theatre wherein men prepare themselves by sin for eternal con-

demnation," to its being the sphere of God's working grace and becoming the counterpart of heaven. These are strong expressions, descriptive of the character and aim of Christian missions, and may well stimulate every one connected with them to seek their attainment to the utmost possible extent. We take it for granted that the work is being pursued accordingly, and that the end in view is clearly and definitely apprehended, though it needs the increasing influence of the highest and holiest motives, in order that the end in question may be sought after as it ought to be.

At the same time, in the prosecution of the missionary work there are many things that come up, more or less seriously affecting it, that are often the cause of trouble, anxiety and contention among those engaged in it. These force themselves upon our attention and crave solution at the hands of those best qualified to give it. We recognise the pamphlet before us as intended for this purpose and answering it in a most satisfactory manner. Dr. Faber has had long and large experience in this line of things. He places himself in the circumstances required and brings them up in a great variety of forms, and in a vast number of instances, as matters with which he was conversant in the missionary work. There is hardly a subject to which he does not allude and on which he does not speak in a direct and positive way, so that the reader, anxious for information on one topic or another, may have the weighty judgment of the author in regard to it.

Altogether the book is divided into ten chapters, which we need not particularise, but under each and all the most important themes are brought up for consideration as occurring constantly and universally in the range of missionary experience. The author takes a far reaching view of the whole subject. He enters sympathetically into the difficulties and trials, the doubts and uncertainties through which those for whom he writes are often called to pass, and treats them as if they had fallen to his own lot in the work, and in which he felt the deepest interest. No one can read these pages with a view to obtain guidance and direction in the maze of trouble in which he may be, from the conduct or standing of the native converts, without receiving valuable aid at the hands of the author. There is no evading the matter in any case. It is a very repository of instruction that is here given, and we cannot too earnestly urge upon our missionary brethren a practical acquaintance with the work, assured that it will be found exceedingly useful in explaining and applying the customs and manners of the Chinese as they bear upon individual Christians or the Church at large.

Were we at liberty to discuss the numerous points brought forward in these pages, it would be a pleasure to do so, but our space is prohibitive. Only a few subjects may be specially referred to, agreeing most fully as we do with the views propounded by our author in the wide range he goes over, describing and discussing the manifold incidents of missionary life in China.

1. While Dr. Faber is most careful in providing for the purity and orderliness of the Christian Church, and the abandonment of heathen customs and practices wherein they impinge upon moral character and conduct, he is no innovator on the manners and habits of the Chinese, as if they were necessarily wrong and ought to be avoided. In other words, he is far from insisting on the introduction of a Western line of things in the order and service of the native Church, as if that line was alone the right

one, and the transcript of our Churches at home was indispensable. This is an important suggestion, and we wish it were more fully carried out so as to aid in bringing about greater harmony and combination among the native Churches. It may not be possible, however, to effect this object in the present condition of things.

2. Remarks are, of course, made as to the admission of converts, the terms required and the length of the so-called catechumenate, or the probationary *régime*. This seems to be the course ordinarily pursued, and many months are often enjoined in the way of trial, both for the sake of previous instruction and as a test of sincerity. There is good reason for this, no doubt, but the practice of our Lord and His apostles can hardly be quoted in this direction. Whatever explanation may be given of their example there are those who think a lengthened period of trial, as the usual custom appears to be, not specially called for. A certain amount of knowledge is requisite, and apparent proof of interest and sincerity, which may in a moderate space of time be given and acquired, leaving further development to take place in fellowship with the Church and in the course of instruction prescribed by our Lord. The increase of the Church might thus be more speedily attained, and, allowing all needful care to be exercised by the missionary, would not he be thereby stimulated to more activity and more prayer, more earnestness in his preaching and the fuller realisation of its results. Circumstances may differ in this respect. We only urge that the work should be so prosecuted that great things may be expected in the ingathering of souls and the edification of the Church.

3. The Term Question. We are thankful that Dr. Faber has written on this subject. He has expressed himself strongly and decidedly as to his own views on the matter. However this may be it is most desirable that unanimity and common action should obtain in regard to it. As the author says, happily God has blessed the variety of terms made use of, but even that is not sufficient to justify the contrariety of terms employed to express the words—God and Spirit in Chinese. It is incongruous and ought to be settled, and we hope it will be in due time.

But we must close our review, which is necessarily imperfect from the brief space allowed for it and the extreme importance of the subject. We can only recommend the book in the highest terms, and trust that every missionary in China will order a copy of it as a work of very great value in the prosecution of his labours.

W. M.

Editorial Comment.

We think the missionaries everywhere in China will be ready to unite in a *Laus Deo* for the outcome of the long-pending loan negotiations whereby China becomes a debtor to England and Germany rather than to Russia and France. We know what French predominance means—as witness Madagascar. And there has never been any question as to what Russia would do, had she the power. Mission work may now go on with increased vigor and confidence, and China has taken a great step forward.

The opening up of the inland waterways means a great deal to China. It means that millions of money which have hitherto been unjustly extorted from the people by unscrupulous and avaricious petty officials, in unknown and unknowable amounts, shall now cease and be diverted into the proper channels for the administration of the government. Already the people are beginning to realize this and rejoice, while the officials look with dismay on the passing away of their unlawful gains.

* * *

ANOTHER item, insignificant though it may seem to some, is the passing of the little steamer from Ichang to Chungking. This very day we read a letter from a missionary in Chungking, telling how some boxes of books which had been shipped to him the last of last May had only just reached him (Feb. 7th, when the letter was written), and then, alas, they were worthless, having been twice wrecked on the way. We trust the losses and delays and dangers of the passage of the Ichang gorges is a thing of the past. For this, and much else that missionaries enjoy we have to thank, under God, Great Britain.

* * *

OUR readers will sympathise with Dr. Griffith John's desire for a Union Chapel for the Christians in Central China (see page 108). With pleasure we think of the great congregations meeting every Sunday in such centres as Hankow, Shanghai, Peking, Foochow, Canton and elsewhere. On page 137 of this number it is a cause for thankfulness to note that when the Methodist schools are in session in Tsun-hua there is a regular attendance at Church service of some two hundred and seventy-five. Again, too, in various reports that come to hand we hear of the paucity of Church accommodation,—one brother who thought a year ago a Church to seat six hundred a necessity, now finds it necessary to face the question as to how to build a place to seat eight hundred.

* * *

THE pleasing thought of such congregations meeting Sunday after Sunday (although, doubtless, the eight hundred audience is a union affair), leads us to wonder if it is not possible to obtain a census of native Church attendance on Sunday. The RECORDER probably finds its way into all the mission stations, and if our readers will co-operate we will gladly compile the figures. Will our friends in every mission station arrange for the numbering of the total Church attendance on the first Sunday in May, choosing either forenoon or afternoon attendance? The name of the mission, the place and province, and the total number (if possible male and female adults, and children) is all that is necessary. If, however, explanatory remarks are necessary we will endeavour to embody them in the report which we hope this appeal will make possible.

AMID a great deal that is lamentable in the present condition of affairs in China, it is pleasing to note a few signs of advance like that mentioned in a letter of Mr. Hubbard, of Foochow, crowded out of this number of the RECORDER, of the Proclamation of a native official, forbidding the expenditure of large sums of money for betrothals, and discouraging foot-binding. The fact, also, that one so conservative as the Viceroy Chang Chi-tung should write an introduction to an anti-foot-binding tract, speaks volumes in itself. The desire for English is probably largely commercial. But without doubt there is a widespread and continually increasing desire for information as to what constitutes the great superiority of foreign nations in so many respects over the Chinese. How best to meet these new conditions is a subject of weighty consideration for the missionary body.

* * *

THE following quotation as to the value of missionary work and missionary testimony, is from the pen of Julian Hawthorne, a special commissioner of an American magazine, *The Cosmopolitan*, to India, to visit the famine and plague smitten regions and report thereon. He says:—

The only persons of white blood who know what is actually going on are the missionaries, for they go about quietly everywhere, see everything, and can not be deceived or put off the scent by the native subordinates. Nor are the latter much concerned to deceive them; for they know that what a missionary says would not be accepted by the government if it contradicted the reports of its own agents. A missionary, in the eye of the government, is a worthy but sentimental and unpractical personage, whose sympathies are readily worked upon, and who knows nothing of political economy. The weight attaching to their assertions is, therefore, the government thinks, entitled to the respect which belongs to good intentions, but to little more. Now, anything further from the truth than is this prepossession on the part of the government it would be hard to conceive.

* * *

WE acknowledge with thanks the receipt of Vol. I., No. 1, of the *Anglican Church Record*, a Quarterly Magazine issued by the Anglican Church in China and Korea. It is in Chinese, octavo size, 18 pages, on Chinese brown paper, and is conducted by a Committee consisting of representative members of the S. P. G., C. M. S., and the American Episcopal Mission from Central and North and West China, Korea, etc. We wish the new venture every success.

Missionary News.

The Anti-opium League in China.

The Treasurer acknowledges with thanks the receipt of the following contributions: Miss Bessie Forbes, $10.00; Collection at Soochow, $19.40. Will not other missionary communities take up collections soon? These and individual sums will be acknowledged in the RECORDER. It is proposed to print soon an important pamphlet in English, and funds will be needed.

G. L. MASON,
Treasurer.

Missionary Home, Shanghai.

Notes on the Work of the T'ien-tsu Hui.

Mrs. Little has held a series of meetings at the river ports on her way to Chungking, and in each place has been much encouraged by the interest taken in the movement against foot-binding. From many parts of the country comes word of loosened bandages and of resolutions made by heads of families that binding shall cease as far as their children are concerned In Tientsin a meeting has been held in the drawing-room of Mrs. Mackintosh, wife of the manager of the Hongkong and Shanghai Bank. A Chinese gentleman living near Tientsin has offered $100 towards the expenses of the work, and he says he knows of other gentlemen who will find money, if it is needed, for the propagation of the literature of the Anti-foot-binding Society. In Shanghai itself two interesting meetings have been held during the present month. The first, held on Feb. 11th, took place at the Ewo Silk Filature. Mr. Barretta, the manager of the Filature, arranged that a large godown should be cleared for the meeting; at 11.30 all work was stopped, and the women and girls, to the number of 1000, flocked in this large room. A small platform had been arranged for the speakers, and the women, some standing, some sitting, thronged as closely as possible to the few foreign ladies present. It seemed at first as if it would be impossible for any one voice to make itself heard above the hum of the many, but after a few minutes quiet was obtained, and Mrs. Alford, in a few words, translated by Dr. Reifsnyder, told the women why they had been gathered together; Dr. Reifsnyder followed with a vigorous speech, then Mrs. Dé, a Chinese Christian lady, held the attention of the audience while she delivered a graphic address. The meeting closed with a few words from Miss Burdick, and as the women dispersed, illustrated papers were distributed. Many of the women at the Filature have large feet, but the majority are bound; these, by nods and words, eagerly confirmed the remarks of the speakers. It is hoped that this is but the first of a series of meetings to be shortly held at the various Mills and Filatures in Shanghai.

The second meeting was held in Mrs. Alford's drawing-room on Feb. 16th, when a fair number of Chinese ladies met the ladies of the T'ien-tsu-hui Committee. After tea and a welcome from the hostess, the evils of foot-binding were plainly put before the guests by Mrs. E. T. Williams. Speeches followed from some of the foreign ladies, translated by Miss Wong; some literature was distributed, and several of the ladies, many of whom had tiny feet, expressed their desire to prevent

the suffering caused to little girls, and their willingness to co-operate with the foreign ladies in the efforts they are making to abolish this custom.

Anti-foot-binding literature can be obtained on application to the Hon. Secy. of the T'ien-tsu-hui, Mrs. Bondfield, 13 Peking Road, Shanghai.

Annual Meeting of the American Board Mission, Foochow.

The pastors, evangelists, teachers, Church members and missionaries of the American Board Mission here have again met in their annual meeting. There was one glad note of rejoicing and thanksgiving from 9.30 a.m., Nov. 9th to 5.00 p.m., Nov. 16th. From Shao-wu, 250 miles in the interior to Sharp Peak on the sea, came tidings of large numbers joining the Church and of larger numbers glad to listen to the Gospel. Man after man told of villages near his center of work that were calling for Christian teachers and preachers. Each closed with the same thought, "Alas the harvest is plenteous, but the laborers are few. There is no one to send." Instead of completing this part of the program we spent the last moments in prayer that the Lord would send forth men to reap this harvest. It is a significant fact and one which all friends of missions will note with pleasure that these Chinese brethren, as they talked of pushing out into the "regions beyond," emphatically advised that no new work be begun in any village until the people in that village agreed to bear a part of the expense.

For the morning sessions the men and women met in separate Churches to discuss topics vitally connected with their respective work. Among the more important topics were: "Christianity in the Home," "Shall a man with more than one wife join the Church?" The sentiment was against it. There has been a feeling among the Christians that it was proper for their sons to marry heathen wives, but for their daughters to be given to heathen husbands was quite another thing. The discussion on this topic resulted in the agreement that one was as bad as the other, and that both were wrong. "Shall we form a men's missionary society" received but one answer from all, and the Wednesday morning session was largely devoted to the organization of the Society.

For the afternoon sessions no Church is large enough to admit the numbers who wish to attend. We are obliged to go to our heathen neighbors and ask them for a temple in which to meet. Just opposite our Geu Cio Dong Church is a large Guild Hall not yet completed. The roof was finished two days before our meeting began. The idol has not been made. The stand for theatres is completed, and it was just what we wanted for a speaker's platform. It seemed that God had left this hall in this stage of completion expressly for our use at this time. The man who has control of it has been visited several times by one of our workers, and is on good terms with him. The basis of this friendship is the monthly magazine, *The Review of the Times*. The influence of this magazine led him to read other Christian books, and by the time we wished to rent the Hall this literature had prepared his heart to yield to our wishes and allow the Church of the Living God to meet in the home of a dead idol for worship. The fact that this temple, owned by idol worshippers, can be rented by the Church of Christ and used for the worship of God by those who denounce idolatry; and the fact that the owners of the temple themselves were in attendance and listened attentively at every session of the meeting held in the temple, is evidence of the inroads that fifty-one years of

preaching the Gospel of Christian Liberty has made in the strong holds of idolatry and superstition in Foochow.

Three sessions held in this place are deserving of special mention. A unique feature of this year's program was the woman's session on Thursday afternoon. This was a union meeting of men and women, but it was presided over by women, and the speakers were women, with a few exceptions. No session of the annual meeting has been better attended and none surpassed it in interest. This no doubt would sound quite tame in England or America. But you must remember the position of woman in China; you must remember that in the native mind no respectable woman could place her foot on this platform from which these Christian women spoke, and you must remember that they were speaking to men and women, their neighbors, many of whom were not Christians, and some of whom knew so little about Christianity that they would be unable to explain clearly the difference between this service and a native theatrical exhibition. You will be interested in a sentence or two from the prayer of the Chinese woman who led that afternoon: "Heavenly Father, we women are not as highly esteemed as the men, but thou knowest that our responsibilities are greater. Have mercy upon us. Help us to remember that a woman was first at the sepulchre of our Lord, that Jesus always honored women, and may these thoughts aid us to do our whole duty in our home and toward our neighbors."

The question arose as to the propriety of holding the communion service in the Hall. The pastors settled it by saying it was undebatable. We could not all get into any Church or any three Churches. The service would of necessity be held in the temple. But God's Holy Spirit dwells not in temples made with hands. He seeks temples of God's handiwork—human hearts. He found them that Sunday morning in that idol temple. The solemnity of the occasion was full of rejoicing. Pastor Ling, of Geu Cio Dong, opened the service by calling upon all to rejoice over the victories of Christianity during the year, and over God's goodness to each individually. Two other pastors followed, pointing the people to God as their only hope and cause for rejoicing. Then a few words on the significance of the sacrament, a brief prayer of thanksgiving, and hundreds with bowed heads lifted their hearts to Him who looks not on the outward surroundings but into the heart; as in loving remembrance of the Savior's death and resurrection they partook of the emblems of His broken body and of His blood shed for them.

The Sunday afternoon service was in some respects the most remarkable of the whole meeting. For thirty-six hours a few of the most earnest workers had been planning for an evangelistic service in which the one object was to be the winning of souls to Christ. There had been much earnest prayer. Seven men from different walks in life had been asked to speak for five or ten minutes each. The first spoke on "What is an Idol?" the next "Who is God?" Then "We should worship God." Then "What kind of a Man is he who worships neither Idols nor God?" Then the "Benefits of serving God." Others spoke of idol worship as waning, and the last man appealed to all to "repent and believe Jesus." The sin, as well the folly of worshiping idols, was never more clearly laid before men. But it was done in the spirit that is born of prayer and the longing to save the souls of perishing men. While a hymn was sung those who could not remain were asked to quietly with-

draw. Very few left the place. The Christians were asked to tell in a sentence why they believed Christ. From all parts of the temple came the answers, "Because He has taken away my sins." "Because He gives me everlasting life." "Because He died for me." "Because I want to go to heaven," etc., etc. Then those Christians who had any sorrow, or who wished to become more earnest in Christ's service, were asked to rise. Prayer was offered for them. Then those who had friends at home who were not Christians, and those who in accordance with the request at the morning service had brought unconverted friends with them, were asked to indicate it. It was touching to hear parents plead with us to pray for sons and daughters. Children plead that prayer might be offered for parents, and brothers spoke of brothers and sisters of sisters out of Christ. Fervent were the prayers offered to the Father for these relatives. Lastly, those who wanted to leave the old life, and accept Christ, were asked to rise. As we waited with bowed heads God remembered the petitions that had ascended to Him, and one after another, first among the men and boys, then among the women and girls, arose, till over fifty were on their feet, signifying their desire to be counted among God's children. Workers had been stationed in all parts of the audience, and after a stanza of a hymn and a brief prayer those who had risen were invited to meet with a few of the leaders, so that we might become acquainted and be able to help them. I shall never forget this inquiry meeting. We were in the home of an idol. Pressing on us from all sides, so that we had to brace ourselves to stand against them, were idolaters from all ranks of life curious to see what this new thing was like. There, under the inquisitive gaze of friends and neighbors, ten men gave us their names as desirous to know and serve Jesus. Twice as many more had already begun to learn the Way of Life, and their names had been written at some chapel as learners, but they wanted the prayers of Christians to help them. The same words will describe the scene among the women. This annual meeting will long be remembered for three advanced steps which were taken with deliberation and prayer: (1) Rules were adopted which were intended to place marriage in practically the same relation to the Church that it holds in America. These rules are in advance of the practice, and form an ideal toward which the Church is to advance. (2) The native women have themselves formed a class for the training of Christian workers. This class is at work. There is no foreign lady to help in the least, but the native women themselves undertake the task. The students are to study half the day and go with more experienced workers to do personal work the other half of the day. (3) A Men's Missionary Society has been organized. This was done not by pastors and preachers alone, but by the whole Church. Business men are among the officers. These consist of a President, three Vice-Presidents, a Secretary, Treasurer, and a Prudential Committee of eight. Every Church and chapel is to be enlisted in the work. Before the officers left for their homes, after the annual meeting, arrangements had been made to begin operations at once. Every office is held by the Chinese; and the work will be done by the Chinese themselves. The foundation of this Society was cemented with prayer. Every step was taken with deliberation and with the unanimous consent of all. The pastors and preachers said: "We must depend on the laymen for the success of this Society." It must be successful. We want the brothers and sisters in China to join with us in praying for this success. The laymen, as well

as the pastors and preachers, are beginning to realize that a Church which stands on Chinese silver and copper cash is more stable than one which stands on English or American gold.

Very sincerely yours,
W. L. BEARD.

Diary of Events in the Far East.

10th.—From Hainan island comes the news of a serious rising of the aboriginal tribes in the mountainous department of Yenchou, about eighty miles to the south-west of Kiungchou, the chief city of the island and the headquarters of the Taotai of the Lei-kiung Intendancy of Kuangtung province. The aborigines, or Li tribesmen, have, so far, plundered and consigned to the flames eleven military patrol posts and twenty-eight villages or hamlets, while about 130 harmless villagers have been massacred by the savages at date of writing the above (25th January). Another despatch received from Hoihow, which is not very far distant from the scene of the insurrection, reports that nearly 3000 disbanded soldiery and deserters are among the aborigines, and that the government troops sent against the marauders were too weak in strength, being outnumbered almost three to one by the insurgents, in consequence of which the troops (four battalions or about 1500 men) have been repeatedly defeated and have accordingly left open the road to Kiung-chou. Reinforcements sent from the last named city by the Taotai, consisting of regular troops and local trained bands, are on their way to stem the incursions of the aborigines, and the Viceroy at Canton has been appealed to for more troops.—*N.-C. Daily News.*

We translate the following from the *Avenir du Tonkin:*—

We have already announced the arrival of the vessels to reinforce the China squadron. Orders have since been given by the Ministry that from six to seven thousand men are to be held in readiness for any eventuality. Work is actively proceeding in all the garrisons to complete the armament so that the troops may be ready to leave at the first signal. Melinite shells and other munitions have arrived. The effective of the artillery to embark would be a battery.

From another source we have received the following information:—Admiral de Beaumont arrived on the 11th of February with instructions concerning the island of Hainan. A company of Tirailleurs and a company of Marine Infantry are leaving for Monkay.—*Hongkong Daily Press.*

11th.—A telegram from London to the *N.-C. Daily News*, says that "the *Times'* correspondent in Peking states that France has demanded an indemnity to be paid within eight days for the kidnapping of a Frenchman in Tongking by Chinese brigands, otherwise French action in the south of China will become necessary."

Also that "Japan has notified to China that she cannot extend the time for the payment of the next instalment of the indemnity."

15th.—Bold robbery near the city of Sungkiang. Miss E. D. Leverett (of the Southern Methodist Mission) with her Bible woman were robbed whilst traveling on a small native boat; no personal violence was used, but a sword was held over Miss Leverett's head, and she was threatened with death if she resisted.

21st.—Three Municipal Council detectives who were charged with torturing prisoners, were brought up again at the Mixed Court, Shanghai, for sentence. The principal offender was sentenced to three years' imprisonment with one month's cangue in every six. The other two were given two years' imprisonment, with the same amount of cangue as the other man. Five out of seven men who were charged with acting as assistants to the detectives, were given a year's imprisonment each, and the other two were ordered to find security.

22nd.—News that China has agreed to admit foreign and native steamers to all inland waters within four months.

24th.—Telegram from London states that China has concluded a loan for £16,000,000 at 4½ per cent with the Hongkong and Shanghai and Deutsch-Asiatische Banks.

The deaths from plague this week in Bombay amount to 1113.

Missionary Journal.

BIRTH.

At North Szechuen Road, Shanghai, 16th Feb., the wife of Pastor Kranz of a son.

MARRIAGE.

At Chungking, 1st Feb., Mr. Charles G. Lewis to Miss A. Culley, both of China Inland Mission.

DEATHS.

At Hwang-hien, Province of Shantung, 1st Feb., Ashley Rodgers, son of Rev. C. W. and Anna S. Pruitt, of Am. Sou. Bapt. Mission, aged 5½ years.

At Tengchow, Shantung, February 18th, the wife of Rev. Dr. C. W. Mateer, Am. Presby. Mission.

ARRIVALS.

At Shanghai, 2nd Feb., Mr. and Mrs. W. S. Horne and child (returned), Misses R. McKenzie (returned), E. L. Benneth, M. Macpherson, M. Macdonald, M. E. Handen, E. E. Tilley and L. J. Webber, from America, all for C. I. Mission.

At Shanghai, 9th Feb., Messrs. Ernest H. Taylor, Chas. Fairclough, G. F. Row and R. Gillies, from England for China Inland Mission.

At Shanghai, 14th Feb., Mr. and Mrs. W. J. Hunnex (returned), Misses F. Lloyd (returned), F. H. Culverwell (returned), E. Bradfield (returned), E. G. Hurn and M. B. Williamson, from England for C. I. Mission; also Rev. S. A. Moffett, of American Presby. Mission, Pyeng-yang, Korea (returned).

At Shanghai, 20th Feb., Mr. and Mrs. James Lawson (returned) from N. America for China Inland Mission.

At Shanghai, 24th Feb., Rev. J. P. Bruce and wife (returned) and Miss Beckingsale, of English Baptist Mission.

DEPARTURES.

From Shanghai, 16th Feb., Rev. W. F Walker, of M. E. Mission, Peking, for U. S.

From Shanghai, 25th Feb., Rev. Thos. Bramfitt, Wesleyan Mission, Hankow, for England.

From Shanghai, 26th Feb., Rev. Jeffreys (unconnected), from Shantung, for U. S.

THE

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AND

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Lessons of Experience.

BY REV. J. W. STEVENSON, C. I. M.

IF there is one lesson more than another that experience has taught me, in connection with this great work, it is that it is "Not by might, nor by power." All our efforts, without the blessing of God, are of no avail. We have ever to keep before us that the work in which we are engaged is God's work, and that He who has sent us has promised to supply all that is necessary to make it a success. This being the case, the missionary should go forward strong in hope and faith.

One rejoices in the increase of the missionary force in China, and the fruits and lessons of experience of the long years of service of the older workers ought to be available now for the younger missionaries.

China is a peculiar field, and the missionary needs to adapt himself to it in a special way. Methods that would do for Africa, or other fields, may not be applicable here in China. There is little doubt that, as far as the character of the people is concerned, we have a hopeful and splendid field before us.

Before mentioning some of the lessons that I should like to pass on, let me refer to a type of missionary life that I would *not* recommend. The missionary who enters on his work in a critical spirit, and is always suspicious of the Chinese, will not make much headway, but will, in a very real sense, reap what he sows. He keeps as far away from the Chinese as possible, and has no social intercourse with them; their language is learned, their classics are studied, the Gospel is preached to them, and they are invited to participate in its benefits; but there are so many things that are repulsive in the Chinese that they must be kept at a certain distance, and the line between the foreigner and the native is clearly drawn. The Chinese

are quick at reading character and analyzing motives and actions, and the missionary acting so will constantly have to complain of the hardness of the people and of the indifference with which he meets. Brethren, such a line of action should be avoided.

Some people think the Chinese very stolid, apathetic and unemotional. My opinion is that the Chinese will be to us very much what we are to them, and as far as my experience and observation have gone, I have noticed that the man, or woman, possessed of sympathy, born of love to God and love to the people, soon finds a way to the hearts and affections of the people. Other things being equal, I mean with regard to the knowledge of the language and a kindly disposition, I should say that sympathy is the most essential qualification for missionary work. This will lead to a giving up of time to enter into the joys and sorrows of the people and to a thorough understanding of their difficulties and thoughts, which will, unquestionably, open a door into the minds and hearts of the people. We must never forget that we have in our hands something that every Chinaman and woman needs; we have that which will satisfy the deepest longings of their souls, and if we can say with confidence that it has satisfied our hearts, and they can see the satisfaction in our faces and lives, this will be an irresistible argument for the Gospel we preach.

Then I would say we must give ourselves to the people, and this will require much forbearance and self-denial, especially in the beginning. The Chinese are not easily understood, and we can only get to know them by personal contact with them and spending the larger part of our time in their company. But, I am sure, such a life will have an abundant reward. A marked illustration of this may be found in Dr. Martin's book, "A Cycle of Cathay." Take note especially of how he gave himself to the work and to the natives when he was first in Ningpo; and what extraordinary success God gave him in understanding the Chinese and what a powerful spiritual influence he exerted on them. I also recommend the lessons to be learned in Dr. Nevius' life in this connection.

In dealing with the officials and literati, conciliation is the more excellent way. To make much of our treaty rights, and talk about appealing to Consuls and Ministers, is to be deprecated. The Chinese, as a whole, are not an unreasonable people. They are always talking about "*Kiang-li*," and if you can show that there is *li* in a thing, you have gained a good vantage ground. The native officials are now understanding our position better than they ever have done, and it is very gratifying to notice, in some instances, how they are seeking to protect and do the right and just thing

by the missionary. But even before this change of attitude on the part of the officials I have seen satisfactory results produced by a conciliatory bearing; and instead of making enemies we have made friends. It is very incongruous for the follower of Jesus to be relying on the arm of flesh in the prosecution of his work, and any intelligent Chinese who understands the principles of the Gospel, can see this at once. I have in my mind, specially, two or three instances of mandarins in the west of China, who were surprised at the conciliatory attitude taken by missionaries under great provocation and their submitting to indignities, and, at the same time, refusing to appeal for Consular interference.

I do not think a greater calamity could come on the missionary cause than to have stations established through the interference of the secular power. A great deal of bitterness is often generated when we invoke the Ministerial power; and the officials are often degraded, and this creates a sore feeling which is not easily effaced, and is a distinct hindrance to the salvation of souls.

I believe as the officials get to understand us more, and especially *the principles* of the Gospel of Christ, their respect for us and our doctrine will increase.

I should like to refer to a few lessons with regard to methods of work. With the comparatively large body of Protestant missionaries in China we are not accomplishing what we might for the lack of thorough organization and a more general adoption of methods that have proved to be successful. I think we have to confess that there is a sad lack of consolidation of our missionary force, and too little uniformity of procedure. Young men come out here who have their own ideas, and think they can improve on the methods of the older missionaries who are, of course, supposed to be out of touch with this enlightened age. So, unfortunately, under the present system, the young missionary, after he has got a fair start, proceeds to apply his notions, and goes through a series of experiments. After much time and labour has been spent in trying to carry out these wonderful plans, that are going to effect so much, he finds that they are not suited to China. He is then inclined to be discouraged, and it is not so easy for him to begin over again and take the advice and follow the wise counsel of his senior brethren. It is lamentable to have all this sad waste of time and talent in China.

There is a tendency among young missionaries to think that they can, by beginning a work of their own, accomplish more than by co-operating in the work already in progress. This, instead of strengthening work, weakens it. The best work can be accomplished by co-operation.

What I have learned from experience is that it is best to establish strong missionary centres with a strong staff of workers. From these centres the workers could carry on extensive itineration in districts two or three, or even ten days' journey distant. It is a very remarkable fact that in China the majority of the converts are not to be found in the places where the missionaries reside, but in the country. I do not attempt to give any reason for this, but simply state a fact, to which there are few exceptions.

I would recommend systematic and methodical visitation of the district—visit cities, towns and villages in every direction; stay longer or shorter periods at the different places as God may indicate. This will prove to be the most effectual way, not only of disseminating the Truth, but of gathering in converts.

Any one acquainted with the work in Fuh-kien, Shan-tong, Manchuria, or the T'ai-cheo district, in Cheh-kiang, will have an illustration of what I mean. Hitherto there has been too great a desire to rent houses as places of worship and put paid native evangelists in them. When God gives enquirers at any place visited in our regular itinerations, encourage them to meet in their own houses, and when their numbers increase, urge them to secure a place of worship for themselves. Let it be in the hands of the natives as much as possible, and by visiting them frequently, help them spiritually. I believe that Churches would spring up in all directions as a result of such faithful, systematic visitation of districts.

Single ladies are doing excellent work in China, in visiting among the women, and there would be a wide sphere for them in such a centre as this.

Schools and medical work could also be conducted at the centre. This strong central station, if thus utilized, would not retard widespread evangelization; quite the contrary.

As few natives as possible should be employed with mission money. The old system of employing nearly all the converts as paid evangelists has proved to be a miserable failure and a hindrance to the development of the work.

A lesson of *supreme importance* is, that we do all in our power to instruct the natives, develop their individual gifts and lead them on to self-support and self-government.

The great hope for the evangelization of China is in the native Church. We are commanded to preach the Gospel to every creature, and we can most effectually do this by teaching the natives, who will do the work better than we can. Thus we shall be able to reach a larger number and exercise more influence by giving our strength to committing the Truth to "faithful men, who will be able to teach others also".

The missionary should set his face against interfering with lawsuits. He will have many applications from converts to send in his card to the mandarin about one difficulty and another; but they should be encouraged to trust in God and not in the foreign missionary.

It is becoming more and more evident that there should be a wise division of the field, so as to avoid overlapping by the various Societies. Sectarian differences should have no prominence in this great work; but each Society should rejoice in the prosperity of the other as a gain to all. Let us strive and pray that a spirit of love and unity may prevail among all the Societies and missionaries working in China, so that friction may be obviated, and that we may with one heart and soul, give our whole time and strength to the bringing in of trophies to lay at the feet of our common Lord and Master.

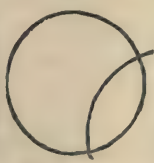
Kalgan's Eclipse of the Sun.

BY REV. W. P. SPRAGUE, KALGAN.

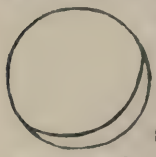
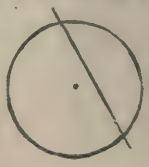
WOULD you like a description of the Eclipse of the Sun, as seen at Kalgan, one of the highest outlooks in this part of the world?

I went with several others to the top of a mountain about 3000 feet above the sea, and there had a grand view of the Eclipse from near the beginning till the setting of both the sun and the moon together.

In the middle of the afternoon the clouds overcast the sky, and we feared we should have our climb in vain. And after reaching the top one of our number began repeating, "The king of France marched up the hill, etc." Just then the clouds lifted, and we could discern the outline of the sun quite clearly. We soon had our smoked glass in hand and stood waiting. Just at the time we had calculated, by our sun-time watch, 3.23 we thought we saw an indenting of the right lower limb of the sun. In a few seconds, notwithstanding some thin cloud, we were made sure the rim of the sun was obscured. But not till 3.28 could we be sure it was the moon and not cloud. Then we recorded our first observation by drawing a figure thus:



Although twice again our view was obstructed by clouds, still we could watch the moon's progress across the sun's face quite distinctly. Often the thin clouds served instead of smoked glass. Most of the time the bright gold of the sun in contrast with the black surface of the moon made a glorious picture.

At 4.20 we recorded the greatest obscuration we could be sure of as follows: and called it about 9/10 (nine-tenths) of total eclipse. The next moment the clouds became too dense to make out accurately just where the dividing lines were. In a few moments the cloud was gone, and we saw clearly the following figure:  This was also about nine-tenths obscuration, but on the opposite side. So I conclude the moon passed across the sun's disk upward obliquely a little to the right of the sun's center, about like this:  The line represents the path of the moon's center across the sun's face. So that with the swinging round of the horns the sun must have been eclipsed at least nine-tenths for nearly ten minutes.

All the time of more than one-half obscuration, when clouds were absent, the golden crescent was a very beautiful sight. And when bidding us good night, just before going down behind the western mountains, they presented a remarkable picture. The moon was then covering about one-fourth of the sun's face, and when the sun was one-half below the horizon, its two golden horns only were to be seen above the mountains, one on either side the black moon. We drew the figure thus at 4.53: First one, then the other little horn point disappeared, like stars setting, and we were left alone at 4.45, wishing for just a little longer view till the moon should have passed entirely off the farther edge of the sun. But that was reserved for beholders still farther west.

Still we rejoice to-day in being so far west as we are. And as we are several degrees west of you, and most of your readers, perhaps you and they will be glad to learn how the eclipse looked here through our eyes. And please remember this does not profess to be a scientific observation, but only a brief description of what we were enabled to see at this high station in longitude east about 115°. The delight it gave us, and several native Christians who accompanied us, was in striking contrast with the superstitious fear of the heathen around about. We could hear the racket of their *kongs* and drums in several villages and cities near by. And I suppose the beating of drums, etc., and *ke-touing* (bowing) was going on all over the empire in response to the Emperor's proclamation to "pray and rescue the sun." We wonder if the Emperor did not mean, Pray and rescue the "Son of Heaven" from foreign powers.

We hope the astronomers who went to the best observation stations were favored with clear skies. We shall await with interest their report.

The Missionary Movement in China.

BY REV. W. ASHMORE, D.D.

Period II. 1842 to 1860. 18 Years.

(Continued from December number, 1897.)

BY the month of June, 1841, the first war of China with a Western power was fairly on. The storm-cloud had been gathering for years. There had already been disputes and affrays and broken intercourse and insulting speech, quite enough to have constituted a state of war of themselves. They quarelled and they traded; and they traded and they quarelled. Things could not go on this way forever. There was the real opium grievance which the Chinese did have to complain of, but then, on the other hand, was their towering insolence. Efforts had been made to teach them a little good breeding, but they would not learn. Arrogance was added to arrogance, insult was piled up on insult. The English were spoken of and were treated as if they and their officials were a lot of curs. It is amusing how the high-toned Lord Palmerston could stand it so long; but stand it he did. The grass had long grown green on the grave of the broken-hearted Napier. The cabinet had swallowed the insult and traded on. The disdainful Viceroys, however, miscalculated the limits of English forbearance. Nobody had ever dared to oppose them, and they thought that nobody ever would. All they had to do—or so they thought—was to thump on their tables and roar out, "Tremble and obey! Ye barbarians! Ye tributary vassals!" and all England would shiver.

When therefore Sir Gordon Brewer with his forces arrived off Macao and announced the blockade of Canton the Viceroy was dazed at such audacity, and pronounced it "an outrageous lie." The English would not dare attempt such a thing, he said: it would be the ruin of them. He soon found out his mistake. From that moment the war was a reality. Here now were two races and two civilizations pitted against each other. The genius of each soon manifested itself. The Chinaman carted the rubbish out of his old forts, patched up the dilapidated places in the walls, got his old smooth-bores up on their trunnions, laid in a supply of their miserable powder, refitted his old wooden junks and stocked them for a cruise with plenty of poor rice and salt cabbage. The village "braves" were called out; they looked up their spears and tridents and put new fuses in their matchlocks and gingals; they donned their military jackets; they put new splints of bamboo in their helmets which had lost a bit of the shingling here and there; and, above all,

they painted new glaring eyes, and new grinning teeth on the tiger-head shields they bore, and which would freeze with shivering fear their presumptuous foes; and then they rallied to the picnic and the cheerful prospect of exterminating, root and branch, the red-bristled barbarian, and leave his wife a widow and his children orphans. The Englishman sent home and got out his ships and his soldiers, a marvellously silent lot of men, who raised no yell of defiance, who walked together and stuck together and seemed to have only one single will to divide up among a hundred of them. The English "barbarian eye" was also a quiet, taciturn and apparently pensive sort of a man, but as the Chinaman looked at him, he was awfully pig-headed and self-confident, as well as contumacious. He kept quietly at work getting things ready to his liking. Evidently he was a finical sort of a fellow; but at last he got ready, and the row commenced. The Anglo Saxon "closed in" with the Manchu Tartar, the Western steamer made chase for the mat-sailed junks, the English rifle rang out against the Chinese gingal, and the wooden walls of old England laid themselves alongside of the stone walls of old China and knocked them into rubbish.

A Treaty of Peace and Amity.

After two nations have pounded each other until one or the other has the breath knocked out of his body, and has only enough left to beg with for mercy (and in an under whisper hiss out a curse), it is customary to exchange "assurances of the most distinguished consideration," and then to conclude a treaty of "everlasting peace and good-will," to last for several years, if possible. The white-winged fleet with its vast spread of canvas and its columns and clouds of black smoke came and went. Canton, Amoy, Ningpo, Chusan, the mouth of the Yang-tse and of the Peiho all had an opportunity to see and to feel what sort of fighters Western men could be. It was too much for them. They were ready for the "assurances" already referred to. Two treaties had been made; one at Canton, called the Treaty of the Bogue, was happily set aside; it was miserably inadequate, for it did not provide for the opening of China. The supreme authorities on both sides rejected it; the English Cabinet because it did not secure enough, the Chinese Cabinet because it was conceding too much. There was nothing to do but to resort to gunpowder and the "iron shard" for a while longer. So at it they went. The battle surged up the Yang-tse. Seventy-two men-of-war and transports in five great divisions went up the river. Chinkiang-foo fell, of course. Some of the Chinese fought well, but they were no match for the terrible "barbarian," who had learned the art of war as men learn a trade, and had become "boss-killers" while the Chinese were only

"occasionals." Soon the fleet was before Nanking, and they were all ready for a bombardment—when, in tremor and haste, the Imperial Commissioners, Keying, Ilipu and Niu Kien, hastened to send in their cards, desiring to know and accede to "conditions of peace." They made short work of it, and, this time, decided work. The English dictated their own terms.

In a few days the word went abroad that the treaty of Nanking had been signed. Everybody was electrified. Hongkong Island was to be ceded to Great Britain—another added to the cordon of stations at which England's drum-beat would salute the lowered flag as the setting sun went his course around the globe; then the great cities of Canton, Amoy, Fuhchau, Ningpo and Shanghai were to be opened to foreign trade and foreign residence; then there were to be tariffs, and rules, and regulations; and there were to be Consuls, and gun-boats for protection against disorder; and there was to be a mighty stride in advance, for now there were to be five great doors of entrance into the exclusive empire, where before there had really not been one.

Effect on the Cabinets of the West.

All the other nations interested in China trade were at once mightily stirred. What England had gotten they could get, and not have to fight for it either. The Netherlands, Belgium, Prussians, Spanish, Portuguese, French and Americans lost no time in sending in embassies. Some of those who did this did not allow the good opportunity to slip to score the English unmercifully for shaking, in this unceremonious way, without first getting permission, the fruit trees in the Chinese orchard; but now, since the apples were falling, they lost no time in hurrying in to get a bag full for themselves before they were all gone. And we keep it up more or less to this day, berating the actors and bagging the pillage. It is a pleasant thing to combine ethics with business.

Effect on the Commercial World.

Business took a mighty spurt. The great houses that had been corked up in the thirteen hongs now boiled up like soda-water—Jardine, Matheson & Co., Dent & Co., Russell & Co., Heard & Co., Olyphant & Co., and still others hastened to open branch houses at the newly-opened ports. Many new kinds of business started up. There was commotion in all the Chambers of Commerce of the West. All England and all America felt the glow of expectation. The prospect was boundless. And so indeed practically, almost, it was about to become. The wedge was driven in, at least part of the way. There was to be an entrance not only for Western products, but

also for Western ideas. The two civilizations were now to see the color of each other's eyes. It was only a question of time as to when they would begin to elbow each other off the side-walk. There had been only one danger spot before; now there were to be five, and Hongkong was to be back of them all.

Effect on the Chinese Common People.

It might seem not to have much. The popular mind is not highly sensitized. Myriads of the people would never hear of it, or, if they did hear, would never get the dimensions of what had been going on. Yet multitudes of others did hear, and it did have an effect upon them. That it produced a degree of ill-will, more or less, towards foreigners, was to be expected, but not so much as one would suppose. It was looked upon as a sort of Mandarin war. Besides, their sympathies were largely limited by provincial lines; but it did have a much greater effect on the common estimate at which they held their own officials. They had regarded them as omnipotent. Yet now they had been whipped by the barbarians; the more the latter were disparaged the more was shown up their own weakness. Thomas Taylor Meadows attributes the success of the Tai-ping rebellion largely to the disclosure of official weakness made by that first war. Certainly the official grip has been weakened, and it has never recovered itself. But for the introduction of other and adventitious aids, notably from foreigners, it would have relaxed completely before this.

Effect on the Officials and the Literati.

It was something; it was more than something; it was much; but it was not enough. Was it really true, after all, that they had been so badly whipped? It was, there was no denying it; they must now come into consultation with the barbarian; they must exchange civilities with him; they must no longer roar out to him to "tremble and obey." With a bad grace, a supercilious manner and a lordly condescension they entered upon their new relation. Alas for them; the drubbing had not come home to them. Had it done so they might have been longer spared another war. They, and the literati behind them, fell back on their reserves of haughtiness and conceit. Their reserves were the accumulations of generations of arrogant predecessors. Their assumptions of superiority continued to be unbearable. They were certain to get them into trouble again some day. At bottom lay an undecided question of relative manhood. "I am as good as you are any day," was the sentiment of the foreign official. "I am better than you are every day," was the sentiment of the native official. If the latter could have kept his opinion to himself

he could have got along, but he was too insolent, and he would show it. So in time they would be at it again. Meanwhile they exchanged despatches and then gave salutes and the very best wishes for each other's welfare. Trade went on briskly, tea and silks went out and opium and silver came in. And, on great occasions, vociferous rounds of fire-crackers emphasized the mutual satisfaction and gave assurance of eternal friendship—so to speak—as it were.

Effect on the Missionary Movement.

It was felt immediately; it was rousing and inspiring, both at home and abroad. Those interested felt that their long stored up prayers in the golden vials had been answered with voices and thunderings and an earthquake.

There was a flutter among the missionaries in "the Straits Settlements." There was an immediate call for passage tickets. *On to China!* No time was lost in pulling up stakes and breaking camp. Type and presses were packed and shipped for China, books were boxed and trunks were filled, furniture was sold off, or made ready for a new voyage; schools were dismissed and pupils were told that they would be re-opened in Hongkong or some of the treaty ports. In a short time the transfer, so far as was possible, was completed. Hongkong, Canton, Amoy, Fuhchau, Ningpo and Shanghai became missionary centres. The merchants were not in advance of the missionaries; the former looked for a good site for his splendid business houses, and the latter for a good place for his chapel. Some of the merchants and some of the Consuls, that were to be, did not like it, but there was no help for it. There was no reason why there should have been such a feeling unless it be that the missionaries were sure to be on the off-side from the merchants on the opium question. Apart from this both of them were to be the benefactors of China. The missionary has never lacked appreciation of the immeasurable benefits accruing to the native from foreign trade, and foreign intercourse, and foreign suggestions in all matters of national advancement. He has been outspoken and persistent in so expressing himself on all proper occasions, and so he has been in a most judicious and healthful way a pioneer of trade and commerce. The benefits which the missionary body have conferred in this way have not been recognised as they deserve. Voice and pen and personal influence have a mighty aggregate to their credit. On the other hand, why should not the merchants and the Consuls and the diplomats appreciate those contributions to the general progress—(aside from his future heaven)—which the missionary brings? What is China's supreme need in this her hour of bewilderment and desolation? What do you say, one and all, and what do the Chinese say

from the highest to the lowest? *It is moral honesty!* And where is she to get it? Confucian ethics have utterly failed both in China and Japan. There is no backbone to them, no directive and stimulative power. The missionaries are laboring to remedy that very thing, though that is a subordinate end. You may not all take stock in missionary endeavor, but this we say without fear of successful challenge that a higher tone of character must come to Chinamen from Christian teaching, or it won't come at all. Name another possible source if you know it.

And so passed away the second period of the missionary movement from 1842 to 1860, a duration of 18 years. We summarise some of the results :—

(1). *The number of converts made was not large.*—At the beginning of the *Arrow* troubles there could not have been more than about 1200 in all China. Even that was a successful number when all the embarrassments and difficulties were taken into consideration. People who count heads, simply, in a missionary estimate come short in their reckoning. Preparatory work is indispensable to campaign success. The preparatory work needed in a new and raw field like China, where everything went in grooves and ruts; and old usages and old ideas had been crystallised into granite solidity by a hundred generations of pressure, was quite beyond what would be needed in a Western land. In this line very great results were achieved. The 18 years were none too much time for what had to be effected before the real grapple should begin.

(2). *Hospital work had to be carefully inaugurated, and that required time and wisdom and waiting.*—Medical missions have played, and are destined to play an important part in bringing people to a proper point of view. It is not an easy thing to get a good start. Something else is to be done than to administer pills, and deal out salts and senna, and yank out a molar, in order to make a hospital a useful missionary adjunct. It takes years for an old practitioner at home to secure a good standing. It is the doctor with an old weather-beaten sign, and not the youngster with a new gilt one that captures the sick man. Hospitals have to achieve a reputation as well as individual practitioners. Hospitals began early, and they worked their way slowly into the public confidence. Such men as Parker and Lockhart and Hobson—and we must name Kerr among the living, because of his long service; long may his lancet abide in strength—these men have won, not by medical skill alone, but by great wisdom and tact. They laid a foundation; many others are building upon it. China hospitals have an enviable name, and to-day a new one started has already a place in the public "good-will."

(3). *Educational work had to make its initial movement.*—The place of education among mission agencies is a great question of itself. There have been many theories propounded; many experiments have been tried in order to adjust relations and proportions. Until there is something definite fixed in these departments, general progress will be unsettled. It seems to be the way of Providence that when His people have very diverse ideas to which they all cling tenaciously, that they should, successively, or perhaps one here and another there, have an opportunity of each planting his own preferred seed and reaping his own crop. They are to learn by experience, and comparative experience is always a convincing teacher. In His patience and goodness God waits for His people to learn, often by their follies and their failures, as to what is expedient and what is inexpedient. In this late day of ours the issues are by no means settled. The discussion still goes on, but a vast deal has been learned and a vast deal has been unlearned. The period now under consideration is distinguished perhaps as much by what has been unlearned as by anything else. Certain mistaken methods were abandoned or modified and the way prepared for something better. We are profiting by their experiences.

(4). *The earlier Bible translation had to be made and tested.*—The true proof-reading of a Scripture translation is not done simply by a scholar going over the text to see if the words are all written right and the sentences all duly in a good style. The real testing is when the book comes to be used by missionaries and converts reading for spiritual instruction and improvement. Often has it happened when the missionary is expounding that some one will ask, Is that what is meant? The answer is, Yes; and the rejoinder comes, Well, then, if that is the meaning, that is not the way to say it. Many of the most important changes made in subsequent revisions have been suggested in this way. Years of time were required for work of that kind. Consummation is not yet reached, and yet all that prelude was an indispensable prerequisite to the more satisfactory achievements of to-day. Names of plants, names of animals, specific terms, and the immense list of proper names of persons and places required a deal of consultation and comparison before something of unity could be reached and thus the way be opened for the extensive dissemination of the Word of God in a way that would not involve confusion and seeming contravention. Of far greater importance is the fixing of the significance of doctrinal terms. The Christian ideas, as contained in New Testament designations, do not exist in Chinese theology, to call it by that name. Such terms have to be used as the thought and language of the people afford. Christian wine has to be served in a heathen cup. Accordingly, explana-

tions have to be appended. It must be carefully expounded that all such terms as Holy, Repentance, Faith, Atonement, Justification, Sanctification, Sin, Ransom, Regeneration, Spirit, God, and a multitude of others, as used in our Christian nomenclature, are to have a new significance attached to them. A series of amended definitions is indispensable. A moment's thought will show that many years' time is required for the successful achievement of a Christianized etymology, and also that evangelistic work on any vast scale is hardly to be expected until it is achieved.

(5). *In the introduction of a new religion, like Christianity, there are various threshold topics that must be met and disposed of before the young Christian Church can advance with sympathetic purpose, and without distraction.*—Among these are such as, conversions of men with two wives; marriages with heathen; divorces for unscriptural reasons; eating of meats offered to idols; participation in family sacrifices; contributions to heathen festivals, made, of course, usually under pressure; relations to government; relations to the foreign missionaries and vice-versa. Specification must be omitted; but it will be seen these issues must be met and disposed of in the earlier stage of mission experience. So time is needed for that also.

(6). *And, once more, but without entering into the subject, time must be allowed for the missionary and the Chinaman to look each other in the face, long and well, in order that each may somewhat get the measure of the other.*—It is not merely what we think of him with his bag trousers, his long gown, his fan, or his bow-legs and his bamboo hat, but also what he thinks of us with our sandy hair, our tight pantaloons, and our coats cut away in front—"to save expense" perhaps. He wants to know who we are, and what we are, and what we are here for. The story that we have come from a purely benevolent impulse he laughs to scorn at first. He does not believe in the existence of such a thing as disinterested benevolence. His mandarins have none of it. Asseveration is of no use. The missionary must achieve a reputation before they will believe him. He must live out his profession. Seeing is believing. The missionary is now in for it. In order to acquire a reputation he has to serve as long as Jacob did for his wife; one or both of them. Time spent in those open ports by the earlier missionaries was an investment of the constituents of character and reputation, the "good will" of which has come down to us.

The Situation in 1857.

The Missionary Situation.—The missionaries had passed through the second stage of their experience. They were now vastly better equipped with materials for missionary warfare. They had acquired

a knowledge of the people in their own country. They had also the beginning of a native force to help them. Meanwhile there was a plethora of them in the open ports. They wanted to break out as they once wanted to break in. Again prayers became specific and fervent. Some will laugh and ask, What had the prayer to do with what followed? Never mind. Let every man have his own opinion. Certain it is that the missionaries prayed, and certain results came about. The Lord will shave again "with a hired razor."

The Political Situation.—It was getting to be as bad as it could be. Mandarin arrogance, mandarin conceit, mandarin insolence, mandarin exactions, mandarin obstructiveness were going to seed, and a crop of thorns and thistles was soon to be reaped. When a pile is ready for ignition, it takes only a match to start a conflagation. An insignificant lorcha this time furnished the occasion; "the *Arrow* war" was now in the offing.

Mencius on Human Nature.

BY REV. JOHN MACINTYRE.

(Concluded from p. 130, March No.)

10. In one simile of the forest we have human nature at its lowest. Mencius now boldly gives us another possible view. He bounds from the depth to the highest height. He says: I have certain preferences in the matter of diet, and in regard to these I follow my strongest liking, when I have the free choice. So I am conscious of similar preferences as between the choice of life and the choice of virtue. It is usually supposed there is no stronger passion than the love of life, yet I feel I could freely choose death rather than part with virtue. Now these are the workings of the human nature which I hold in common with all men. If this be in me it is because it is common to man. It is a part of the endowment of our moral nature. All men have it in them, though all men do not show it. But it has various lesser manifestations. In the form of self-respect you see it illustrated in the beggar who will die rather than accept the solicited alms if given with insolent air or cast contemptuously at his feet. And if a beggar can refuse at times the very means of life, what is to hinder the well-to-do from refusing the unrighteous bribe? Therefore we have this as our birthright that we know virtue to be supreme. Where we do not act accordingly, it is because we have lost our proper nature. 是故所欲有甚於生者所惡有甚於死者非獨賢者有是心也人皆有之.

11. For "benevolence is man's mind, and righteousness is man's path," adds Mencius. 仁人心也義人路也. To be human we must have the principle of love in us, exercising itself towards all; and our path is marked out for us and unmistakable when we fulfill in love the various duties which arise from the relationships of life. But if we neglect the path, and do not walk in it, if we lose our mind, and do not seek it again! For such Mencius has the scornful word: 'Their fowls and dogs go lost, and they know to seek them again, but the lost mind they do not know to seek.'

12. And now we have an aphorism which startles us as we reflect on the present style of education in China: "The great end of learning is nothing else but to seek for the lost mind." 學問之道無他求其放心而已矣.

To Mencius every teacher is a preacher of doctrine, and every school a nursery of virtue. We know as a fact this was the style of Confucius' teaching. He gave his pupil a truth, and once the learner could live it, he might come to the teacher for increase of knowledge. And here Mencius gives us the fundamental principle of all study. It is not to lose our child's heart, 不失其赤子之心 as he says elsewhere, or, as here, to seek our lost mind, 求其放心. We have sinned away our Heaven-given nature, and he would have us revert to the innocence of childhood. We are not to judge him here as in conflict with revealed truth, but as simply ignorant of it. He speaks here in the language of all the ages, and which we, as Christians, are allowed to retain when we speak of the 'innocence of childhood.' Our Saviour Himself was not afraid of misleading us when He said: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven. Where we feel the defect of Mencius' teaching is rather in the connection between *means* and end—the want of that spirit of holiness creating all things new, which Old and New Testament so emphatically proclaim. By what process of learning, say, would the men of Mencius' generation, the men he scorned for their littleness, the men he loved to lacerate with his tongue, by what style of learning would such men recover their child's heart? By hearing the deeds of the hero-sages of antiquity? By sitting at the feet of Mencius to hear him laud that greatest sage, of whom he boasted the world had never seen his equal? Still, with our Christian knowledge of means to end read into it, here is a great truth for the scientists, even of the nineteenth century. The great end of learning is nothing else but to seek for the lost mind.

13. But, as above said, men know only to seek their lost fowls and dogs. And here follows another severe touch of sarcasm. Men are not concerned about their moral nature, no matter how it may

vary from the standard. But let them have a crooked finger, and because they are thus different from other men, and may be remarked upon, they will traverse the breadth of the land on the chance to get it straightened. Fools, he reckons them, who cannot distinguish between great and little. 此之謂不知類也. Wise to find out the laws of things, skilled in nourishing whatever is of use to them, they are ignorant and careless only where their best interests are concerned!

14. An offence altogether inexcusable. For Heaven has given us a certain principle of self-love for the protection and nourishment of our complex being. There is no part of ourselves we do not love, and no part therefore which we should not instinctively nourish. Shall we nourish the skin only? Or shall we not nourish our best being also? We are debarred from pleading ignorance; the great and the little of it are too manifest. If a man will but turn his thoughts within, he will draw from his own nature the sure distinction of his parts and the rules of their respective nourishment. 所以考其善不善者豈有他哉於己取之而已矣.

15. And this leads to a discussion on true greatness. Who is the great man? He who nourishes that which is great in him. A forester will pay more attention to his more valuable timber. He is a danger to himself who nourishes a finger at the expense of his back and shoulders. And a man who merely knows to eat and drink—a mere pock-pudding—who does not despise him? To follow the dictates of the Heaven-born nature, therefore, is to be in the way of greatness. "He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man." 養其小者爲小人養其大者爲大人.

16. And now a disciple asks: But how is this? How is it that men thus differ; some following the great in them and some the little? The answer gives us another illustration of his views on temptation (see No. 6). He distinguishes between the senses and the mind. The senses simply receive impressions, and are in danger of being overborne by external things, for the flesh draws to material things, and is drawn by them beyond the golden mean. But the mind judges of these impressions, and by analysing and knowing them, so to say, obtains command over them. Heaven, then, has given us these—the one to feel only, and in danger of being led to excess; the other to judge only, and set in us to command our feelings. If therefore this greater part have sway in us, the lesser will follow and not rule. As Legge puts it: Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. 先立乎其大者則其小者不能奪也.

17. This discussion leads to another severe touch of satire. Men know this true greatness; they have sufficient intelligence to see where it will serve their personal ends; and they strive after it as if apparently the very acme of their ambition. But it is with a view to use it as a mere barter token. And barter it for what? A mere name, the tinsel ornament of official rank. Mencius contrasts the two styles of nobility. The one is the nobility of Heaven—the possession of benevolence, righteousness, self-consecration, fidelity, with unwearied joy in these virtues. The other is the nobility of man. The men of antiquity, he says, sought Heaven's nobility, and that of man came with it. The men of this age seek the nobility of Heaven to gain through it the nobility of man, and having gained this they throw the other away. Must not the root of goodness perish in them! 既得人爵而棄其天爵則惑之甚者也終亦必亡而已矣.

18. Mencius has already spoken (No. 8) of the natural pleasure communicated by the practice of virtue. He now shows us virtue as its own all-sufficient reward. As if he should say: Ambition is in itself a laudable thing. All men have in them the love of honour. And all men have in them that which should command honour, only they make no account of it. But the honour which man gives, man can take away. It is not worth aspiring after. There is an honour which satisfies the mind. There is a reward of ambition which leaves nothing to be desired. The odes give us a scene in which the king is feasting the members of his royal house. They laud him for his magnanimity in his treatment of them, and they praise him for the magnificence of the feast itself. "He has filled us with his wine, he has satiated us with his goodness." But think of being satiated, says Mencius, with benevolence and righteousness! He who is so is independent of the pleasures of such royal honours. He who has made his fame in this, desires not the elegant embroidered garments of men. Satiated with goodness—virtue is its own eternal reward. 詩云既醉以酒既飽以德言飽乎仁義也所以不願人之膏粱之味也令聞廣譽施於身所以不願人之文繡也.

19. And now we have a tribute to the power of this benevolence, love, charity, which may well astonish us as coming from a Chinese source. Love must conquer all. We must have absolute faith in it that there is nothing which it cannot subdue. In the words of the text: "Benevolence subdues its opposite just as water subdues fire." 仁之勝不仁也猶水勝火. We have some beautiful illustrations of this noble faith scattered up and down the writings of Mencius. It stamps him as a great prince among men. To be the intensely practical man he was,

dealing always with practical questions in a practical manner—one wonders somewhat at this faith in such an age ; amid such surroundings a faith rising to the purest idealism. But he meant it just as he said it, as witness his words to the petty princelets of his day who irritated him by their aping of this benevolence. "Those who now-a-days practice benevolence do it as if with one cup of water they could save a whole waggon load of fuel which was on fire, and when the flames were not extinguished were to say that water cannot subdue fire." Love can acknowledge no half measures, and allows no doubt or unbelief. To put forth a little strength, indifferent to results, is to undermine the faith of others in it and to be a criminal in the sight of Truth. Indeed, where it is not believed in to the full, it must itself perish from the heart.

20. And this brings us to our last position : In all things we must aim at perfection. The five kinds of grain are the best of seeds, but if unripe they are not equal to the ripened fruit of less valuable varieties. So the value of benevolence depends entirely on its being brought to maturity. Therefore all who would attain must imitate the great archer, who always drew the bow to the full. They must imitate the master workman, whose whole work is squared by rule and compass. Perfect aim, and the bow drawn to the full strength, as often as we touch the bow. However familiar our handiwork—no rule of thumb, no plodding in the lines of habit, but the absolute pattern laid down for every move. In all things perfection.

The book ends abruptly. There is no appearance of drawing to a conclusion, no attempt at rounding off simply the words already rendered. 羿之教人射必至於彀學者亦必至於彀大匠誨人必以規矩學者亦必以規矩.

When all is said, the above does not fully represent Mencius on Human Nature. There are some powerful passages scattered throughout his works which would require a separate article for their adequate treatment. But if we have not misrepresented the author, there is a stirring voice here for the Chinese nation of to-day. To my mind Mencius could be made a great power for good, but it will be with us foreigners to apply his words. We again have our difficulty. We cannot overlook his defects, his ignorance of much which is familiar to us from childhood ; and the tendency seems to me to grow stronger—to banish his books along with the whole body of the classics. That would be a losing battle. We would fail to banish them as a certain emperor failed to burn them. They are there in Providence. They contain the best teaching which God has given to China until we came with the fully revealed Truth of God. They have worked themselves into the Chinese mind, they constitute China. I maintain, therefore, that in kindness to

the Chinese (I waive the question of common sense) we ought to proceed from that which is near, that which they understand, that which they have been accustomed to swear by, and so advance into the mysteries of our new and perfect Truth. Certainly change the style of teaching in common schools. Away with the classics from these. We have just escaped the Latin night-mare—help the Chinese to escape the classical and give their bairns bread for a stone. But in preaching? I should be very sorry indeed to see Mencius under the ban.

Missions to the Poorer Classes.

BY REV. CHARLES LEAMAN, NANKIN.

TO the poor the Gospel is preached, is not to say it is for and to be preached to no other class. Strange to say, in the Old or New Testament it is not said: Unto the rich the Gospel is preached. On the contrary, there are many warnings to those who would be, and are rich, and to those who would favor the rich and the great. The cause of this attitude of the Scriptures is no doubt for the common-sense reason that in this world there is no danger that the rich and great will be neglected, yet it is certain, and we have abundant evidence among us nowadays, that the poor will be woefully neglected. If these missions to the poor is the tenor and command of the Scriptures, then of course missions to the poor should be the chief end and aim of our mission work.

The mission to the higher classes has been made prominent of late, and no doubt it will become more and more of notice as the necessary changes in the development of China stir the circle of the ruling classes. From the first of mission work in China there has been no neglect of the higher ruling classes. The first sermon in Nanking, as far as known, was preached over 50 years ago to the Governor-General over 60,000,000 of people, in his own office. The first translations were in the book style for the officials and literati. The first visits by many itinerants in going into new places were to the Yamêns.

I think it is a cause of devout gratitude that in the direct good providence of God over all our work we have not been permitted to carry out this mistaken theory of Gospel work among the heathen, and especially in China, but have been shut up by many and severe providences not to the rich and ruling classes or any other, but to the poorer classes alone.

There is no denying the fact, after all these decades of work, but our Church is a poor Church, and from the poor and least influential of the people. This I take it as the wise direction and overruling of the most beneficent providence of God.

If our societies and missionaries could have done otherwise, these poor members of which our Churches are formed would have been largely if not entirely neglected, so natural is it and so human for us to fish for the big fish and despise the little ones from the beginning. God has manifested His good providence to the Church in overruling all mistaken theories and efforts for the accomplishment of these beneficent saving ends to the poor.

So by God's good hand upon us I think it is one of the glories of our Protestant missions in China that our work has been to all classes; none have been neglected—the Emperor, the ruler, the student, the elder, the business man, the workman, the worshipper of idols, the outcast, the blind, the deaf, the dumb, the insane, the sick, the leper, the starving, the opium eater, the drunkard, the prisoner, the soldier, the dying, have all been privileged to hear the Gospel, and even the dead have often found only the missionary to care for his dead body. This is no doubt Gospel missionary work in its extent to all classes.

Regardless of our wisdom and the aims of our efforts to either high or low, God has brought it about that our Church, raised up in China, is from the best out of all these different classes, so that of our Church the saying is true: "Not many wise men after the flesh, not many mighty, not many noble are called." So we can only say with our Master: "Even so Father, for so it seemed good in Thy sight."

But we are still in danger, and henceforth the temptations will be greater to leave the poor and better classes for the rich, the noble, the mighty. No greater calamity could fall on our work than that this dangerous human tendency to invite and cater to the rich and noble and say to him, Sit up in the place of honor, and to the poor, Sit here under my foot-stool, should prevail. To neglect the millions of God's poor and downtrodden and waste the gifts of the poor at home on the few rich and noble in China! may we be saved such a perversion of the Gospel of the Son of God, who for our sakes became poor. The poor are the most numerous and needy, the most worthy and best prepared for the Gospel. They receive it most readily, as a test of 100 years' work has shown, as, practically, they are thus far the only ones who have received Christ so freely offered in the Gospel. Plainly our mission should be to and for and among these. All our efforts should practically be bent towards these, so that as a main characteristic

of our work it might be said as of the Master's, "To the poor the Gospel is preached."

The great and growing task before all our rapidly increasing body of missionaries is how to feed and save the untold masses that swarm in all valleys and hill-sides. How can they be made to hear? How given the Word of God in their own tongue, and shepherded and organized in well instructed, self-governing, self-propagating, self-supporting Churches? I for one am sorry this cry for work to the higher classes receives so much prominence. What we need to accomplish the task stated above, is work for the lower classes, it is mining underground, tunneling, it is work among the masses. China has never yet aimed her reform to the benefit and education and amelioration of her downtrodden millions, and, until she does, the few nobles sitting educated and living sumptuously in places of honor and power, can never bring China to the grade of even a second rate civilized power.

She must have a regenerated, and educated, and civilized, and, above all, a Christianized mass before she can cope with the Christian powers or defend her borders from invasion, or establish internal government, or advance in the onward march of the nations.

This reviving and transforming of these masses is at present left entirely to missionaries. The Emperor, government, officials, or the foreign influence now working in China,—none of these care for the masses, or only to be their coolies and beasts of burden. So much more then does the Gospel charge come to us, "They would that we should remember the poor."

My plea, then, is not for the higher classes, but for the poor, the masses—the masses living and keeping a family on three or four dollars a month; that cannot read and know not their right hand from the left; that swarm in every place and mart you pass; these masses, forsaken and oppressed by one another and all in authority, that are never heard of or known by foreign philanthropy, except to be disregarded as beyond the helping hand of foreign humanity or governments; these masses, shut up and bound by Satan in chains forged by thousands of years of historic development and made hard and fast in stocks of government, social order, customs, ignorance, superstitions, vices, imbecility and crime, and a compacted, concentrated mass of rebellion against God, their own best interests, and all human progress. It is a mission to these that is needed, and a call to us to no more waste our efforts on the top scum of all this putrefying mass. I would plead with all, that we, with the purest and most effective Gospel evangel, endeavor by all means to transform, by instilling into the whole mass the principle of life, the Gospel leaven which will without undue delay leaven the whole lump.

This we can do, and from the present on our opportunities will increase more and more, and we will be successful in proportion as our efforts and aims are removed from all appearance of the neglect of the multitudes, who are worse than having no shepherds, as such as they have, rule them with force and with cruelty and feed themselves and feed not the masses.

The one necessary instrument to do this work of teaching and transforming the masses is the Bible in a colloquial and easy reading form, so that everyone can in his own tongue, for himself, read the very Words of God. Without this we cannot well work for the masses, and our work will never be completed until this book is in their hands. The greatest obstacle to this end is evidently the Wên-li style of writing. The multitudes of China have never learned it and never can. In our work it has a limited use, but the sooner we can reach a point to do away with it the better. In mandarin districts there is no necessity of using it now, and the more the mandarin is used and the less of Wên-li, the better.

It is a great hindrance because of the impossibility of the masses to learn and use it. Its greatest hindrance to our work is perhaps in debarring China from any advance. It ties her back to the ancients and to the worthless and corrupt thought, customs, superstitions and idolatries of the past. If China wishes to leave the past, and educate and advance the interests of the people, she must give up all the dead and impracticable language of the books.

But how give the masses books in their own tongue? Simply by use of their colloquial. To teach and educate them this is simply indispensable. If the masses have never been able to use the dead book style, how will they ever learn a foreign tongue, English or other? But to use their colloquial has been abundantly tried in our work and has been found successful above the best hopes of the most sanguine.

There is no doubt that as a general far reaching colloquial the mandarin is the best, yet the whole of China cannot use it. The untold millions of peasants from Soochow to Canton will not be able to have a Bible for generations if in mandarin. To teach every man in his own tongue demands various local dialects, of which the mandarin is the largest district. We only hinder and not help our work for the masses by trying to teach all with one style or book.

These different districts or dialects should be made as few as possible, but a good mandarin style should be made the most of and should be introduced wherever practicable, even in such dialects as Ningpo.

But not only must the colloquial be used as in preaching, but also in books and in works for the masses this must be written in letters that are easily learned. It is plain that character style of writing is

impracticable for the masses. They have not time to master the character, even when they are desirous and diligent to learn it. This has been abundantly shown in our now long experience in the use of colloquial in character. It is impossible to instruct the masses and give them an easily learned and read Bible in the character.

Here we are up against the great difficulty in the Christianizing and teaching the masses, and so Dr. Faber has well said : "It will be more and more evident that the Chinese writing is the strongest hindrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education, then writing must become subordinate to those main interests, and the simplest form of writing is the best." Again he says : "Now this form of writing (in characters) forms the greatest barrier to intellectual progress."

The simplest and most practicable writing is no doubt the Romanized, which admits easily of transliterations from the English and other tongues, so that in this way by use of the Roman letters the Chinese language could be developed from the English and foreign tongues and become more and more an instrument of education. So we agree with the editor of *Daily News* of Shanghai in a late issue, that China must give up her present system of examinations, also the use of Wên-li, and use the mandarin and a Romanization of it in a general and proper educational system before she can catch up with or stand among the European peoples.

The Romanized colloquial has been successfully tried, and notably in Ningpo and Amoy. In mandarin it could be used with still greater and wider success, as the mandarin is and will become more and more the language of the whole of China. If all in the mandarin districts would unite in a system of spelling for general use among the natives, so that books could be published of the largest general use possible, and all unite in introducing it into all schools and work as far as possible, then it would be only a question of time when Romanized books would be sufficient for our evangelistic work among the masses and would be a potent and indispensable instrument in their education.

Without united effort the *printing* of books is a difficult matter ; the simple Romanizing of the books we have is so simple as to be no obstacle. But if we unite on a system and books the various Bible societies will give us the whole Bible, and other societies and other ways will help to a Christian and educational literature as they are needed.

Already, by the kindness of a warm friend of the cause of Romanization, a Primer in a general system of Romanization in the

Peking and Nanking dialects has been published at the Mission Press, Shanghai, and if there is a demand for this and other books in the Romanized they will be provided as needed. I would suggest, and here request that all friends of this good cause, and those interested in a mandarin Romanized literature in a general system, and uniformly adopted, communicate their views briefly to the undersigned at Nanking. All such notes of suggestion or criticism, or books needed, or encouragement, will be thankfully received and carefully noted, and if responses should be required they will be cheerfully given.

It is hoped there is a general and growing feeling in regard to the use and necessity of the Romanized in our mandarin districts, as well as in the southern districts, as the above quotations indicate. And as the editor of the *Daily News*, in October 29th issue, says: "We believe China will have little chance of catching up with European peoples until some lucky genius shall have hit upon a Romanized system of transliteration equal to her requirements and acceptable to her scholars. Given that also, we see no limit to her advance in knowledge."

We believe that out of the several systems of Romanization now used in the mandarin districts, a simple practicable system for native use can easily be suggested by our already appointed Romanized Committee, and by the united acceptance and use of their suggestions as to the system this great boon to the masses of China will be secured.

Educational Department.

Rev. John C. Ferguson, *Editor*.

Published in the interests of the "Educational Association of China."

The Berlin Foundling House in Hongkong.

BY REV. J. W. DAVIS, D.D.

IN the early part of 1898 my duties as a member of the Bible Revision Committee took me to Hongkong and kept me there six weeks. Christian kindness, and sympathy in my work, moved the Superintendent and teachers in the Berlin Foundling House to receive me into the institution and provide a lodging place during my stay in Hongkong. I had abundant opportunities for studying the way in which their work is conducted, and propose to give a general account of it.

HISTORY AND SOURCES OF SUPPORT.

About fifty years ago the well-known German missionary, Gutzlaff, while on a visit to his native land, spoke of the widespread evil of infanticide in China. An earnest godly man in Berlin, Pastor Knack, heard, was moved, and acted. A committee of ladies was formed, and the Berlin Foundling House was established in Hongkong. The beloved and honored founder of the institution has gone to his reward, but his mantle and a double portion of his spirit has fallen upon his son, the present Pastor Knack, who is a cordial active friend to the Berlin Committee of ladies, who, by praying and working, raise annually some thousands of dollars to be used in supporting the Foundling House.

BUILDING SITE, AND GROUNDS.

The commodious and well-planned building stands on the upper end of a large lot which slopes down from one street to another. From the verandahs one has a wide view of the beautiful harbor, always full of ships; and the mountains, by which the bay is shut in, are always in sight. The lower end of the lot is laid out in walks and is full of grass and shrubbery. Hongkong is a British colony; the streets are kept in good repair; drainage is carefully looked after; and the water-works furnish an unfailing supply of water, which is used without stint to keep the Berlin Foundling House always in a clean wholesome condition.

THE PRESENT CORPS OF TEACHERS.

Rev. T. Kriele and his wife are the general managers, the "Housefather and Housemother." They have recently come to China; are young, energetic, kind-hearted, and prudent. In addition to his duties in the Foundling House, Mr. Kriele has to act as pastor to the Germans in Hongkong; to preach every Sunday in German in the chapel built on the Foundling House premises; to preach occasionally on board German war vessels; and keep in touch with the Berlin Committee. He is also called upon to do much general agency work on behalf of German missionaries living on the mainland. He and Mrs. Kriele are kept very busy. They meet these calls for work bravely and cheerfully.

There are four ladies who do the work of teaching and training the girls. Miss Susse has been in Hongkong thirty years, Miss Borbein and Miss Grotefend ten or twelve years, and Miss Blindow two years.

GERMAN THOROUGHNESS.

The character of the work done may be summed up in one word—thoroughness. The duties of all in the house are clearly

arranged, and there is no shirking. They rise at half-past five o'clock. On the principle of division of labor, the work of cleaning the house, and dressing and feeding the little children, is apportioned among the older girls. They finish these labors before eight o'clock, and then go to morning prayers. After this they are taught in classes arranged according to a carefully considered plan. The German ladies teach in person. They have native helpers who also teach. And when the Superintendent of Chinese schools, an officer appointed by the Hongkong colonial government, comes to examine the girls in the Berlin Foundling House, he praises the diligence of both teachers and pupils. While I was there a Chinaman, Mr. Wong, came with his wife, and was conducted through the institution. He noticed the maps on the walls of the schoolroom, particularly the map of Canton province. He questioned the girls, and was amazed to see how well they had been taught. He was greatly pleased to see these German ladies giving their lives to this work, doing it in person, and just before leaving gave them two hundred dollars to meet current expenses. The pupils are thoroughly taught to sing; have daily drilling in vocal music. The singing on Sabbath in Church is remarkably fine. They are taught the homely duties of cooking and washing, all under the personal supervision of the German ladies.

BAPTISMAL SERVICE.

One Sunday I saw two infants baptized. They were clothed in plain white dresses and presented by two of the German ladies, each holding her little charge tenderly in her arms. The pupils were all present. The prayers were offered, the names given, the water applied to the little heads, and the blessing of the triune God invoked. The scene was rendered all the more interesting by the fact that there was in the congregation one of the former pupils. She is now married, and she had her children with her. She is a good woman, useful in the home, in society, in the Church. Twenty-five years ago she was brought to the Foundling House a helpless babe, like those whose baptism she now witnesses.

EXAMINING THE BRIDAL OUTFITS.

One evening I noticed a large number of teachers and girls standing in the broad hall busily engaged in examining the bridal outfits of two of the older girls who are to be married soon. It was a bright merry scene; everybody in a good humour. In China parents attend to the betrothal and marriage of their daughters. The teachers in the Foundling House are, for all purposes, the parents of their pupils. They receive proposals from young men,

accept those that they consider eligible, take in hand the money paid over by the bridegroom, carefully buy the bridal outfits, and give a Chinese wedding feast on the day in which the young couple are married in the chapel by a Christian ceremony. The amount spent varies somewhat; in these cases it was about twenty-five gold dollars for each bride. The articles bought were carefully selected, and long experience and the goodwill of Chinese shopkeepers, enabled Miss Borbein to lay out the money to the best advantage. Everything was inspected with eager interest. The feminine mind delights in details, and every shoe and robe and hair-pin, every tray and cup and tea-pot and wash-basin was duly examined and admired. At the wedding feast I met the two bridegrooms, Chinese preachers both of them. One is in the Northern Presbyterian Mission, the other in the American Congregational Mission. Many of the girls marry preachers. Not a few are found in the homes of business men. Some go to be wives of farmers. They are found in Hongkong, on the mainland of China, in Australia, in the Sandwich Islands. The influence of the Foundling House is far-reaching indeed.

DISCIPLINED IN LOVE.

Strict discipline is always maintained, but there is no harshness shown in enforcing the rules. The children are made to feel that the teachers have at the same time firm hands and kind hearts. Of the sixty girls in the house many are very small. They seemed to expect me to be kind to them, and while they could not understand the Chinese dialect that I speak they would put out their little hands for me to shake when I met them in the hall. They are taught to play children's games, and it is a pleasure to see them stand in a large circle hand in hand singing while some of their number are in the middle of the ring chasing one another and clapping their hands as they go through with their sports. Germans make much of birthdays. And when the birthday of one of the little ones occurs she is reminded of it by having special notice taken of her. She is taken to the prayers held in German, held in the lap of one of the teachers, who, after prayers, come and shake her hand and make her say how old she is, and by special kindness and caresses and little presents make the day bright and happy.

THE LITTLE GIRL WHO SAT FOR HER PORTRAIT.

The effect of the discipline of the school was shown one day by a little tot five or six years old, who was told to stand at a certain place with a fan in one hand and a doll in the other while

a German artist, who in his travels visited Hongkong, drew her picture. After a long half hour Herr Obst, the kind-hearted painter, said: "This child must be tired; tell her to go and play a while and come again to her place." The words were put into Chinese by one of the teachers, and the fan and doll laid aside, and all had a little rest. Long before the painter himself was ready to begin again, the obedient well-trained little girl, all of her own accord, went and gathered up her fan and doll, and planting herself in the original position, facing the empty chair of Herr Obst, stood patiently waiting for him to appear.

COLLECTING BITS OF CHINAWARE.

Most of the girls in the Foundling House come from the mainland, and are sent to Hongkong by German missionaries laboring in Canton province. They are carefully examined by a missionary physician, and are not received without his recommendation. In most cases the parents are known. In some instances children are found that have been cast away, left to die on the ground or to be torn in pieces by the village dogs. There are about thirty foundlings put out to be nursed by women who are carefully looked after. The pay received by each wet-nurse is about one gold dollar a month. Most of the infants in the hands of nurses are at Fatshan, a city near Canton. Once in two weeks each nurse brings her little charge to be examined. In special cases they are examined more frequently. Sometimes the baby is seen daily. The number of foundlings received annually varies from twenty to thirty. The death-rate is much less than is the case in the Roman Catholic foundling asylums in Hongkong and Shanghai. In spite of care and caution some die early. Some are weak from birth, and are thrown away, because they seem puny. Others that are strong enough when born cannot survive the exposure and neglect through which they pass during the first day or two of their lives. The number received since the beginning of the institution is about six hundred. They are fully two years old when they come to live in the Foundling House. As a rule the nurses are kind to them. It is to their interest to do so. There are mother hearts in China as in all the world. Those who know say that in cases where the mother is at first willing to have her new-born babe killed the child is safe if it is kept twenty-four hours. The foster-mothers of the foundlings often come to really love the little ones that they nurse for so many months. And the babies generally cry a great deal when first brought to live in the Foundling House, notwithstanding the fact that good Pastor Kriele buys tinned milk by the case, and Misses Borbein and Blindow, who have charge of the wee ones, use it freely.

IS INFANTICIDE COMMON IN CHINA?

The family institution is highly honored among the Chinese. Confucius taught that no man is so unfilial as he who has no son. As a rule the upper and the middle classes are kind to their children. They wish to have posterity who will care for their graves and worship their spirits, offering food and drink before the little wooden tablets on which their names are inscribed. All that is true. It is equally true that among the poorer people infanticide is very common. In the west of China the globe-girdling cyclists—Fraser, Lunn and Lowe—saw at the foot of the walls of a city that they passed through, heaps of corruption, where the people threw away their children. "Sometimes a dog would be seen gnawing the arm of a child not yet dead." In Chao-chow-fu, Canton province, the evil was so great that a basket was hung upon the face of the city wall under a rude mat roof, and the poor people often take their new-born babes and put them into the basket, to be removed by the messengers of the Roman Catholic and the Buddhist foundling houses, who examine the place at stated intervals. In Swatow a missionary lady was one day talking to a company of a dozen women. She asked, "Have any of you ever killed your children?" One woman significantly put up three fingers; another, two fingers; another, four fingers. A German missionary hearing this statement quietly remarked, "One woman acknowledged to me that she had killed seven of hers." One woman in Swatow was asked, "How were the children killed." She silently placed her hand over her mouth and nose to indicate the fact that the infants were smothered. When reproved, the women say, "What is to be done? We cannot possibly provide food for them." One day I saw in the wide canal outside of the walls of Soochow a wee infant floating face upward in the water, dead of course. Another time I saw a man holding in his hand a woven rush bag. A crowd of people stood around him commending his conduct. The rush bag contained a little corpse which he had pulled out of the canal in Soochow; he was preparing to give it a decent burial. On another occasion I saw pasted on the wall of a tea-shop in Wukiang, a city twelve miles south of Soochow, a proclamation issued by the district magistrate exhorting the people not to kill their children. These instances could be easily multiplied.

Mr. Moody keeps his place before the public as an evangelist chiefly because of the character of his preaching. He says: "The conviction deepens with the years that the old truth must be stated and restated in the plainest possible language. The people must understand that a penalty is attached to the violation of the law of God. We do not want a Gospel of mere sentiment. The Ten Commandments came from the great heart of love. The sermon on the mount did not blot out the decalogue."—*Christian Observer*, Louisville.

Notes and Items.

THE Report of Mr. D. Willard Lyon of his work in connection with the local Y. M. C. A. at Tientsin, shows that great progress has been made. We give herewith a short extract full of interesting facts :—

Tientsin Y. M. C. A.

"In reviewing the year that has passed, our first feelings are those of gratitude; gratitude to God for putting it into the hearts of some of His servants to provide the magnificent equipment which it is ours to improve and enjoy. The young men of Tientsin and all their friends will not soon forget the unselfish generosity which prompted Mrs. Taylor to give so liberally of her means to the meeting of this great need in our midst, namely, of providing a shelter and moral stimulus to the many English-speaking Chinese and other young men of Tientsin. Second only to her, there is another life whose noble and self-sacrificing deeds have enshrined him in the hearts of our members and friends. Punctual to the point of personal inconvenience in the attendance upon all the duties devolving upon him as the former President of this institution, unostentatiously liberal in advancing the financial interests of the work, and taking a personal interest in every member of the Association with whom he came into contact, he has left an enduring monument to his manly character. One large beneficence of his has never yet been made public, for the simple reason that the donor modestly requested that it be kept secret, at least as long as he was with us. But the time has now come to announce it to all. On the 5th of June, at the close of the inspiring Dedicatory Service, Mr. Cousins told me that he and his wife would count it a privilege to be permitted to present to the Association the plot of land immediately at the rear of the Association property, containing nearly six *mow* of land, for which the Association was at that time seeking to negotiate a loan in order to be able to purchase. In sending me the deeds a few days later, Mr. Cousins spoke of this as a "parting gift" from Mrs. Cousins and himself. I feel sure that those before me to-day will unite in sending a truly heartfelt vote of thanks to our first and honored President, the George Washington of the Young Men's Christian Association of Tientsin, and to his equally large-hearted and lovable wife,—Mr. and Mrs. Edmund Cousins, of Wellington, New Zealand.

In the work of the Association there has been much to encourage, and on the whole more interest is manifested in the meetings than was true a year ago. One grave difficulty with which we have had to contend has been the strictness of the rules—wisely strict—in some of the colleges of Tientsin. It is practically impossible during session to secure a general meeting of students from the different colleges, except on holidays. This has made a lecture course impracticable save in the two vacations.

The most discouraging feature in the work has been the fact that your General Secretary has been obliged to divide his energies. The

Tientsin Association is to be congratulated on the assurance which has come from the American International Committee of Young Men's Christian Associations, that within a very few months (probably in April next) another man will be sent out to devote his entire energies to the work of this Association. At that time it will be the very great pleasure of your present General Secretary to resign his post to the one whose coming has already been made welcome by vote of your Board of Directors, and who will be in a position to render a vastly more efficient service to you than he who now so imperfectly fills the Secretaryship.

Another subject for congratulation at this point is the fact that our Presidential chair is to be filled by one who so thoroughly sympathizes with young men—being still a young man himself—and one who knows how to enjoy and make the best use of the physical powers God has given him, and is in every way so well fitted to be our official leader and representative.

The future is bright with hope. Let every member realize that the success of this Association depends in large measure upon his undivided interest in it. Good equipment and efficient leadership will do much to advance the interests of the organization, but these will all be in vain unless the members themselves are willing to co-operate to the point of personal sacrifice in making it the most useful organization possible in its position. The opportunity is a large one, but it will require a strong and united endeavour to seize and hold it."

The Geography of the Chinese Empire.

The geographies which are usually taught in the English-teaching schools in China naturally devote a great deal of space to the description of the country in which they are printed and outside of this only describe in detail the countries of Europe and America. Chinese youths who study English find it burdensome to be obliged to know so many things about other countries which will never be of use to them while they have no opportunity to learn about their own great empire. With a view to giving in the English language a description of China which would be useful for class-room instruction one of the teachers of St. John's College, Mr. P. N. Tsü, has prepared "The Geography of the Chinese Empire,"* making a book of nearly 100 pages printed clearly on good foreign paper and bound in stiff paper covers. The object of publishing this book is stated in an introductory note by F. L. H. P. to be in the hope that "it may prove useful to the numerous schools in China where geography is taught in the English language, and also may be of service to others wishing to gain in a handy form information in regard to this part of the world." After a few general remarks on the empire as a whole, lessons follow giving a "historical description of China," ex-

* Printed by Kelly & Walsh, Shanghai and Hongkong.

plaining the "Religions of China," "the Sages of China," "Manners and Customs," etc., etc. In Lesson XI, which treats of "Religions in China," only Confucianism, Buddhism and Taoism are mentioned, while a separate chapter is devoted to "Religion in China," under which Roman Catholic and Protestant missions are grouped with Mohammedanism, Ancestral Worship and Fêng-shui. This is apt to impress the reader of the book in a new and peculiar way, and we can see no reason for the classification; for the common division of the "Three Religions" is not recognized by the State Religion as justifiable. Although the note is made in the Preface that "in the spelling of the names of places Bretschneider's Map of China has been followed, and in the spelling of the names of the Emperors Wade's system has been adopted," yet many deviations have been made from this rule which tend to mar the usefulness of the book. On page 11 the Prince of Ch'in is called Chao instead of Chwang (莊); on page 12 the founder of the Later Han dynasty is called Liu-pa, while on page 97 the same person is spoken of as Liu-bay; on page 13 趙 is written Cho instead of Chao; on page 9 the mythical founder of China is spoken of as Fu-hsi, while on page 43 it is spelled Fohi; on page 48 the Tangyang Lake is expressed by 碭項, while toward the end of the book, on page 83, we find the attempt at Romanization abandoned and a free translation given of the names of the lakes in Hupei, as, Ox Lake, Millet Lake, Cow Lake, and Red Horse Lake. This carelessness is apt to confuse a student or general reader. There are also several inaccuracies such as on page 21; in speaking of Mohammedanism it says: "A large part of the followers of Mohammedanism in China are found among the Nanking people." This totally disregards the millions in Kansuh and the other north-western provinces who are followers of Mohammed. On page 57 it is stated that "in Nanking the Imperial (is not Triennial meant?) examination of the three provinces—Kiangsu, Anhui and Kiangsi—is held." This is inaccurate, because Kiangsi has a separate examination of its own. On the same page the name of the Porcelain Tower is given as Pao-guan-tah 保安 instead of 保恩. On page 58 King-shan is spoken of as an island, but it has not been an island for more than thirty years. Many other such instances might be given, of inaccuracy both as to facts and methods of stating them, but these are sufficient. The object in calling attention to these mistakes is to mention the fact that the work of amateur translators needs to be carefully supervised if it is to be considered accurate. The large map of China which is folded in front of the first page is not clear, and is much inferior to that published by the *N.-C. Daily News* in its Desk Hong List. The purpose which induced Mr. Tsü to publish this book has been a

laudable one, and we can only wish that he had taken more care in its preparation. The work is likely to have a large sale.

Mrs. Parker's Map-drawing.

The Educational Association has just published a new work on Map-drawing, which has been prepared by Mrs. A. P. Parker as the result of many years' teaching experience. The system followed has been that of Apgar of New Jersey, U. S. A., and is based upon the triangular form. Straight lines are drawn so as to pass through important places and form triangles. These are combined in shapes which are easily remembered, and which combine to form a map. The system is one which readily appeals to young students, and is easily remembered. It is fully explained in Chinese, so that students at once understand how to use it. Maps of the continents are given, and also maps of China proper and of China and its dependencies. Almost no descriptions are given, and only a few of the most important names are written on the maps while the others are to be filled in. The maps are colored and very plain. In some instances, such as the name for London, uncommon characters have been used which make it necessary to pause for a moment to remember what name is meant, but this is hardly to be wondered at when all names are so frequently misused in current Chinese literature. On the whole Mrs. Parker has produced a very creditable book.

Students' Christian Work in Australia.

Christian work among students in Australia is making rapid progress. Little more than a year ago, Mr. John R. Mott, Secretary of the World's Student Christian Federation, visited the Colonies and organized the Australasian Student Christian Union, which corresponds to the Young Men's Christian Association in the colleges of America. This union now embraces organizations in some thirty institutions of higher learning, including universities, theological, technical and mining colleges, and secondary schools. At the convention in Sydney, in January, there were delegates from Victoria, South Australia, New South Wales, Tasmania and New Zealand; and students from each colony took part in the discussion. The Hon. J. S. Larke, Commissioner from Canada, was one of the speakers. Bible study received emphasis through the presence of W. H. Sallmon, M.A., former Secretary of the Yale University Y. M. C. A., and Foreign Missions was given a prominent place in the program. It is

* Presbyterian Mission Press. Price 30 cents a copy.

a significant fact that seventy of the students belong to the Student Volunteer Movement, and are preparing for service in the foreign field. Prominent men in Church and State have lent their assistance to the introduction of the work among students. Among the members of the Advisory Committee of the Christian Union, to render counsel in cases of special difficulty and as regards its general policy, are the Primate of Australia, the Chief Justice of South Australia, Bishop Julius, of New Zealand; Professor Andrew Harper, of Ormond College, author of Deuteronomy in the Expositor's Bible, and the Rev. W. H. Fitchett, editor of the Australasian *Review of Reviews.—N. Y. Independent.*

A Sad Loss.

The death of Mrs. C. W. Mateer, of Têngchow, Shantung, was mentioned among the Notices in the last number of this Journal, but the sad news did not reach us in time to be referred to in this Department; we cannot refrain, however, from expressing here the great loss to our educational work which her lamented death has brought. During the early years of the Têngchow College Mrs. Mateer had charge of all its interests during the long periods in the spring and fall when Dr. Mateer was accustomed to take extended itinerating trips to the country. She also taught classes and took charge of the food and clothing of the pupils, even while her husband was at home. Having no children of her own, she took these young men of the College into her heart as if they were her own sons. They all looked upon her as a real mother to them. During the last China New Year vacation one of her pupils, who is in an important government college, took a long trip from a distant city of another province for the especial purpose of seeing once again the face of his teacher-mother. She was respected and loved by the manly pupils of this vigorous College in a way such as it would have been impossible for many women to have been. The many friends of Dr. Mateer feel deep sympathy with him in the loss of his companion, who proved herself to be a real help-meet.

The moral of many of the sad suicides that have lately occurred is that it is dangerous to carry over from day to day a balance of tire which will accumulate until suddenly, without warning, the breaking-point of the mind is reached. No man can draw in unlimited fashion upon his physical bank account without sooner or later paying the penalty. No man can live long in this rushing age unless he judiciously, in one way or another, recuperates his spent powers. Nowadays the medical experts are saying that worry kills, in a literal, physical sense.—*New York Observer.*

Correspondence.

THE MAY MEETINGS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Executive Committee of the Anti-opium League requests that throughout the provinces public meetings be held in the interests of this cause during the month of May. By the appointment of an Active Committee arrangements can easily be effected and speakers chosen. In some places the official class may become interested in the movement, and a meeting, largely attended by the gentry, may be held. In other places a theatre or public hall may be secured. At some of the ports public meetings for the foreign community may be held.

Organization.

A form of the Constitution and By-laws in Chinese for Branch Leagues, has been printed, and will be furnished on application to the Secretary. Ningpo has a very efficient native organization. The Chinese, both Christian and non-Christian, respond readily to the call.

The Doctors.

A series of questions prepared by a committee, of which Dr. Park is at the head, has been sent to every doctor in China. It is of great importance that each one answers promptly. These uniform papers will be tabulated and printed at an early day. Will our clerical friends ask their physician, "Have you written your paper on opium?"

Money.

To print this pamphlet funds are needed. Will not some friend at each centre act as collector and send the funds to Rev. G. L. Mason, care of 1 Seward Road, Shanghai?

HAMPDEN C. DUBOSE,
President A. O. L.

RECOMMENDATION.

We the undersigned missionaries of Hing-hua, in the Fuhkien province, having examined the Romanized Mandarin Primer published by the Society for the Diffusion of Christian Knowledge* desire to congratulate said Society on this new departure in its work.

We are fully convinced of the truth of the following propositions, namely, That no nation can become intelligent and prosperous until it has at least one language that is read and understood by the people generally, and secondly, That no nation can reach this degree of enlightenment until it has adopted and acquired the use of an alphabet.

Native literary men on seeing this Primer at once expressed their conviction that the solution of the dialect difficulties in these southern provinces had been found. Some of these men are not connected with the Church, and have had but little intercourse with foreigners.

A teacher of the Mandarin language in our schools after using the above Primer but one day declared that his pupils (Chinese) had made more progress that day than they had ever made before in a month when using the ideograph or "character."

We therefore take the liberty to recommend the preparation and

* The Primer referred to is written by Rev. Chas. Leaman, of Nanking, edited by and published at the expense of Pastor P. Kranz, not of the S. D. K. This slight misunderstanding does not alter the *value* of the above testimony.

publication of the following sets of books in Romanized Mandarin :—

1. The so-called Nature Readers now so largely used in Western schools.

2. Historical Readers with selections from the Bible and from the Chinese Classics.

3. A set of Science Primers.

4. The books already published by the Society in Wên-li.

THOMAS B. OWEN.
W. N. BREWSTER.
ELIZABETH F. BREWSTER.
PHEBE C. WELLS.
J. E. M. LEBENS.
MINNIE E. WILSON.

A WORD OF WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Last year a school was opened in Ts'ing-kiang-p'u by the high officials, for the study of English and science, and all rejoiced that some of the teachers were Christians, hoping to see the Gospel of Jesus Christ lived and made known to the scholars—another avenue opened through the blessing of God to win souls to Him.

What are the facts in the case? Three of the teachers have attended missionary schools, one is opposed to Christianity and two are professing Christians. The latter have attended Church probably three times in five months. A special note was sent inviting them to service the Sunday beginning the week of prayer, and they attended the communion service in the afternoon and have not been seen at Church since, though there are two places of worship, one of their own denomination.

The Magistrate invited the foreigners to a feast; the three teachers were there. The foreigners declined wine and took tea, saying they belonged to the Jesus Church; the two Christians said nothing, and drank wine, and it seemed with malicious delight that the official pressed them again and again to refill their cups.

If such be the fruit of our large educational work, done with so much effort and money, is it not effort and means wasted as far as the cause of Christ is concerned? Men like these have a golden opportunity to witness for Christ, and like Daniel of old, to hold to their principles; but when, though professing Christians, they never come near Church or have anything to do with missionaries, except to ask them about English, and their negative lives lead the native Christians to say that they are not sincere, the cause of Christ is *injured* by such followers, and He is wounded in the house of His friends.

When we see such evidences and others, should it not bring us to *reconsider* our system of *free* schooling, *free* books, *free* board and in some cases *free* clothing, whether it is conducive to make sincere Christians and break up this fearful parasitism so common among this people. The chances are that these two teachers have had so much done for them (if they're like the majority) that they naturally follow the dictates or wishes of those from whom they get their rice.

Again, let us consider (if we will continue to give these people their education) if it is right for men ordained to preach the Gospel of the Everlasting Jehovah, to devote their time to teaching these boarding-schools. This can be done by Christian teachers as well as by ordained men. By what command are we out here to-day? This. Go ye into all the world and preach the Gospel to every creature, teaching—what? geography, mathematics, science, etc.? No. But *teaching all things whatsoever I have commanded you.* This is the sacred charge, and in proportion as we emphasize science and worldly civilization in teaching, in such a proportion will our scholars be less spiritual.

Of course it is hard for Christians to go among their heathen countrymen and be cursed and told they are simpletons because they do not lie and cheat, etc., but this is one of the crosses that must be borne for Christ, and by bearing it in the right spirit and showing their sincerity in worshipping and serving the Lord Jesus, He will use this very testimony to save others.

There are so many millions in China that have not heard even that there is a Saviour that one begrudges every ordained man engaged in anything else but giving the Gospel message. Should, however, a school yearly turn out earnest, sincere Christian men, there will be numbers of witnesses instead of one, and hence the work be furthered. But should these natives not become ministers and aspire to be teachers only, absorbing all this Western learning for their own benefit and not witnessing for Christ or leading consistent Christian lives, then it were better to stop this work and stick to the preaching of the Word. Some suggestions present themselves.

(1). Self-support in educational work, to give the scholar self-respect and independence.

(2). Educational work carried on by Christian teachers, that ordained men may be free to preach.

(3). Foreigners in recommending and helping graduates of missionary schools to get positions, should see that they are not hampered in their Christian lives.

(4). Pastors should keep up with their Church members and make them take letters with them and identify themselves with the Christians of the community to which they go.

OBSERVER.

Our Book Table.

Mrs. Isabella Bird Bishop's "Korea and Her Neighbors,"* published in New York by the F. H. Revell Co., and in London by John Murray, is a very handsome volume of over 460 pages, with excellent maps and illustrations from photographs taken by the author. It has an introduction by Sir Walter Hillier, late British Consul-General for Corea, paying a well deserved tribute to the singular success with which this accomplished traveller has executed a most difficult task. All other books on Corea were rendered obsolete by the late war and its results. This one will always have a place of its own as a record of many daring journeys by a trained and accurate observer, never misled by superficial appearances, and having no point to prove, no ax to grind. Merely as a record of travel it ranks with the best books of the year.

* Will be on sale soon at the Presbyterian Mission Press.

School Manual of Military Drill and Calisthenics, compiled by Charles F. Gammon.

Physical culture, which plays such an important part in the training of every student in the home lands, is destined in the near future to hold an equally important position in the educational establishments now dotted over this empire.

Only a few years ago the average educated Chinese would have turned a deaf ear to any advocate of physical culture, but to-day it is far otherwise. He now, in a great measure, realizes the wisdom of the old motto, "*mens sana in corpore sano*, and knows full well that a man need not wear spectacles and have a crooked spine to be a scholar and gentleman. Hence near and far through the land are missionaries being asked to start classes in drill or gymnastics.

The above compact hand-book appears at a most opportune moment, and will be heartily welcomed by all teachers and others interested in the well being of the Chinese; for it is to be remembered that physical is second only to mental culture.

The book calls for little criticism, being mainly an adaptation of the U. S. army drill manual to school and colleges, together with valuable sections on physical, Indian Club and Dumb-bell exercises.

The skill of the practical instructor is shown in the many excellent notes; and sound advice on all points is given throughout the manual.

It is a matter of regret that the printing is so poor and also that several of the diagrams have been reproduced so badly as to be almost useless. The cuts illustrating "Individual Instruction," "Bayonet Exercise" and "Sword Exercise" are, however, distinct and vigorous, and will aid the novice considerably.

We can confidently recommend it as a thoroughly trustworthy guide to all who are desirous of teaching drill and calisthenics.

F. C. C.

A Life for Africa. Rev. Adolphus Clemens Good, Ph.D. By Ellen C. Parsons, M.A., Editor of "Woman's Work for Woman." Fleming H. Revell Company, New York, Chicago, Toronto, 1897. Pp. 316. With two Appendices and a Map.

This is the story of the life-work of a Presbyterian missionary in Western Africa, from November, 1882, to December, 1894, stationed at first at Gaboon in the Mission of that name, and afterward much farther up the Coast at Batanga, and later in the Bulu country deep in the interior in a region where he seems to have been an explorer. Mr. Good appears in his life as a very winning personality, who becomes so adapted to his work that he cannot be spared from it. The book contains many graphic pictures of African missionary experiences, and enables us to understand something of the policy of France, which has done so much to injure missions in the Island of Madagascar. In the Gaboon field, as well as in the great island just named, the only practicable way to save the Protestant missions, begun by the English-speaking missionaries, proved to be the turning of them over to French Protestants, by which means the zeal of the French Church has been greatly augmented. To young missionaries fresh to the discomforts of Chinese touring, we commend the chapters giving an account of the joys of African travel through almost impassable jungles swarming with insects, many of them most venomous, amid rancorous and suspicious savages determined to make something out of the white man at all risks, crowding him to suffocation all day and peering at him through cracks in the huts by night. The horrors of the deadly African fever are exhibited as they have been in every book on the Dark Continent, and the wonder is that any white men have ever survived to reach the difficult interior. The man to do such a work must be built of wrought steel and must have the patience of Job. The difficulties of extracting the roots of a language from barbarians who chatter all the time, although destitute of one coherent idea of causation, seem insuperable, yet Mr. Good seems to have picked up several 'languages' or dialects in a serviceable way. He was, besides, an enthusiastic naturalist, and the catalogue of the moths and beetles which he sent to the United States, to be sold for the benefit of the Mission, amounts to many thousand specimens. He was successful in making the natives co-operate with him in these as in other undertakings, and had he been a mere traveller, like so many others of great reputation, he would have had an international reputation.

But he had the fatal dislike to appearing in print which characterizes some of the best missionaries, and but for this interesting biography would have remained unknown to all except a small circle of friends. The book is illustrated with many pictures of African scenery and surroundings, as well as with a picture of the subject. The American price is $1.25.

John and I and the Church. By Elizabeth Grinnell. Illustrated. Fleming H. Revell Company, 1897. $1.00.

We do not know the authoress of this little tale, although it is not her first; the former one being entitled, 'How John and I brought up the Child'. Perhaps she supposes that her readers will be those of the other book, in which case less explanation would be required. 'She evidently knows all about the seamy side of ministerial life, and depicts it not without power.' One gets a vivid notion of the sundry varieties of preposterous people who abound in the latter day Parish, and of the highly unreasonable demands which these thoroughly unreasonable persons make on the minister, and especially on his wife. There is a sort of a story, but the thread of narrative is slight and constantly interrupted by character sketches which constitute the major portion of the whole. Some of these are life-like, while others to those so far removed from home pastorates, as we in the Far East, seem somewhat overdrawn. Such is Abijah Bosworth, who is always boasting in prayer meetings of the depths of sin from which he was rescued, when every one knows that he never had any special opportunity for wild oats. So also is Silas Coombs, the phenomenally good man who led so many people to the Lord, but "never prayed in meeting neither." This we believe to be a psychological impossibility. Nor are we able to understand how it was feasible for a minister's wife to keep away from all funerals as a matter of routine practice, nor how she could make a habit of frequenting the Churches of other denominations without stirring up the criticisms which she seemed so anxious to avoid. Nor do we quite see into the matter of Rachel Waterbury, who wrote a modest letter proposing herself to Robert Allison, of which both the minister and Mr. Allison himself approved, while the minister's wife was somewhat taken aback, though it turned out all right, and the minister's wife modified her invariable custom by going to the funeral of the only Allison child, upon which occasion 'John' preached a notable sermon as he had a way of doing. Indeed, 'John' is a somewhat artificial embodiment of many ideal excellencies which are not often found so resplendent in any one person, and it is no wonder that his wife cannot write a page without confiding to us what 'John' thought, especially as most of his thoughts were very good ones. The volume, which is only about 200 pages in length, ends rather abruptly, leaving us with the impression that we shall hear from the couple again.

The Pew to the Pulpit, Suggestions to the Ministry from the View Point of a Layman. By David J. Brewer, LL.D., Associate Justice of the Supreme Court of the United States. Revell, 1897.

This little booklet of 70 pages contains an address delivered to the Divinity Students of Yale University in April, 1897, and now published in response to numerous requests. It is a plain and sensible description of the reasons for the altered relations between the Pew and the Pulpit in the course of the past century, coupled with judicious hints to theological students, though it contains nothing which every one has not heard many times before. The name of an Associate Justice of the Su-

preme Court will carry weight to advice which from other laymen might be disregarded. The American price is $0.25. A. H. S.

The American Journal of Theology. Edited by the Divinity Faculty of the University of Chicago, Oct., 1897. Issued Quarterly. Published by the University of Chicago Press, U. S. A., and by Luzac & Co., 46 Great Russell Steet, London, W. C. $3.00 a year. Single numbers 75 cents, gold.

The initial number of this Journal appeared January 1st, 1897. Its apology is that the diversity of modern scholarship and wide range of theological investigation demand a medium of communication among all workers in the field of theological thought. "It propagates no set of ideas, nor it is limited by any narrow bounds, but on the contrary seeks to be the medium of scientific investigation and carefully considered thought in the almost boundless field in which it stands." Scholars of all phases of theological opinion are invited to contribute to its pages. The contents of the first volume aggregate over 1000 pages. In this volume our Dr. W. A. P. Martin has an article entitled, "The Speculative Philosophy of the Chinese." Successive numbers will contain in general:—

1. Articles occupying about one-half of the whole number of pages.

2. Documents containing material hitherto unedited or at present inaccessible.

3. Notes upon special topics in theology in the broad sense above outlined.

4. Reviews of recent theological books.

5. Abstracts of current periodical literature.

6. Bibliography, classified according to departments.

The contents of this number (4) are: The Growth of the Peshittâ Version of the Old Testament. *Illustrated from the old Armenian and Georgian Versions.* By Fred. C. Conybeare.

The Fall and its Consequences according to Genesis. Chap. 3. By H. G. Mitchell.

Alexandria and the New Testament. By James Stevenson Riggs.

Jonathan Edwards' "Idealism." *With special reference to the essay "Of Being" and to writings not in his collected works.* By Egbert C. Smyth.

Ethics of the State. By D. B. Purinton.

These, with the Reviews, Bibliography, etc., constitute the 279 pages of the present number.

The first article was evoked by the discussion of the problem of the origin of the Western text of the New Testament at the commencement occasion of the Oxford Easter term last year, when the members of the University were invited to meet in New College. Dr. Miller, the literary executor of the late Dean Burgon, endeavored to rescue the Textus Receptus from the position of inferiority assigned to it by Westcott and Hort. Professor Sanday disavowed Dr. Miller, Dean Burgon and all their views. Dr. Gwilliam, now editing the Peshittâ for the Clarendon Press, plead the cause of its antiquity and superiority over the "heretical" Syriac text lately brought back from Mt. Sinai by Mrs. Lewis. Others followed. The writer thinks that "none who joined in the discussion seemed to be aware that there exist two ancient versions of the New Testament—the Georgian or East Iberian of the Caucasus, and the Armenian—both made from an early Syriac text and both fraught with the most important evidence about the point in dispute, viz., whether the Peshittâ is or is not the earliest Syriac and in that sense the best and least corrupt form of it." The object of the article is to set forth this evidence.

The reading of "The Fall and its Consequences" produces feelings akin to those described by Washington Irving in "Rip Van Winkle," when that hero awoke from his mountain slumber. Or have we really been asleep? At any rate, we must demur to the question which "forces itself upon one, whether the story of the fall is meant for history or allegory." Although "the tendency among exegetes seems to be in favor of the latter opinion," we cannot believe that any such question "forces" itself upon ordinary mortals who believe in the plain statements of the Bible. Years ago we thought that the humble prince of Hebrew Exegetes, Prof. W. H. Green, of Princeton University, had successfully refuted the idea that Genesis was written by what was called *Jehovist* and *Eloist* authors. Prof. Mitchell assumes the existence of a "Jahwist" writer in the Pentateuch and a "Jahwistic document." We hope he can reconcile this opinion with the Mosaic authorship. The conclusion arrived at in his able and logical argument is that Adam and Eve were greatly changed in their physical condition, and from a painless, careless existence "they entered upon a scene of toil and suffering, with death and its terrors at no great distance in prospect." A moral change had also taken place. But it appears to him "that the Jahwist does not teach that the moral nature of mankind was wrecked by the first disobedience, but on the other hand, that it was this act which made the first pair independent moral beings." Two hundred and fifty years ago, before the "Jahwist document" was suspected, a body of learned theologians, after much prayer and discussion, reached a sterner conclusion: "All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever."

The purport of the third paper is to answer the question, "What did Alexandria do in the preparation of the New Testament message?" A student of Chinese documents 2000 years hence might say the same thing about the Mandarin New Testament and the Chinese classics. "It does not take a student long to discover that in reading the Greek of the New Testament he has not before him the diction of prose classics with which he has become familiar. Not only, generally speaking, is there greater simplicity of structure, but there are peculiarities of idiom and forms of expression which at once demand attention. The whole atmosphere is changed. It is another speech that is being made the vehicle of thought." The writer thinks there is no Alexandrianism in the direct teachings of Christ himself, but points it out in Hebrews, Colossians and John, the order of which indicates the development and culmination of Christological thought, where certain words and phrases (but not the spirit) are common to the Inspired Word and Alexandrian teachers, notably Philo. This is a thoughtful, helpful, valuable article which deepens our interest in that busy complex life in the Egyptian capital, broadens our understanding of the purpose of God among the nations and gives new pleasures to the study of the Word itself.

To this excellent Journal there are 150 contributors of highest standing in the Church in many countries, representing all shades of theological thought.

SAMUEL I. WOODBRIDGE.

Thirty-fourth Annual Report of the Hawaiian Evangelical Association.

This report is of interest to the readers of the RECORDER, because

it contains the account of the work among the Chinese living in the Hawaiian Islands, as carried on by Rev. F. W. Damon. According to the latest census there are over 19,000 Chinese living in the islands, forming a very important field of labor. The last year has been one of encouraging results, forty having been added to the Church, bringing the total Church membership up to 225. Distinct advancement has been made, especially in the way of kindergarten instruction, and Mr. Damon has great hopes in this branch of the work, and expects to extend it as rapidly as possible. This suggests a thought that perhaps kindergarten work might be much more extensively availed of in China than it now is in connection with our mission work. Certainly there is nothing like it for developing the minds of the children and which appeals so strongly to the approbation of the parents.

Mr. Damon has now commodious and comfortable buildings for boys' boarding-school and day-schools, erected during the past year at a considerable outlay, and under the energetic and efficient management of Mr. Damon the work among the Chinese in the Hawaiian Islands goes forward with a very encouraging outlook.

Twentieth Annual Report of the Council of Missions co-operating with the Church of Christ in Japan. 1897.

This Council is made up of the missionaries of nine different Missions, representing seven different Churches in America and Scotland. A full account of the meeting was given in the January RECORDER, written by the President of the next Convention, Rev. T. M. McNair, and called *The Karuizawa Council.*

S. I. W.

REVIEW.

Twenty-ninth Annual Report of St. Luke's Hospital for Chinese, Men's and Women's Wards, in connection with the American Church Mission, Shanghai, for the year ending 31st October, 1897.

The Report says :—

The work of the Hospital has been carried on without interruption during the past year.

The Hospital is open every day in the week for out-patients, while in-patients are also admitted, going to the first, second or third class wards according to their ability to pay or their own wishes in the matter. The third-class wards are free.

Dr. Boone, after recovering from a severe illness, went home on leave in February, 1897, and since that time the work of the Men's Wards of the Hospital has been under the charge of Dr. Duncan Reid and Dr. James Rust; and Dr. Ivy has discharged the duties of Dental Surgeon.

The following table gives a summary of the work done during the year :—

Description.	Intern.	Extern.	Total.
Native males	565	17,542	18,107
Foreign males	..	117	117
	565	17,659	18,224

Sixteen patients died in the Hospital, but about one-half of this number were cases of severe accident at the mills or wharves, and were in a dying state on admission. It is noticeable that since the erection of the numerous mills in and around Shanghai that severe accidents caused by machinery are becoming more frequent and the need for prompt attention in such cases, which the Hospital furnishes, is increased.

The Vaccination Dispensary connected with the Hospital was con-

ducted as usual, and a large number of infants and children were vaccinated. The officials and gentry have made use of the first-class rooms, and the general wards have been well filled. Many foreigners applied for and obtained relief at the out-patient department.

The statistics of the Women's Ward in charge of Dr. M. Gates, are as follows :—

Clinical.—At the daily morning clinica of this Hospital there have been treated during the year nearly seven thousand patients. Of these more than one-half, about four thousand, were new cases, the remainder returned cases.

In-patients.—In the wards during the same period there have been treated one hundred and forty (140) cases.

Visits at Home.—There have been one hundred and nineteen (119) cases *visited at the homes of the patients.*"

Rev. Y. K. Yen and Mrs. Yen with others have given religious instruction in this Hospital.

S. I. W.

Report of the American Presbyterian Mission in Canton, China, for the year 1897.

We have in this Report the most cheering accounts from all the stations and a bright outlook for the coming year.

"In looking back over these months it is worthy of note that there has been an entire absence of rioting or of disturbances of any kind. It has been a time of quiet, faithful work with encouraging results. From all parts of the field most encouraging reports have been received. The heavy "cut" on the appropriations resulted in the closing of many of the day-schools and in curtailing the work in many departments. Great care was taken to prevent the evangelistic work from suffering, and it is gratifying to record that during the nine months of this year there have been more additions to the Church than during any previous year. The number of inquirers has also greatly increased."

The cause of self-support has been materially advanced, and it is encouraging to read :—

The Second Church and the Sanning Church are now self-supporting, and the Sam-kong and Third Churches pay one-half of the pastor's salary, while all the Churches contribute more or less to the expenses of the Church. Those who have charge are constantly on the alert to put the Churches on a self-supporting basis. It is gratifying to be able to report that the Christians are becoming increasingly sensible of their responsibility in the matter of giving. And it is very noticeable that as the spiritual life of the members increases and they become more interested in the work their contributions become more liberal. The returns of the Churches are not complete, but the Churches that have reported show an increase.

In the college, which is closely allied to the work of the Mission, the total enrollment was 79. In the girls' boarding-school "the present number of pupils is one hundred and fifty, eighty-two of whom are Christians. Twenty-four were received into the Church at the communion season in June and three in September."

At the beginning of the year there were seven day-schools for boys under the care of Dr. Henry. Of these, five had to be closed for lack of funds. Eight day-schools for girls have been in charge of Miss Noyes.

Under "Medical Work" it is said :—

"Western medicine and surgery are becoming more and more popular with the Chinese, as is evidenced by the numerous professional calls, many of them among the higher

classes, whose desire for physical relief has led them to see the superiority of the foreigner in at least one particular.

Dr. Kerr was absent from the hospital for three months answering a professional call in Peking. The United States Minister to Peking, requiring the services of a skilled surgeon, sent all the way to Canton for a missionary doctor!

The attention given in the hospital to evangelistic work has convinced many of those who come for medical aid that the hospital exists not only to relieve physical suffering but that all who come may learn to know the Great Physician."

In Lien-chau station, which was established in 1891, the evangelistic school and medical work is most promising. From among many items of absorbing interest we select the following:—

"In April an earnest invitation came from Heng-chau (Hunan), signed by more than a dozen men, for some one to come and instruct them and others who were anxious to hear the Gospel. Two assistants were sent in response, and were away nearly two months. They met and worshipped with the Christians who had been baptized in March by Dr. Griffith John, of Hankow, and found at least a dozen more who were waiting for baptism. Heng-chau is four days from Ka-wo.

The outlook was never more encouraging in Hunan than it is to-day. Seven have been baptized and received into the Church this year, and there are others awaiting baptism."

Yeung-kong station was established in 1893, Kang-han in 1894. Reports from these indicate the most gratifying progress.

Summary.

Foreign Missionaries:—	
In Canton	16
,, Kien-chau	8
,, Yeung-kong	1
,, Kang-hau	4
,, United States	5
Ordained Native Ministers	3
Assistant Preachers	32
Colporteurs	30
Bible Readers	20
Teachers, Male,	12
,, Female	13
Churches	19
Communicants	1877
Added on Confession of Faith	240
Chapels in Canton	3
Stations	4
Out-Stations	38
*Day-schools (Girls)	20
* ,, (Boys)	13
Boarding-schools	3
Pupils in Boarding-schools	184
Total No. of Pupils	892

*Several of the schools have been closed. The figures given are for the first months of the year.

Medical Work.

	Out-Patients.	In-Patients.	Surgical.	Seen in Homes.	Itineration.	Teeth extracted.	Obstetrical.
Canton	25236	1226	1318	—	—	—	—
Lien-chau	2069	67	38	18	—	—	—
Sam-kong	3258	74	57	260	601	45	—
,, Women	2666	28	35	—	650	30	12
Yeung-kong	6812	—	—	—	—	—	—
Kang-hau	1000	—	—	—	—	—	—

S. I. W.

Proceedings of the Mid-China Diocesan Synod of the Anglican Communion. 1897. And the 公議會記畧, a translation of the same.

This Synod met in Ningpo, Dec. 7, 8, with Bishop G. E. Moule, President. Representatives from the Ningpo, T'aichow and Hangchow-Chu-ki Church Councils were present, making with the clerical missionaries, native clergy, etc., a total of 23.

The subjects of the Agenda paper, fraught with universal interest, were discussed, and the Resolutions of the Bishops' Conference, held in Shanghai in the spring, were generally adopted. In accordance with the recommendations of the Conference it was decided:—

That the term "Religion of Christ" (基督教) should be used by us as the equivalent of Christianity to denote the common belief of all Christians.

That the "title Tsung Ku Shen Chiao Hwei" (in the Chinese translation 宗古聖教會) should be adopted as the equivalent for Anglican Communion. From other Resolutions that were passed we clip the following:—

Resolution VIII.—That the Resolution of the Bishops' Conference with regard to the observance of the Lord's Day be accepted, viz., "That this Conference, without any hesitation, reaffirms the sanctity and the importance to the life of the Church of the Lord's Day (see Report of Lambeth Conference, 1888, p. 48), but nevertheless is convinced that under present conditions in these lands, clergy in charge of congregations and bishops in judging cases referred to them are bound to give due consideration to circumstances in dealing with Christians who absent themselves from divine service and plead the requirements of their occupation or trade as reason."

Resolution IX.—That the Resolution of the Bishops' Conference with regard to the nomenclature for the days of the week be accepted, viz., "Seeing that the existing method of reckoning the days of the week which has been commonly used by the non-Roman-Catholic Churches in China since the early part of the century is inconvenient and misleading, this Conference resolves that it is most desirable that in all branches of the Church in China and Corea distinct efforts should be made to change the phraseology, so that whilst "Lord's Day" (主日) stands for Sunday, Monday is always spoken of as the second day of the week."

Resolution XI.—That both the terms "Shang-ti" and "Shin" may be applied to the Triune Creator, indicating by the term Shang-ti His Supreme Lordship, and by the term Shin that He is not of human kind, but of different nature; and therefore that in editing the Prayer Book it be entrusted to the committee with careful consideration to decide on a sound principle by which in each case one or other term should be used.

Resolution XIV.—That the Bishop be requested to examine the elementary books of the Roman Catholic Church in China and to provide a hand-book pointing out the points of error contained in them, for the guidance of pastors and others.

S. I. W.

REVIEW.

Minutes of the Fifty-ninth Annual Meeting of the Medical Missionary Society in China for the year 1897.

This meeting was held in Canton on the 19th January, 1898. From the abstract of the Annual Report we select the following:—

"The work of the Society's hospital has continued as usual throughout the past year; the only changing feature being the increasing demand on the part of the Chinese for Western medicine and surgery . . . A distinct religious tone is given to the work of the institution."

Summary of Medical Work.

		Attendances.	In-patients.	Surg. Oper.
Canton Hospital	Men ..	27,059	1,295	1,154
	Women	7,097	401	541
Total		34,156	1,696	1,695
Lien-chow, Dr. Machle ..		2,943	112	69
Sam-kong and Dr. Chestnut		6,497	113	79
Sz-pai-lau and 15th St., Dr. Fulton		4,502		66
Fa-ti, Mrs. Dr. Boggs ..		1,000		47
Kwong-ning, Dr. Graves ..		4,028		130
Shiu-hing, Dr. Graves ..		3,176		—
Wai-chau, Dr. Kuhne ..		1,316		—
Itinerating work, Dr. Hager		1,147		177
Total		58,765	1,921	2,263

The Managing Committee report "that the work of the hospital has been carried on with efficiency and success. The number of patients is a little larger than the previous year."

$7,450.00 were appropriated for the work of the current year. Re-

solutions were passed on the death of Mr. A. P. Happer and Rev. Dr. James Legge, Vice-Presidents of the Society. Officers elected for this year are:—

President, J. G. KERR, M.D., LL.D.

Senior Vice-President, Rev. JOHN CHALMERS, M.A., LL.D.

Treasurer, G. D. FEARON, Esq.,

Secretary, C. C. SELDEN, M.D.

Auditor, THE COMMISSIONER OF CUSTOMS.

Other Vice-Presidents and a Managing Committee were also appointed.

Editorial Comment.

DR. MUIRHEAD writes that having been asked by the Secretary of the Anti-opium Society in London to take some action on the subject, he intends to express his opinion on the matter in the next issue of the CHINESE RECORDER.

* * *

IT is a significant fact that while at the Anglican Conference of Bishops held last year, at which one hundred and ninety-four bishops were present from almost all parts of the earth, the work of missions occupied a prominent place, and the largest of all the Committees of the Conference was appointed to consider this work; less than a decade ago, or in 1888, at a like Conference, it is said no reference was made to the subject of foreign missions. Nearly a dozen bishops, from different mission fields, under the Church Missionary Society, were present at this last Conference.

* * *

THE Rev. H. Olin Cady, of Chen-tu, sends us a copy of a portion of Mateer's Algebra, reprinted there (Szechuen), having been cut in wood, but with the imprint of the Presbyterian Mission Press still upon it. He says: "I understand that nineteen different books published by you (the Mission Press), or the S. D. K. Society, have been reprinted here. Also, the ex-Viceroy has a large photolithographic plant here and has been turning out other books."

It is a little hard on the Mission Press to have to father such printing as the copy sent, just as it was hard on Dr. Y. J. Allen to have his History of the Chino-Japanese War reprinted with the most important chapter of the whole, and that for which, largely, he wrote the book, left out. Notwithstanding all this, it is pleasing to see even these signs of new life and progress on the part of the Chinese.

* * *

EVERY friend of China and every philanthropist must rejoice that so much interest is taken by all classes of foreigners in China, and now at length by the Chinese themselves, in the matter of bringing up Chinese girls with natural feet. The enthusiasm which the new movement evokes in the most unexpected places is highly gratifying. We should like to call attention to the fact that every mission station in China is *ex-officio* a head-quarter for this reform, and has been so for a generation or two, albeit so little progress has been hitherto made. But the missionaries

do not confine their efforts to unbinding feet, but extend them to the intellects, and also to the spiritual natures of the girls and the women of China. Is there any good reason why a reform should be limited to the body, and especially why it should be confined to the four small toes? Is it not a rational plan to make it include the whole being as well? Feet may be unbound, with no further unfettering whatever; but if the soul is released it brings liberty, in the end, to the whole body as well. We commend this wider view of the matter to some of our friends who do not seem hitherto to have taken it.

* * *

A LARGE section of our readers have doubtless been specially interested in the trying campaigns on the north-west frontier of India and in Upper Egypt. Our sympathies and admiration have gone out unstintedly to the troops who are doing their duty under such trying circumstances and amid so much peril; but have we been sufficiently mindful of the soldiers of the cross who, we understand, are entering on fresh and difficult fields on the Indian frontier, the obstacles to the entrance of such having been partially removed by recent operations? Our readers, we feel sure, will join prayerfully with us in fresh practical interest in those workers who are entering on work amidst hostile frontier tribes.

* * *

AND this reminds us that we are apt to be too exclusively absorbed in the needs and problems of our own particular field. The evangelization of China is certainly an absorbing topic. It claims our energies, hopes, and prayers. Our letters are full of it. Our bookshelves, our conversations, our prayer meetings, all bear witness to the fact that missionaries in China are people of one idea, although they may have differences of opinion as to the exact method of attainment. We feel, however, that we lose much by not getting into intelligent touch with the problems of other missionary fields. Our sympathies are necessarily confined, and we lose much healthful stimulus. The Gospel message is an "all the world" one. We are glad to note that the missionary magazines are taking a wider outlook and so getting their readers into more intelligent sympathy with work in different lands. In three different missionary magazines before us we note the three following departments: Other fields and other workers, Notes from the wide field, Notes on other missions. As the items for these departments are usually terse and well selected, the time spent in their perusal is well used.

* * *

WE have been much interested and gratified in hearing, from time to time, of the success attending the introduction of industrial work in educational institutions. A few days ago we received a large and well-printed calendar, the output of a press connected with Mr. Meigs' school in Nanking, and some months ago we remember noting with appreciation the attractive get-up of the special tracts published for one of the medical men of the mission with which this school press is connected. The

tracts were printed on tinted paper, and cost about a cash a piece. The tendency, we fear, in the development of school industrial work, is to devote considerable attention to more menial trades and attempt too little in such higher departments as photography, printing, watch-making, etc., which are all calculated to help the people to advance to a higher civilization.

Missionary News.

Anti-Opium League in China.

The following contributions are acknowledged with thanks: Rev. T. D. Holmes, $3; Rev. G. Hudson, $2; Rev. J. T. and Mrs. Proctor, $4; Rev. Dr. Farnham, $5; Rev. W. H. Hudson $2.

G. L. MASON,
Treasurer.
Care of Missionary Home,
Shanghai.

Rev. J. Macintyre writes us from Hai-cheng, Moukden:—

All well here and peace reigns. We are not so much "exercised" about our future Masters, the Russians, as our friends at a distance are. Christian work progressing. I am carrying my Bible class teaching more or less into my street chapel, and never had larger or more attentive audiences. Outsiders tell me, too, our people are behaving worthily, and that our "name" was never better.

Wine is a Mocker.

At Zông-pah, Hu-chow, there has been another wedding without intoxicants. One hundred guests, both Christian and non-Christian, thoroughly enjoyed the hot lemonade made with citric acid, lemon oil and white sugar. Costs about the same as fire-water and saves headaches and heartaches and maintains the dignity of the Christian company. Try it neighbor! Your personal supervision will make it a success. What need is there of still encouraging the use of the "cup of demons" at a Christian wedding?

By the way, at the Lord's Supper, why need we use the vile foreign "wine," innocent of grape juice, when we may make raisin wine, or buy of J. McMullan, Chefoo, grape jelly that does not spoil, even when open for months in the summer?—G. L. M., *in China Baptist Greetings.*

Notes on the Work of the T'ien-tsu-hui.

From Hangchow a friend writes: "In our midst there are many of the higher classes that are not binding their children's feet. I can count twelve or more children that I know who will never suffer the pain of foot-binding. One man, of some renown, two years ago scoffed at the idea of not binding; now, he has been instrumental in influencing his friends not to bind their little girls' feet. I wish the truth, as it is in Jesus, was taking a hold of the upper classes as anti-foot-binding seems to be doing."

Another lady, writing from Nanking, says that on hearing of the T'ien-tsu-hui meetings in that place the Viceroy raised his hands to heaven, struck his breast, saying, "Good, very good! I too will issue a writing against foot-binding, and

will placard it on the walls of Nanking," alluding to the placard written by H. E. Chang Chih-tung.

In Shanghai itself during the last month several instances of unbinding have come under the notice of the Society. One lady, the wife of a wealthy man, has unbound her feet and adopted the Manchu dress. All the women of a large family of a merchant here have unbound, and have ceased binding the feet of their little girls. The wife of a teacher who was binding her little girl's feet against the wishes of her husband, has ceased the practice after some serious talk with some foreign ladies.

On March 18th an interesting meeting was held in the Church Mission rooms; about sixty women—school teachers and the wives of Church officers—were present. Speeches by Mrs. Elwin, Mrs. Farnham and Mrs. Té told the audience of the efforts now being made to do away with binding, and their co-operation was asked, especially on the ground that the heathen are taking up the matter. Several touching remarks and confessions followed. A series of united meetings for women are shortly to be held in some of the Churches. A supply of the Chang-sha poem, with Chang Chih-tung's preface, is now ready, and may be obtained with other literature from the Hon. Sec., Mrs. Bondfield, 13 Peking Road.

Christian Endeavor Notes.

The seventeenth birthday of Christian Endeavor was observed February second. Last year's advance was phenomenal—5000 new Societies and 250,000 new members. The present membership in the world is 3,121,320.

In America there is a unique C. E. Society—the "Shut-in-Endeavor-Band"—having members in seven different states, and keeping in touch with one another through correspondence.

The Local Conference of the Shanghai C. E. Societies, held March eighth and ninth, was well attended and very helpful.

There will be no General Convention this year in Shanghai.

One, only one, circular, from the large number sent out in January, and to which attention was called in this periodical, has been returned. As it is important that the Executive Committee know the wishes of their constituency, we would be glad to receive the remainder as soon as possible.

The International Convention will meet in July in Nashville. Mrs. Clark, whose zeal for Christian Endeavor is fully equal to that of "Father Clark," has planned a very unique feature—an immense paper chain suspended over the platform, each link representing a Junior C. E. Society in a foreign land. Yellow is the color for China. On one side the name of the Society is to be written, on the reverse, "Christian Endeavor;" both in Chinese character. If any Junior Society has been overlooked in the distribution of yellow slips, the Secretary desires to be notified at once, and these, with other details, will be forwarded.

At a meeting of a C. E. Society, held February tenth, in Bristol, England, greetings were sent to the Christian Endeavorers of Shanghai, coupled with: "If we walk in the light, we have fellowship one with another." This delightful message of Christian courtesy was entrusted to Mrs. Timothy Richard, who addressed the members and their friends present on this occasion. Her speedy return, after a long absence from Shanghai, will gladden many hearts, and her co-operation infuse fresh enthusiasm in various lines of philanthropic and Gospel work.

At least 700 Endeavorers of South India met a short time ago in convention at Madura. Out of 65 Societies, 37 sent delegates.

An interesting baptism recently took place in Lahore. It was of a young Mohammedan, a student in the local Islamitic College, who is reading in his sophomore year. For some two or three months he was very regular in attendance at all the services of the Hindustani Church, including all the meetings of the C. E. Society. Then he was baptized on confession of faith in Christ. His father is one of the leading Mohammedans in Lahore, and, moreover, a preacher of Islam.

Kin Leon is a bright young Chinaman who has spent a number of years in the United States, and coming under the influence of Christian teaching was led to accept the "Jesus doctrine" and joined the Church and Endeavor Society. For some time he has conducted a laundry at Oxford, Pa., but now he feels that the Lord has other work for him to do, and is about to give up the laundry for the purpose of devoting his entire time to study, with the view of entering Lincoln University to take the regular course necessary to fit him for missionary work in China.

Alluding to the growth of the "Tenth Legion" and the "Quiet Hour" of prayer of the Christian Endeavorers, the *Missionary Herald* says: "Should the movement contemplated by these two leagues become universal, the kingdom of God would come with a rapidity hitherto unknown."

MARIETTA MELVIN,
General Secretary.

Diary of Events in the Far East.

A Peking despatch received yesterday reports that the Imperial government intends, for military reasons, to first build a railway between Hankow and Chinkiang before commencing on the great trunk line between Hankow and Peking, and that the direction of the building of the former line will be given to the Kiang-su Expectant Taotai Yung Hung, *i e.*, Dr. Yung Wing, D.C.L.—*N.-C. Daily News.*

8th.—Safe arrival at Chungking of Mr. Archibald Little's pioneer steamer, the *Leechuen*, after many series of dangers and excitements. It is now demonstrated that a small steamer of y moderate power can be got safely over the rapids of the Upper Yang-tze.

16th.—Special telegram to the *North-China Daily News*, from Chungking: "The American mission in the suburbs has been sacked by a mob. The Chinese medical assistants were maltreated, and one murdered."

A later telegram states that the *Tuan* or country militia are now there in large force and refuse to allow the execution of the death-warrant of the murderer of the student. The Consuls have demanded of the Taotai that he disperse the militia, execute the murderers, arrest the leaders of the gentry who incited the riot, pay Tls. 500 for property destroyed, and allow the Mission to re-occupy the premises in question and also to protect them there.

21st.—A London telegram to the *N.-C. Daily News* says: "The Chinese government has offered to Russia a lease of Ta-lien-wan, and to allow the railway, provided that Port Arthur remains Chinese."

Negotiations are proceeding in Paris between M. Hanotaux, French Minister for Foreign Affairs, and the Chinese Minister to France, regarding the demand made by France that China shall not cede any portion of the four provinces of Kuangtung, Kuangsi, Yunnan, and Kueichou, and that she shall allow the prolongation of the railway from Lunchou into Yunnan, and grant Leichou (north of Pakhoi) as a coaling station.

28th.—Telegram to the *Shanghai Mercury:* "The Russian flag was hoisted

at Port Arthur on the 27th instant. Colonel C. de Wogack, Russian Military Attaché, has been appointed Governor."

—The *Shanghai Mercury* of the 29th says: "It is reported that information has been received here that, under extreme pressure, the Russian flag has been hauled down at Port Arthur."

Missionary Journal.

BIRTHS.

At Ch'eng-ku-hsien, Shensi, 10th Jan., the wife of Rev. Albert Hy. Huntley, of China Inland Mission, of a daughter.

At Tung-chow, near Peking, 9th February, the wife of J. H. Ingram, M.D., of a daughter.

At Chen-tu, Sz-chuan, 16th Feb., the wife of O. L. Kilborn, M.D., of the Canadian Methodist Mission, of a daughter.

At Siang-hsien, Honan, February 24th, the wife of Archibald Gracie, China Inland Mission, of a son.

At Foochow, Fuhkien, March 16th, the wife of Dr. H. N. Kinnear, of a son (Maurice).

MARRIAGES.

At the Cathedral, Shanghai, on 12th March, by the Rev. H. C. Hodges, Rev. Thomas R. Kearney, Church of Scotland Mission, Ichang, to Agnes, youngest daughter of the late Andrew Duncan, Esq., Coatbridge.

At the U. S. Consulate, Hankow, 18th March, by the Rev. G. John, D.D., Rev. F. B. Brown, Chang-teh-fu, Hunan, to Miss E. Farr, both of Christian and Alliance Mission.

At Chinkiang, March, by Rev. W. W. Lawton, Rev. T. J. Hudson, to Miss Mary Anlick, both of Gospel Mission.

DEATHS.

At Chefoo, on the 16th of March, 1898, of scarlet fever, Ruth Edna, aged 6½ years, the youngest and beloved daughter of Mrs. Chas. R. Mills.

At Wei-hien, Shantung, Wm. Dickson, aged five years and seven months, the son of Rev. R. M. and Madge Dickson Mateer.

ARRIVALS.

At Shanghai, 12th March, A. G. Parrott, L.R.C.P. (London), M.R.C.S. (Eng.) (returned) and Mrs. Parrott and two children, Miss R. Ford, from England, Miss M. Jones, from New Zealand, all for the Lao-ho-k'eo Medical Mission; Miss Beckingsale, E. B. Mission, Shensi.

At Shanghai, 13th March, Messrs. R. E. Landgren, E. H. Gustafson and O. A. L. Larsson, from Sweden, and Mr. H. A. Grouland, from Finland, for China Inland Mission.

At Shanghai, 23rd March, Rev. A. R. Saunders, Mrs. Saunders and three children (returned) from England, Misses C. C. Macdonald, A. Johansson and N. K. Sjoberg, from Sweden, Miss S. Lagerstan, from Finland, all for C. I. M.

At Shanghai, 23rd March, Miss Boughton (returned), A. P. M., Wei-hien; Pres. E D. Eaton, D.D., and wife, Beloit, Wis., U. S. A., and Col. C. H. Hopkins and wife, Brooklyn, Mass., U. S. A., visiting deputation of A. B. C. F. M., Rev. Judson Smith, D.D., Secretary A. B. C. F. M.

DEPARTURES.

From Shanghai, 28th Feb., Mr. Cecil G. Smith, C. I. M., for England.

From Amoy, 18th March, Dr. P. B. Cousland and wife, Mrs. A. K. Scott, M.D., Miss M. K. Scott, for U. S. A.

From Shanghai, 19th March, Mr. and Mrs. C. N. Caldwell, Miss Wyckoff, M.D., for U. S. A.

From Shanghai, March 26th, Rev. Jas. and Mrs. Carson, Newchwang, for England.

From Shanghai, 26th March, Dr. and Mrs. Waples and family, Kalgan, Dr. C. H. and Mrs. Finch and family, Sui-fu, for U. S. A.

From Shanghai, 29th March, Rev. W. and Mrs. Cooper and two children, Mr. Ed. and Mrs. Tomalin, Rev. G. and Mrs. Hunter and two children, Mr. J. T. and Mrs. Reid and daughter, Mr. B. and Mrs. Ririe and two children, Miss L. Carlyle, Miss Elofson, all of China Inland Mission.

THE

CHINESE RECORDER

AND

Missionary Journal.

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English Presbyterian Mission, Formosa.

Notes of Work during 1897.

BY REV. W. CAMPBELL, F.R.G.S.

ALTHOUGH Formosa now belongs to Japan, the missionaries there labour among a large Chinese population and continue fully alive to the advantage of keeping in touch with brethren they have been long associated with on the mainland. It is this desire, and the fact that people sometimes ask for information regarding missionary work under the new condition of things, which have suggested the sending of these few notes to the RECORDER. They take the form of a brief survey of work during 1897, and may serve as a sample of the kind of commentary one would like to see coupled with the bare statistical tables which occasionally appear in the above mentioned stimulating and exceedingly helpful periodical.

For the sake of some readers, it may not be out of place to premise that Formosa is about half the size of Scotland, and has a population of over three millions. Fully three-fourths of the inhabitants are the descendants of Chinese settlers from the opposite mainland, the remainder being made up of aborigines called Pi-po-hoan 平埔蕃, with a number of unsubdued tribes occupying the mountainous eastern half of the island. There are only two Protestant missions in Formosa—that commenced by the English Presbyterian Church in 1865 at Tai-nan-fu, on the south-western coast, and the Canada Presbyterian Mission, which entered upon work at North Tamsui during the spring of 1872.

To begin, then: one noticeable item in the accompanying

statistics* is the number of adult admissions to Church membership during 1897,—156, being larger than we have had for many years past. And it is suggestive of the position of things in nearly every department of work, for we are now able to report substantial results from evangelistic efforts among hospital patients, educational work, our congregational treasurers, and regarding the willingness and ability of the native office-bearers to accept responsibility in managing the affairs of the Church.

Nor has this advance been made under any superior advantages obtained from Japanese rule in the island, because our visitation of country congregations throughout the year has been much interfered with owing to still-continued lawlessness and disorder. It is only within the past two or three months that we have been able to visit our Churches in the south, while certain districts to the north of Tai-nan-fu remain very much under control of those who withhold their submission to the new authority. There can be no doubt that this state of affairs has given rise to great anxiety on the part of well-disposed people; thus accounting, it may be, for the much larger audiences several of our preachers have now the opportunity of addressing from Sabbath to Sabbath.

One recent case of increase in the number of worshippers took place under circumstances which bear testimony to the good character of our brethren in the village of Sin-ho-tsng 新和庄. The market-town of Toa-bak-kang 大員隆 lies about five miles to the west of this village, and two years ago the gentry there became alarmed on hearing that Japanese soldiers were advancing on the place, believing that the lives of its inhabitants would be endangered

* Communicants at 31st December, 1896			1,291
Additions :—			
Adults baptized during the year			144
Admitted to communion, having been baptized in infancy ...			12
Received by certificate from other Churches			0
Restored to communion from Church suspension			2
			1,449
Deductions :—			
Suspended from communion during the year ... 3			
Died 41	=	...	50
Left on certificate for other Churches 6			
Communicants at 31st December, 1897			1,399
Children baptized during the year			34
Total baptized children, not yet admitted to communion			1,334
Members under Church suspension			159
Excommunicated during the year			0
Total membership of adults and children			2,926

Missionaries: Revs. W. Campbell, 1871; T. Barclay, 1874; D. Ferguson, 1889; A. B. Nielson, 1895; C. N. Moody, 1895; Dr. Anderson, 1878; Dr. Landsborough, 1895; Miss A. E. Butler, 1885; Miss J. Stuart, 1885; Miss M. Barnett, 1888.

by the arrival of those victorious invaders, and that all moveable property would certainly be appropriated by them. Accordingly, some of the leading families brought together as many of their valuables as they could and fled inland to Sin-ho-tsng, where they found shelter and hospitality amongst our native brethren ; but, as rumours about the Japanese became more alarming, they precipitately hurried further inland, leaving household effects, boxes, parcels, and all sorts of *impedimenta*, with very little hope that anything would ever again come into their possession. In this, however, they were agreeably disappointed, for on returning to Sin-ho-tsng, after confidence had been somewhat restored, every article was freely handed back to them, one result being the creation of a most friendly feeling towards religionists who could act in such an upright unselfish way. And the news spread to other villages in the neighbourhood, with the additional result that many persons began attendance at worship who had hitherto declined all invitations to come, thus enabling them to learn a little of the nature of true prayer, and to see how quiet waiting upon God could deliver people from panic and preserve them from giving way to their passions amid prevailing disquietude and crime.

A number of families who came to listen to the Gospel at that time belong to a region called O-khak-khe 坷殼坑, and on a recent pastoral visit to it, no fewer than twenty-two adults came forward for examination, of whom seventeen were gladly welcomed into Church membership. Along with their sympathetic neighbours, those brethren are now engaged in the erection of a chapel, and it was very pleasing to note how they are all throwing in their lot with God's people as entire families and the extent to which both old and young are acquiring the art of reading our version of the Bible in Roman letters. Of course, this movement at O-khak-khe will very soon add a name to our list of Churches.

Another case of increase in the number of congregations may also be referred to here. About four or five miles east from Tai-nan-fu several villages are found scattered over the plain which received little attention from us till the arrival of the Japanese. A few of our City brethren then commenced to visit the region with the result that their preaching was eagerly listened to, companies of the villagers beginning to meet at three different centres. Pastoral visits were afterwards paid to one of these, named Toa-oan 大彎, where several persons were examined and invited to come forward for baptism on the following Lord's day. Meanwhile the worshippers at an adjacent village called Paw-kiu-thau 埔羌頭 continued to increase, so much so that arrangements had to be made for the erection of a suitable meeting-place. This has now been

built, the poor people themselves rendering substantial help towards the necessary expense.

On the occasion of a late missionary visit to Toa-oan and Paw-kiu-thau, and while making minute enquiry as to the origin of the people's interest in spiritual things, the pleasing fact was elicited that quite a large number of them had obtained some knowledge of the Gospel while residing as inmates at, or coming for medicines to, the hospital in Tai-nan-fu. It appeared that Dr. Anderson with his assistants had been quietly carrying on their work for years without any very visible result so far as this part of the population was concerned, but when our brethren began evangelising there two years ago, the process seemed like applying a lighted torch to materials which had already been brought together. The whole incident has more than ever impressed us with the need and the great advantage of following up the spiritual work of the hospital after patients have returned to their own towns and villages.

The remark is often made by us that there has been very little apparent fruit from the large amount of open-air preaching which has been carried on in Formosa during the past thirty years, and the reason is not far to seek when one thinks of the perpetually varying audiences and the difficulty of conveying spiritual truth to heathen minds within the compass of one short address. In other words, we feel that, at this point if anywhere, there is need for line upon line and precept upon precept. And this is just the thing we are able to give to sick persons who have already shown some confidence by coming to the hospital, and who often remain for months under helpful kindly treatment they could not meet with elsewhere. While, therefore, open-air preaching will doubtless be continued by us as heretofore, we must try and arrange for some more efficient way of following up the teaching and preaching which has all along been provided at the hospital.

Another fresh name on our list of stations for the year is that of Thaw-khaw 土庫, a market-town about ten miles north-west from the county city of Ka-gi 嘉義. Our home letters have sometimes referred to it while furnishing details about the evangelistic work of the mission, and we mentioned it lately as a place where some families had definitely forsaken idolatry for the worship of the true and living God. Mr. Barclay visited Thaw-khaw in May last, and had the great joy of receiving into Church fellowship fourteen adults; this being the first occasion on which the sacraments were dispensed there. We are very hopeful of the movement in that region, as it seems quite free from those worldly entanglements which marred the beginnings of work at some of the older stations.

There is yet one more name which has come into prominence within the past year. It is that of a village called Oan-a-lai 灣仔內, about a mile or so from the large middle-western market-town of Pak-kang 北港. Here, too, we have unmistakeable indications of a gracious work going on which promises to affect a wide region. The preacher now in charge was first met with as one who came to the hospital on account of partial blindness, but it being impossible to cure him altogether, he learned to read our embossed books by the sense of touch, and for five or six years did good work as teacher of our school for the blind. On invitation he also went to Chin-chew 泉洲 on the Chinese mainland, and during the nine months of his stay there, rendered much-appreciated service in starting Miss Graham's work among this class of sufferers. Lim Ang writes in a most encouraging way about the opening at Oan-a-lai and surrounding villages, adding the assurance that on the occasion of the first pastoral visit, at least a score of hopeful candidates will come forward for examination.

Besides those places which have been named, there are at least five others where people have recently commenced to meet every week for worship and receiving religious instruction. Indeed, we have been quite unable to take full advantage of the opportunities thus afforded in the regions east from, and to the north of, Tai-nan-fu ; and at no previous time in our history have we felt more keenly the need for well-qualified young natives to engage in Christian work. Our preachers' roll contains only thirty-two names, while the organized congregations and preaching-stations connected with the mission number fifty-eight. Moreover, those fifty-eight centres of Christian opportunity are well-distributed over about two-thirds of Formosa, the Canada Presbyterian Mission occupying the remaining third at the north end of the island. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He may send forth labourers into His harvest."

As already remarked our local or congregational schools form another department of work in which decided advance has been made during the past year. The Japanese themselves have also been giving much attention to education in Formosa, having established up till date no fewer than seventeen high-class schools throughout the island, at which Chinese youths are being taught the Japanese language and other subjects. It may be that the stir thus caused—for the pupils attending those seventeen schools receive a monthly salary from government funds—has had an influence on our native brethren, but the fact remains that we have very seldom witnessed a better sustained effort made by them to give their children a good education. Our schools at Poah-be 拔馬 and

Kong-a-na 崗仔林 furnish specimens of the work which is being done. Each of them has over thirty pupils kept well in hand by young men who have both aptitude and the enthusiasm about them, while the methods and course of study pursued contrast in a markedly favourable way with those of the ordinary native schools. Many of the boys are looking forward to continuing their work at our large boarding-school in Tai-nan-fu, where a fuller curriculum is gone through, with the object of preparing the lads to fill such posts as those occupied by school-teachers, hospital assistants, and students of divinity.

Under this head, it may not be out of place to state that, on request being made to the proper officials, three pupils of our blind school were admitted to the government institution at Tokyo; and that, in order to secure funds for their four or five years' residence, a charity concert was held there, which turned out to be a great success; what gave it widespread favourable notice being an order which came from the Imperial Palace to send one hundred first-class admission tickets. The three boys—who are also members of the Church in Tai-nan-fu—entered on their duties at the beginning of the winter session, and there can be little doubt that four years' training at such a high-class well-equipped institution, will solve the question of their being able to earn a living for themselves. Many of the Japanese blind make good wages at massage, a method of treatment often prescribed by their own medical men; but were our three pupils to acquire nothing more than facility in speaking the language of their adopted country, immediate use could be made of their services in any of the public offices in Formosa.

As to the boarding-school just referred to, we have accommodation in it for about fifty boys, and there is every prospect that all the rooms will be required at the close of the New Year holidays. Two of our best qualified native brethren do most of the class-work, one of the ordained missionaries taking general oversight of the whole. The plan is not by any means a satisfactory one, as it is felt that this important training institution, with management of the congregational schools, should be under superintendence of one who has been specially instructed into the theory and art of teaching. Whilst expressing ourselves thus, we are quite aware of the fear some friends at home have, lest our China mission should get over-developed on its educational side. Our answer to that, however, is that hundreds, if not thousands of young persons have already become a ward of the Church here, and that it would be short-sighted policy to ignore or discourage the desire of our native brethren that their sons and daughters should come to us for training they cannot get elsewhere.

A few words must now be added on the education of those young men amongst us who are likely to become the future evangelists and ministers of the Church. Our little college in Tai-nan-fu has accommodation for thirteen students, but the new session is about to open with eighteen; this unprecedented overflow being provided for in out-rooms at the back of Mr. Ferguson's house. The work of the ordained members of the staff on behalf of those young brethren has not been in vain, and we increasingly realise the importance attaching to it. Since the same Chinese vernacular is spoken throughout Formosa as at Amoy, it has been suggested that instead of having classes at each centre, it would be a cheaper and more effective arrangement to maintain only one strong central institution at which a native pastorate could be trained for the entire field. Without entering into the merits of the question at present, it is clear that much could be said in favour of such a scheme, although we are very thankful to know that the college at Tai-nan-fu is sharing in the prosperity seen in other departments. May it long continue to do so; and, more than ever, may every native brother trained in it prove himself to be a workman who need not be ashamed!

I regret that it is not possible now to give a full statement on the subject of native Church finance; this arising from the fact that all the congregational treasurers' books are balanced at the close of the Chinese year. Still, from information recently to hand, it is certain that the figures to be published a month hence will show that Christian offerings have been given by our people to the extent of about two dollars per member for the year. The increase is some sixty cents each over and above that of former years, and is due to their desire for the appointment of a native pastorate and to larger gifts having been made by the Church in South Formosa for a vigorous continuance of her own mission to the Pescadore Islands. From the An-peng 安平 and Hong-soa 鳳山 counties special collections were received for the latter undertaking, while the brethren there have raised sufficient money to pay the whole stipend of two pastors during 1898. Another point to note is that so hopeful a state of things has not been reached by contributing less towards the fund for teachers' and preachers' salaries with current congregational expenses, because the contributions under each of those heads compare favourably with the givings of former years. It need hardly be said that we welcome such liberality as bringing some small measure of relief to the fund administered by our London Committee; but, in a more special sense as affording evidence of the growing fruitfulness of the Church here. Poor Chinamen are certainly not the people to go on to higher attainment in the practice of Christian giving unless there be some genuine spiritual motive behind it.

With regard to this important matter of the native pastorate, we much regret that the general unsettlement consequent on recent political changes in the island should have led to so much interruption and delay. Now, however, matters seem in a very hopeful way of the two first ordinations actually taking place soon after the approaching ordinary meetings of Presbytery. Two calls are now in process of signature, and the probability is that on the ninth of February one from the Bak-sa 木柵 group of Churches will be placed in the hands of Law Baw-khun 劉茂坤; while the other—coming from several congregations in the south—will be addressed to Phoa Beng-tsu 潘明珠. It must be cheering to Dr. Maxwell (our pioneer colleague, invalided from Formosa some years ago, but now in charge of the Medical Missionary Institution at Highbury in London) to learn that the initiative in such an epoch-making development should have been taken by his Pi-po-hoan converts in the hill region east from Tai-nan-fu. They are in many respects an inferior race to the Chinese; and yet, "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought the things that are; that no flesh should glory in His presence." Originally, our hill-brethren fixed their choice on Phoa Beng-tsu, who is himself a Pi-po-hoan, but the state of his health made it doubtful if he could bear the strain of mountain-climbing, and as the more level south country presented fewer difficulties of this kind, it was agreed that his appointment to that part of the country would be more suitable. It can safely be said of both of them that their record as students and as preachers is a creditable one, and that they possess the respect and goodwill of all our people. Up to the present stage things have gone very harmoniously in arranging for this long-anticipated forward-movement. Much prayer has also been offered in connection with it, and to the great Head of the Church would we continue to look for whatever guidance and strength are needed for bringing the matter to a successful issue. We believe that the Church is fully ripe for it, and that appropriate gifts have been bestowed in the persons of our two well-known and beloved fellow-labourers.*

* Our meeting of Presbytery, held on tenth February, unanimously agreed that Phoa Beng-tsu should be ordained at Na-au 林后 on the second of April, and Lau Baw-khun at Tai-nan-fu on the seventh of the same month. These will be the first Presbyterial Ordinations which have taken place in Formosa, as the early Dutch Mission never reached the stage of having native pastors connected with it. *Gloria in excelsis!*

The mission to the Pescadores continues to be supported by the native Church in Formosa, although we feel that, considering the liberal help given by sending over some of our ablest preachers, with funds for chapel-building and current expenses, the results have not been equal to what appears in such less-assisted movements as those at Sia-thau-lun 社頭崙, Thaw-khaw, Oan-a-lai and O-khak-khe; because, since the mission was commenced over ten years ago, only four men and six women have been admitted to Church membership. It would doubtless be misleading to assume that all the gain from Christian effort can be reduced to any mere statistical statement, and we gratefully acknowledge that the reflex influence of this attempt of our congregations in Formosa has been a beneficial one. Still, there is evidently something suggestive in comparing the first few years of work in places like those which have been named with our experience in the Pescadores.

The latest letters from Ma-keng 媽宮 state that matters there continue in a somewhat stationary condition, but an interest in spiritual things appears to have revived in Bird Island 吉貝嶼 and in the village of Chhiah-kham 赤崁 to the south of it. Preachers took up residence at the latter place and on Fisher Island 西嶼 some years ago, but meeting with little encouragement in their work, they were soon after recalled. The brother now stationed at Ma-keng is an earnest devoted man, and it is just possible that the spring Presbytery may strengthen his hands by sending him a colleague to settle down, probably, at Chhiah-kham. More prayer ought to be made for the Pescadores.

We had the usual spring and autumn meetings of Presbytery last year, and were cheered to see the growing capacity of our native brethren for dealing with the various matters which came before them. As the Presbytery embraces the whole of our extensive field, the absence of a good many of the elders could be easily explained from the long journeys which attendance would have involved and from the still disturbed state of the country. By the way, how would poor elders in Scotland relish tedious foot-travelling over bad roads through Inverness-shire, Perth-shire and Stirling-shire twice a year to attend the meetings of their Presbytery at Glasgow? or, could many persons of this class see their way to undertake two yearly voyages from the Isle of Man to Glasgow for a similar purpose? And yet, so far as Presbytery attendances are concerned, this very nearly represents the position of things with regard to our office-bearers on the East Coast and throughout the Chiang-hoa 彰化 region. Of course a solution of the problem will be found when the Churches become stronger and able to have a Presbytery in every county; but, meanwhile, we must make the best of this and other such disabilities.

A large amount of open-air preaching and colportage work has been done this year by Brother Tioh 着, who has visited many outlying towns and villages in pursuit of his calling. The work is one requiring no small degree of faithfulness and self-denial, but Tioh's heart seems to be in it, while his kindly cheerful manner and readiness of speech are generally successful in finding sympathetic listeners. The National Bible Society of Scotland has willingly agreed to supply books and pay his salary during 1898, asking only that we should keep a note of his sales and advise him as to the districts to be worked. We have found him useful in spending the Sabbath among companies of worshippers in out-of-the-way places where preachers have not been stationed, and this service he will still at times be able to render. Prayer ought also to be made on behalf of Tioh and his work. He is now preparing to spend a few weeks on the Pescadore Islands, where he will very likely have good opportunities for work ; a large proportion of the people being able to read any ordinary sort of book in Chinese character.

Our printing press and book depôt in Tai-nan-fu have also had a busy year, the income from sale of books and periodicals amounting to close on seven hundred dollars. The *Tai-nan-fu Church News*, in Romanized vernacular, has a monthly circulation of about six hundred copies, and is found most useful for conveying religious instruction, news and all sorts of intimations and notices to our widely-scattered congregations. There seems to be an increasing demand here for books dealing with more branches of Western knowledge and even for works of a distinctively Christian character. The native manager of this printing and book-selling department is faithful, industrious and most obliging. He has a young man to assist him, and another is to be added soon.

The spiritual side of work in the Tai-nan-fu hospital has already been incidently alluded to, but much more could be said to show how helpful to the Church it is fitted to be. The in-patients sometimes number over a hundred, while on dispensing days for out-patients, large attentive audiences can always be reckoned upon. One serious drawback is the ruinous and altogether inadequate nature of the present hospital buildings ; but after years of opposition from the Chinese, a suitable site has been secured, with funds for building collected by students of the English Presbyterian College and others, and all we are waiting for now is the necessary word of sanction from our London Committee to begin operations. It goes for the saying that we anticipate greatly extended usefulness for this department when the new hospital has been erected.

Another branch of work about which a great deal could be written is that carried on by our devoted colleagues of the Women's

Missionary Association. The lady missionaries have had a good year among the pupils of their boarding-school in Tai-nan-fu, and the bright, intelligent girls who return to their homes after being trained prove helpful in diffusing a Christian influence. A number of them have become wives of preachers, and this position also gives them unlimited opportunities of usefulness. In their country work it is usual for the ladies to remain long enough at one centre to form reading-classes for women and girls, so that those who were found to be quite illiterate are left able to read the Word of God for themselves. Arrangements are now being made to open a home for the training of Bible-women; the large village population of Formosa presenting a good field for the work of such women. It is most satisfactory thus to see liberal provision being made for the female portion of our people, because no Church can prosper whose wives and daughters are ignorant, superstitious and treated as belonging to an inferior race.

In conclusion, a few words may be added on changes which have taken place since Formosa came under control of the Japanese. Those beneficial changes have been neither few in number nor easy of accomplishment, considering the obstacles which had to be overcome on taking possession of the island. There was a large population of strange speech, who increased the difficulty of the position by setting up a mushroom republic, and inciting each other to withstand the victorious march of those who were then within striking distance of Peking. The plain truth upon this subject is, that any brief perusal of Consular Reports and the *Peking Gazette* since 1864, places it beyond doubt that, owing to a turbulent spirit and the prevalence of bad opium-smoking habits—now being vigorously curbed by the authorities—Formosa has all along been a difficult island to govern.

As one, therefore, who wishes to see it prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I cannot here withhold an expression of gratitude for their arrival. The officials with whom we are priveleged to come in contact, are courteous and always ready to make every reasonable concession; while it is simply marvellous what they have been able to accomplish in the way of surveying, census-taking and road-making; in setting up civil, police and military establishments; in opening postal and telegraph offices and in the appointment of a regular service of steamers round the island and to the Pescadores. Their efforts in the matter of education I have already referred to.

Probably no Eastern nation has come in for a larger share of European flattery, lecturing, and mean ungenerous criticism than the Japanese; but they manage to quietly hold on their way, well knowing that they have a lofty purpose in view. May God enable them abundantly to realize it! Long live the Emperor!

Julia Brown Mateer.

BY MRS. ANNETTA T. MILLS.

IT is not often the privilege of the missionary to complete thirty-four years of active labor, and that of an exceptional kind, as did the subject of this sketch, and something more than a passing notice of her life and death seems fitting of one who wrought so well and faithfully.

It was on a quiet farm near Delaware, Ohio, U. S. A., on July 6th, 1837, that the earthly life of Julia Ann Brown began. Her father, who was first a cabinet maker and afterwards a farmer, was a man of sterling character, for many years an elder in the Presbyterian Church. We find her called upon to bear hardness early in life, when at the age of eight she was left without a mother and at fifteen was fatherless; but God was only preparing her for the work which He was preparing for her, and we are not surprised to find her, when thus thrown upon her own resources, showing that strength of character and resoluteness of purpose which characterized her whole life.

Her early education was obtained in the district school near her father's house, but after his death she took the little patrimony left to her and sought to fit herself for life's work, first as a student in the Female Seminary at Granville, Ohio, and later at the Seminary in Delaware, where she graduated. At eighteen she made a profession of religion, and it was at about the same time that she started out to make her own way in the world. She went with her brother to Fulton, Ill., where she taught one year in a graded school; but her brother's health failing, she returned to Ohio, and for four years taught in a graded school at Mt. Gilead.

It was her marriage engagement to the Rev. Calvin W. Mateer, who was stated supply at that time in Delaware, but who was looking toward the foreign field for his life's work, that first brought to her mind and heart the claims of the heathen upon her. They were married Dec. 29th, 1862, and sailed for China on a sailing vessel July 2nd, 1863, making the passage round the Cape of Good Hope in 167 days. The voyage was not only tedious, but the fare was very poor and the treatment received at the hands of the captain execrable; in consequence, Mrs. Mateer's health suffered a permanent injury. On the way from Shanghai to Chefoo the little steamer bearing herself and husband, and Dr. and Mrs. Corbett, was cast ashore in the night in the midst of a snow storm, and it was after no small hardship that they reached the port in safety, going on from there to Têngchow, where they arrived Jan. 15th, 1864. It

was perhaps a fitting prelude to her life in China, for personal ease and comfort were not the things she sought.

Mrs. Mateer's death, which occurred Feb. 18th, 1898—just sixteen years after her sister's, Mrs. W. B. Capp—was brought on by nervous prostration, the result of various causes, some of them, as we have intimated, reaching back to her first trip to China, during which she suffered physical injury ; but there was a mental cause more potent than the physical, viz., the strain put upon her mind and heart by the constant stream of troubles and worries that the Chinese poured into her ears. Not only the hundred young men in the college, but all the women and most of the men in the native Church came to her with their plans and troubles of every kind for advice and sympathy and help, which she always gave without stint, for she had given herself heart, mind and body to the work before her. Her mind, as well as her sympathies, was in this way kept all the time under a sort of tension that wore out her nervous force, and the long weeks of restless weariness seemed like a vicarious penalty suffered on the behalf of those for whom she had planned and wrought and prayed. For fourteen long weeks she lay "weary unto death," but uttering no murmur; and true to the grand principle that had controlled all her life, her first thought was not for herself, but for those who cared for her. Her soft, sweetly spoken, "Thank you!" for the slightest service rendered will remain in the hearts of those who were privileged to be with her, like a rare fragrance. Equally touching and tender were her words of exhortation to every Chinese friend that came to her bed-side; even when her mind was wandering, she would bring it back with a mighty effort and give just the right word to the right one, and usually the burden of her message was the sinfulness of sin and Christ's pardoning love.

Of her work much might be said, for it was as varied as were her gifts of heart and mind. During her missionary life of thirty-four years she visited the home land but twice, and it was before the end of her first year in China that she took an active part in opening the little school that ultimately grew into the Têngchow College, and to this school she gave the best energies of her life, and to her is due in no small degree its continued success, especially its high religious standard. She was an accomplished teacher, particularly of young boys. Religious books, such as "Pilgrim's Progress" and the Old and New Testament histories, she taught with admirable skill, making them tell on the religious character of her pupils; besides these subjects she also taught geography, history, arithmetic, music, etc. She did far more than teach; during the earlier years of the school she did fully two-thirds of the work involved, giving her time day and night to every detail. She kept the accounts, looked after

food and clothing and a hundred nameless things. To the end she was the confidant and adviser of all in their troubles, trials, and plans, in their marriage alliances and in their spiritual exercises. The thoughtful care she gave to her pupils endeared her to the hearts of all who were in the College. She studied medicine on her own account and had no mean skill as a physician. All the sick in the native Church and in her own neighborhood, Christian and heathen, came to her, and she never refused a call. There is no graduate of the Têngchow College, who does not have a place for her in his heart close beside that of his own mother. During her illness there was probably not one of these young men, scattered as they are all over Northern China, who did not pray earnestly for her, many of them in public as well as in private, and many have written her the most anxious and affectionate letters. On her sixtieth birthday last July, the students of the College and graduates presented her, with their most imposing ceremony, a decorated gown, and placed a large title, or sign, in gilt letters, over the front door of the house, bearing this inscription: "*The aged mother who has nurtured noble men.*" It was the proudest day of her life when these young men presented her with this most fitting token of their reverence and esteem.

Besides her work in the College, she itinerated extensively and persistently. She accompanied her husband on most of his itinerating tours and also took many trips alone or in company with other ladies of the station, going to distances ranging from fifty to two hundred miles and extending in time from two weeks to three months. She travelled a great deal on donkeys on a Chinese pack saddle. She took at least one tour each year until the last year, and frequently two or more. She visited in this way the homes of all the native Christians connected with the Têngchow station, and many connected with Chefoo, exhorting, teaching and praying with the women and children. She made a special point of visiting the homes of her pupils, large and small, and no pupil, even from a heathen home, ever failed to make a warm welcome for her from his father and mother.

During the famine of 1888 she went with Dr. Mateer to the famine district and took an active part in the distribution of relief; especially did she tell the Gospel story to the crowds of women who daily thronged the place where she stayed. Dr. Mateer being compelled to leave some five or six weeks before the close, she took the whole burden upon herself and supervised the distribution of aid to an enrollment of over fifty thousand and settled up the accounts. When about to leave, the leading men of the villages assisted, combined and presented her with a *wan min san*, a large silken canopy, or umbrella, with flowing curtains inscribed with a suitable

motto and the names of the two hundred and twenty villages aided. Such a testimonial is sometimes given to popular and meritorious officers when leaving their posts. They provided for Mrs. Mateer an official chair with outriders and bands of music, and forming a procession escorted her in official state through the principal streets of the Hsien city in the midst of the famine district, and took formal leave of her a mile beyond the city. It was simply a recognition of her worth which the Chinese of all classes were quick to see and appreciate.

Mrs. Mateer spoke Mandarin with admirable skill, commanding a wide vocabulary, especially on religious themes. She also read Mandarin books with equal readiness. She wrote numerous articles for the periodical press, both in China and at home. She prepared and had printed the first hymn and tune book in Mandarin. She was her husband's most trusted and faithful critic in all of his literary work. The "Mandarin Lessons," especially, owe much of their literary form to her excellent taste.

Varied and versatile as were her gifts, yet modesty was a predominant trait of her character and prevailed in her spiritual life. We, who knew her best, who had watched her daily life, and had heard her speak earnest words of life and death and the world to come, know how deep her feelings flowed, and now that she is gone we only wish she had given utterance to them oftener.

The prospect of death overwhelmed her for a time with a sense of her own unworthiness, but the Saviour soon comforted her and faith triumphed in a quiet confidence that knew no fear. During all those weary weeks of waiting and longing for rest, she yet prayed for grace to bear all the Lord should appoint. Many prayers were offered for her, both in public and private, but her greatest desire was that they might be answered in blessings on the heads of those who offered them.

Her judgment was as sound as her sympathies were broad. A native pastor, speaking with trembling emphasis, said: "We have lost the support on which we leaned." Mr. Hayes, in his address at her funeral, remarked that when the native pastors, helpers or teachers came to Têngchow to report their work they did not go first to Dr. Mills, nor to Dr. Mateer, nor to himself, but you would find them sitting in Mrs. Mateer's room giving her a detailed account of every discouragement and every success. She had a remarkable memory for names and places and dates. No one in the station knew as she did everything about every person and every family connected with the native Church. To the younger members of the station she was as a tender mother or a loving sister, ever ready to advise, happiest when she thought she was helpful

to us, and keenly appreciative of all we accomplished. Her place in our little circle, in the Church, and in the College, will be hard to fill, yet she *lives*. She lives in the lives of those young men whose wavering faith she has strengthened. She lives in the earnest words which she has spoken by the wayside, in the village and in the home. She lives in that subtle influence of a noble life nobly lived that widens and broadens as the years roll on until it knows no bounds.

Her funeral was the most impressive ever given to a foreigner in Têngchow. With tender, loving hands the Chinese made and trimmed the coffin themselves, and then her body was borne reverently to the Church, where a service in Chinese was held with a crowded house, and from there to its last resting place outside the city wall, *not* by hired coolies, but by the native Christians. Her face wore that wonderful smile of triumph which we have often seen in life when she had conquered something hard. The beautiful silken gown presented by the students, was, at the earnest request of the Chinese, thrown as a pall over the coffin, and the scrolls banners, silken canopy, etc., were carried at the head of the procession, first to the Church and then to the cemetery.

Truly "many daughters have done virtuously, but thou excellest them all." She lived "not to be ministered unto, but to minister," and was pre-eminently "a servant of Jesus Christ," for, "if ye did it unto one of the least of these my brethren, ye did it unto me."

Third Annual Mid-Shansi Native Conference at Tai-yuan Fu.

BOTH natives and foreigners regard the Conference of this year as the best which has been held, and feel that it gives increasing promise of usefulness to the Churches represented. The crowded gatherings were an inspiration to all new workers, while those who have laboured in this field for years, cannot but "thank God and take courage."

The Conference, which was thoroughly representative, extended over five days—from February 12th to 16th. Amongst those present were Revs. C. H. S. Green and M. Griffiths from the adjoining province of Chihli, who received a hearty welcome. We had hoped to have seen a larger contingent of missionaries and natives from the C. I. M. stations in Shan-si. The Shan-si missionaries at the Conference included seven members of the A. B. C. F. M., two of

the British and Foreign Bible Society, three of the Baptist Missionary Society, one of the Baptist Zenana Mission, one of the C. I. M., twelve of the Shou-yang Mission and one unattached to any Society.

The Conference appropriately began on the Saturday evening with a prayer meeting led by Dr. Edwards (S. Y). After alluding to the motto of the Conference of last year—"To know Jesus better"—and asserting that the object of the present gatherings was the same, he struck what proved to be the key-note of all the meetings which followed, viz., "Ye shall be witnesses for Me" (Acts 18) The doctor laid special emphasis on the words "for Me," and the insufficiency of all other motives in witnessing; the truth that knowledge of Christ is to be coveted but coveted as a means to the end of witness-bearing; that it is precisely the men who have seen and heard and *must* speak who will be the best witnesses; and finally spoke of the power for all such service—the power of the Holy Ghost.

The prayer meeting held at 9 a.m. each day was well attended, but some of the natives who led seemed to lose sight of the purpose of the meeting, giving, instead, full scope to their preaching powers.

On Sunday morning at 11 a.m. we gathered for worship and listened to an eloquent sermon by the Rev. W. T. Beynon (B. and F. B. S.) on Philippians iii. 10-11, in which, after explaining how it is possible to know the unseen Christ, he successively dwelt upon the longings which the Apostle expressed—to know Him, to have His resurrection power, to participate in the suffering, to be made conformable to His death, and to obtain the resurrection of the dead. The chapel was crowded to its utmost capacity, and in consequence of the numbers unable to obtain admission, two overflow meetings of women, conducted by Mrs. Simpson and Mrs. Stokes (S. Y.) were held simultaneously with the above meeting.

In the afternoon at 3 p.m. Liu Fêng-ch'ih, a deacon at Tai-ku (A. B. C. F. M.), preached. His subject was, "the Kingdom of God is at hand" (Mark i. 14), and the main thought running through his discourse was, that the doctrine of Christ has a magnetic power which can produce in us fruits of repentance and holiness which the doctrines of Confucius and others cannot do; the difference being that Christ lives. There is no form of sin from which the power of Christ cannot redeem men; the living Christ decides the old conflict between the dictates of conscience and men's powerlessness to obey, and it is He who empowers men to give witness to His name.

At the evening service the preacher was Chao Hsia-yun, evangelist at Han-chou (B. M. S.), who took for his text, "I will make you fishers of men" (Mark i. 17). The two points of his discourse were: (1) The duty of every Christian to become a fisher of men, and (2) The different methods used by fishers of men. These two points he

pressed earnestly upon his hearers. Under the second head he pointed out how necessary it is to adapt one's self to the hearer and to use wisdom in seeking to win others for the Lord. His words carried great weight, as he himself has been a very successful "fisher of men."

Monday was a full day, yet notwithstanding the three meetings of fully two hours each, which followed the morning prayer meeting, the interest was so well sustained that, if anything, the evening meeting called forth the best speeches from the natives. The Rev. C. W. Price (A. B. C. F. M.) took the chair at 11 a.m., the subject for discussion being, The Preacher and his Message, which was dealt with as follows: (a) The Preacher to be acceptable must himself be a true and sincere believer, (b) The Message: (1) The Gospel should be his one and only theme, (2) The treatment should be adapted to the condition and experience of the hearer. Han Mêng-pao, of Chiaoch'êng (B. M. S.), opened the discussion, and to a large extent dwelt upon the false motives of preaching the Gospel, whether for the sake of money or from pride of intellect; and the faulty modes of presenting the Gospel, such as the beclouding of it by fruitless comparisons from the classics. We are, he declared, not to preach ourselves but Christ and Him crucified. In the discussion which followed eleven natives took part. The striking things were an address by Li Pai, a shepherd of Shou-yang, who quoted a saying of Mencius, "He who holds not the office, does not get anxious about the affairs pertaining to that office," which he turned with good effect to show that if we are not one with Christ, we naturally make no concern about preaching Him, and to press home the need of our being ourselves truly and sincerely the people of Christ before we can work for Him. Liu Fêngch'ih (A. B. C. F. M.) dwelt on the conceit with which some preachers paraded their own wisdom as though they had received 5000 talents, and suggested that at the day of judgment they might find that they had mistaken 5 for 5000 and had been woefully wrong in placing gifts above love which was in all things pre-eminent. He instanced the case of Mo Ch'êng, who offered to die in the stead of his master, Mo Huai-ku, and when about to give this proof of his affection, exhorted his lord never again to drink wine, for, said he, "You will not get another Mo Ch'êng to die for you." "So," continued the speaker, "if we sin against Christ, we shall not get another Jesus to die for us." This incident was beautifully turned by the next speaker, Lin Chên, of Tai-ku, to show that we are under greater obligation to avoid sin, seeing that it is not a slave who has laid down his life for a master, but our Master, the Lord Jesus Christ, for servants.

The Conference re-assembled at 3 p.m., to consider the "Duty of the Church and its relation to the world." The chair was taken by the Rev. D. M. Clapp (A. B. C. F. M.), and the discussion was open-

ed by Dr. Atwood (A. B. C. F. M). The subject was divided as follows : (a) Every believer is personally responsible for the propagation of the truth, (b) The difficulties encountered in preaching ought to be cheerfully borne, and (c) The ministry of the Gospel should be supported by those who partake of its benefits. Dr. Atwood spoke of the greatness of God's love which yearned over men, and had from the days of Noah made use of believers to be preachers of righteousness and of glad tidings to those "who are without." Basing his remarks on John xv., he pressed home the significance of Christ's words concerning fruit-bearing. The subject for discussion seemed to be carefully avoided by nearly all of the nine speakers who followed only one, Chao Hsia-yun, laid stress on the matter of self-support. At 7 p.m. the Rev. J. B. Thompson (A. B. C. F. M.) presided. The allied subjects of Parental responsibility and Filial piety, as taught in the Scriptures, had been chosen for discussion, and these were opened respectively by the Revs. C. H. S. Green (C. I. M.) and G. W. Stokes (S. Y.). Speaking on parental responsibility Mr. Green contrasted Abraham, who knew how to train his children aright, and Eli, who exercised no parental restraint over his sons. Alluding to the many exhortations in the epistles relative to the training of children, he specially spoke of provoking children to anger, saying that correction is necessary, but punishment given when undeserved, or in the heat of temper, served only to beget bitterness in the child ; and that parents should only give punishment when deserved and that only when they themselves were cool. He mentioned Naomi and Ruth as an ideal mother-in-law and daughter-in-law. The Bible teaches parental responsibility as the Chinese classics do not, for the latter do not recognise the duties of parents to children, but only those of children to parents, who are accredited with the power of life and death of their children. Rev. G. W. Stokes denied the statement that Christianity strikes at the root of filial piety, rather, said he, does it enhance it, since the command to children to obey their parents is the first commandment with promise. The eleven speakers who followed showed that they were more in touch with this subject than with those of the morning and afternoon. Chao Hsia-yun laid to the charge of parents the results of the evil custom of teaching their children to curse and of miscalling lying, wisdom, and stealing, ability ; and spoke of infanticide as a crime of the most hideous character in the sight of God. Yen Li-p'an (S. Y.) spoke of the importance and duty of training girls, and denounced foot-binding. Li Pai (S. Y.) quoted Confucius, "If filial piety be a mere matter of supporting parents, then there is no difference from dogs and horses which manage to get support." Reverence alone is the difference between man and the brute beast. Humanity shows the need of reverence for parents, and the Bible

must answer so true an instinct and does, and gives the law with the highest sanction for filial piety known to man. We best show filial piety when we most truly obey God. A woman who was present at the meeting, and had been wont to beat her daughter-in-law, was so struck with the principle which ought to govern punishment, that she stated her resolve to amend her ways.

The morning of Tuesday was given up to a meeting for the deepening of spiritual life. The Rev. W. S. Johnston (S. Y.) led, and gave a very full and living message, the usefulness of which has already been ascertained. Basing his remarks upon the prophet's vision of the valley of dry bones, his chief points were : the source of spiritual life, the manner in which it is obtained, and the way in which it must be nourished. Speaking of the hope which we should cherish in the message, he gave a story about Martin Luther. Once when the great reformer was despondent, his wife donned mourning and came in to his room. Upon asking with great surprise why she was so attired, she replied, "God is dead."

No one was sorry for the break caused by the meetings of the afternoon and evening. Separate meetings for men and women were held at 3 p.m., when, after short devotional exercises, the gatherings broke up for social intercourse. Later in the day a photograph of the natives attending the Conference was taken by a native Christian, who is a photographer, and who intends to present a copy of the group to each central station of the Missions represented.

The evening was devoted to a magic lantern exhibition, the Rev. G. B. Farthing (B. M. S.) explaining the pictures, which were shown by Dr. Arnold Lovitt (S. Y). A miscellaneous selection of slides was shown—illustrations of the Pilgrim's Progress forming the chief part.

Two meetings were held on Wednesday at 11 a.m. The one for women was addressed by eleven speakers, of whom three were Chinese.

The Rev. M. Griffiths (C. I. M.) presided at the meeting for men, and the speakers were the Revs. D. M. Clapp (A. B. C. F. M.) and G. B. Farthing (B. M. S.), who brought the subject of "The Interrelation of the Old and New Testaments," before the meeting. It was shown how the Bible may be made useful in our teaching and preaching, seeing that the Old lights up and illustrates the New. Mr. Farthing used a diagram to illustrate his address. The appreciation with which many looked upon this diagram was evidenced by the copies made from it after the service. It showed that *the* promise was made to the race and was wide as the race. But as the race grew, God took care that the line in which the promise should eventually be fulfilled, should be narrowed and kept apart so as to receive its fulfilment. So that there could be no mistake as to the ex-

pectancy being kept alive, and no difficulty, when the fulfilment came, of its being recognised. But, when Christ came he committed to the men who had watched with Him in His temptations the Gospel of the Kingdom to be preached first of all to the Jews and then to the world. The line narrowed for clearness; it broadened upon completion and was throughout progressive. The promise was first. The law came to make the promise more apparent. The prophets came to keep alive the meaning of the law. Christ came to fulfil the prophets, to complete the law and bestow the blessings of the promise.

In the afternoon the Revs. W. T. Beynon (B. and F. B. S.) and J. Simpson (S. Y.) devoted themselves to give instruction to evangelists and Christian workers. Mr. Beynon's address followed well on the morning's subject. He spoke of the Gospel in the Old Testament, the foreshadowing of things to come as shown by the office and work of the high priest and by the year of jubilee, dwelling on these and other suggestive themes for illustrating the central truths of the Gospel. In speaking of the Gospel as one of power and gladness, Mr. Simpson affirmed that the audience he was addressing afforded convincing proof of this.

A communion service, held at 7 p m., brought the Conference to a solemn and fitting end. The Rev. G. W. Stokes gave an address based on I. Corinthians xi. 23. At the close of the service Dr. Edwards, in an inimitable address, touched upon some of the main truths which had been brought out in the course of the different meetings and besought all those present to ponder during the coming year the truth which they had heard, so that assimilation of it might cause it to be seen in living action.

*The Life of the Missionary as related to his Work and to other Lives.**

BY MISS LAURA HAYGOOD.

IT was more than ten years ago, when still a junior missionary, that, shut in for weeks to the quiet of a sick room, I began to worry over the loss of time from study and work. God sent me this message through one of His servants: "He cares a great deal more for what you are than what you do." Through the busy years that have followed, again and again the message has come back to me, and always as from Him. Now it has been with sharp reproof when devotion to work was intruding upon devotion to Him, then with kindly warning when I was coming under bondage to

* Read at the April meeting of the Shanghai Missionary Association and published by request.

programs and plans of work, and again with the tenderness with which a mother comforts when physical weakness left in life only a place for *being*. More and more as its precious meaning has been unfolded to me, have I come to feel this the greatest of His lessons to us in His life as a man among men. What *He was*—Brother of man, Son of man, wise and tender, strong and gentle, just and compassionate—make Him our great exemplar. Looking at Him, more and more have I come to know that the one thing He asks of us, "His witnesses," is *to be for Him*, to show forth His mind in our intercourse one with another and with all the world of men about us, every day and everywhere. We cannot for one moment think of Him as being off duty, nor any more is it possible to us.

Whatever our wish about it we must know that we *are* "epistles, known and read of all men." The men and women about us who do not know Him, are judging Him every day by our reflection of His image. Many of them will never have even a glint of "the light of the knowledge of His glory" unless they find it in our faces. The longer we think about it the surer we will be that the message of our lives is of far greater import than the message of our lips or pens. Our very moods and tempers are counting every day, either for or against our King. Long before our tongues are loosened, the servants of our household, our personal teachers, the shop-keepers with whom we have had dealings, have measured us, heathen though they be, not by their own practices, not even by their own standards, but by the *Gospel* standards which are coming to be so well known among them. Their intuitions, their character readings, are a strange blending of the gifts of children and of worldly-wise old men. I have sometimes felt that they know us better than we know ourselves. I fear that many of us would be sadder and wiser if we were to overhear the gossip of our servants about us. Alas! our heathen neighbors are hearing it every day. If our cook has found us petulant and unduly exacting in our account taking; if our table-boy has heard hard criticisms—only partially understood they may have been, but interpreted by expression and tone—of our fellow-workers, whether foreign missionary or native preacher; if our ahma has found us out of sympathy with her cares and inconsiderate in our demands; if our tailor has been made to feel that a misfit in our new dress aroused deeper emotions than the loss of a soul, it is with faint sympathy that they listen to our prayers, and with scarcely veiled contempt that they hear us talk of justice and mercy and love and universal brotherhood.

If we are given to analyzing results, looking for reasons, getting down to the heart of things, many of us have had occasion to feel during our years in China that the hindrances that have so tried

us, the difficulties that have so perplexed, the failures that have so discouraged us, have more often had their hidden springs in something that we have been or failed to be, than in what we have done or failed to do.

Phillips Brooks has well said: "It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men. The things that men do get their chief value, after all, from the way in which they are able to show the existence of character that can comfort and help mankind. It is not the most active people to whom we owe the most . . . . . It is to the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage."

Is there not reassurance and comfort in this for those of us who are heart-sore because we have so failed in doing the great things we had hoped and planned for Christ and China? Our speech may be broken, our strength little, our resources small, but not one of us is so weak, or so hedged about with difficulties, that we cannot every day and every hour *be something* for this people around us that will make glad the heart of our Lord and hasten the coming of His Kingdom.

The late Dr. Edward Lawrence, of Baltimore, whose visit to the East ten or twelve years ago some of you may remember, one of the wisest and kindest of visiting brethren, after living for many months with missionaries in the close relationship of a loving and sympathetic brother, wrote: "There are perils and temptations to be specially guarded against. Danger of growing wonted and indifferent to the evils of heathenism, even demoralized by them; danger of eccentricity and narrowness and morbidism; danger of falling out with the brethren or with the committee at home; danger of lording it over the natives, or of being deceived and misled by them. There are temptations to despondency in the gigantic task, or to compromise for the sake of conquest. There are temptations to a secular life and spirit, or to some diversion from the real aim of missions; temptations to shrink into an ambassador, or doctor, or teacher, or writer, or scientist, or builder, instead of being *in all things the missionary*."

Of one other temptation Dr. Lawrence chose to speak, in the wise and tender words of the Church Missionary Society, which says to its representatives: "The Committee are convinced that, on the whole, the greatest danger to which a missionary is exposed, especially during the first year of his course, is the danger of missionary ardor abating, of some subtle form of self-indulgence or worldliness, and of a lowering of that constraining love which gives

to self-denial its true character, making it not a painful self-torture, but a joyous self-forgetfulness."

I am very sure that every missionary a year in the field, has met in one form or another these temptations, and with them yet another, more subtle, more inimical to peace of mind, yet assuming the guise of an angel of righteousness, the temptation to question the motives, to criticise the actions, to judge the lives of our fellow-missionaries, if perchance their way is not our way. How have we met these temptations? Are we conquerors through Christ, or have they conquered? Have our victories made us stronger to help some younger brother or sister? Have our defeats made us more careful to remove the stones over which we have stumbled, from the path by which another must come? Are we more tender, more patient, more sympathetic towards all who are meeting the same perils?

So much of our lives go into our homes that we cannot consider one without the other. Our missionary homes surely ought to be the ideal homes of China—the brightest, happiest, best in all the land. The house where we dwell should be missionary to its very heart. It may be as beautiful and as comfortable as it is right for us to make it, if only we take care that there be nothing there that ought to make one of the least even of our brothers and sisters in the home lands to offend, if by chance our guest of a day, with no room there too good or too beautiful to be used, when there is occasion, as a gathering place for our Chinese brothers and sisters. A place where all that is purest and truest and best in social life finds day after day its fittest and highest exemplification. A place where, without changes, without wishing anything away, it would be all joy to welcome our Lord as a guest to-day, if He should come to us in the guise of the lowly Nazarene; a place which He would find as sweet and restful as in other days the home in Bethany. Above all, let us make it truly His dwelling-place, where any who need Him may be sure at all times of finding Him in us.

May I quote again from Dr. Lawrence? He has said more wisely than I can do some things about this home. "It is on this home," he says, "that everything else is founded—the school, the Church, the college, the kingdom itself. . . . . Christianity has its sweetest fruits and its most gracious work in the home; and from the home must radiate its most powerful influence. . . . . It must serve as an object lesson of all the choicest fruits and privileges of Christianity. There must be a distinct acceptance of its office by its members."

"The natives must be brought in contact with this domestic sphere. The walls of the home should be at least translucent that its light may continually shine through to them. Its doors should be often

open to them, its table spread for them. A distinct social as well as Christian fellowship should be cultivated. It is a peculiar, delicate and difficult work. Those who succeed in other spheres may fail entirely here. The social and official relations of the missionaries to one another, and their social and personal relations to the natives are really the most embarrassing part of a missionary's life. The problem is how to stamp the impress of their own Christian domestic life on the homes about them in such a way that, while neither loses its distinctive national type, the oriental home shall be Christianized by the example of the occidental home."

Again, recognising very fully the difficulties we know so well, he says: "In the social intercourse between a superior and an inferior race, facts of difference cannot be ignored. How preserve dignity without assumption? How avoid familiarity without stiffness and offence? How Christianize without Europeanizing the Chinese home? How prevent the outward imitation of habits and surroundings injurious to the native simplicity and economy of life while persuading to the adoption of Christian relations and sentiments, and of such habits as will be most conducive to these? How, finally, keep an open door for the natives and allow them to receive the example and influence of the missionary home life by sharing it, and at the same time preserve that sacred seclusion which makes a home a home, a harbor of refuge for the harassed laborer? It is right here that the most delicate test of the true missionary is found. The official work, whether teaching, preaching, healing, or translating can be done from the simple sense of duty. But to overcome the instinctive shrinking from people of another race, to welcome within the domestic enclosure all sorts of people, to render one's self liable to every form of interruption and intrusion, and to have one's time frittered away by talk with individuals when he would be reaching the masses or training the leaders—this personal work in the home can be made possible and delightful only by enthusiasm for Christ's work of saving men, joined to a personal attachment for the people whose life one has come to share."

Well may we ask who is equal to these things? How is it possible for us with all our limitations to measure up to the responsibility that rests upon us as ambassadors from our King?

During the past week I have been looking into our "Book of Instructions" to see what I might find there bearing directly upon this question. May I not ask you to listen for a while to the greatest of Christian missionaries, and may we not each receive his words as a personal message, not from him, but, through him, from our King Himself? Let us hear him as he speaks to us, "called to be Jesus Christ's" and "unto obedience of faith among all the nations

for His name's sake," saying: "Whatsoever ye do, do all to the glory of God. Give no occasion of stumbling, either to Jew or Greek, or to the Church of God." "In love of the brethren be tenderly affectioned one to another, in honor preferring one another, in diligence not slothful; fervent in spirit, serving the Lord .... Rejoice with them that do rejoice, weep with them that weep. Be of the same mind one toward another. Set not your mind on high things .... Be not wise in your own conceits .... Take thought for things honorable in the sight of all men." "Let us not judge one another any more, but judge ye this rather that no man put a stumbling-block in his brother's way, or an occasion of falling." Hear his brave testimony as he says: "Our glorying is this, the testimony of our conscience, that in holiness and in sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world." Hear him again, as he beseeches us "by the meekness and gentleness of Christ," that we should "bear one another's burdens," "walking worthily of the calling wherewith we were called, with all lowliness and meekness, with long-suffering, forbearing one another in love," "kind one to another, tender-hearted," that "Christ may be magnified in our bodies, whether by life or by death," "doing nothing through faction or vain glory, but in lowliness of mind each counting other better than himself," "blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation among whom ye are seen as lights in the world, holding forth the word of life;" remembering all the while that "our citizenship is in Heaven," "walking worthily of the Lord unto all pleasing, bearing fruit in every good work, strengthened with all power according to the might of His glory, into all patience and long-suffering with joy;" showing forth every day, "as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another," "imitators of our Lord," "gentle as when a nurse cherisheth her own children," "admonishing the disorderly, encouraging the faint-hearted, supporting the weak," "ensamples to all in manner of life, in love, in faith, in purity," "following after righteousness, godliness, faith, love, patience, meekness." He would have us always remember that "the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness instructing them that oppose themselves," "not self-willed," "not soon angry," "sound in faith, in love, in patience," "in all things shewing thyself an ensample of good work," "gentle, shewing all meekness toward all men," "not puffed up, not provoked," bearing, believing, hoping, enduring all things.

But a greater than Paul hath spoken directly to us. Let us hear Him. "Ye are the light of the world." "So let your light

shine before men that they may see your good works and glorify your Father which is in Heaven." "Ye shall be perfect even as your Father is perfect." "Judge not that ye be not judged." "Freely ye received, freely give." "A disciple is not above his master, nor a servant above his lord." "Whosoever would be great among you shall be your minister, and whosoever would be first among you shall be your servant; even as the Son of Man came not to be ministered unto, but to minister." "If any man would come after Me, let him deny himself and take up his cross and follow Me." "Learn of Me, for I am meek and lowly in heart." "He that doth not take his cross and follow after Me is not worthy of me." "A new commandment give I unto you, that ye love one another; even as I have loved you that ye love one another," "for I have given you an example that ye should do as I have done to you." "Even as the Father hath loved me, I also have loved you." "Love one another even as I have loved you."

Will not obedience to this command bring the happiest solution to this problem of living? Just in proportion as we have learned to love one another and the people about us, as Christ loves us and them, has His Kingdom really come in our own lives, and just in this proportion are we ready to represent it to the world that lieth about us in darkness.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

China's Canon of Philosophy.

BY DR. W. A. P. MARTIN,

President Emeritus of the Imperial Tungwen College, Peking.

THE brain of a nation has two lobes—one cultivated, the other uncultivated. You can no more understand the mind of a people by studying one side of it than you can know the form of a mountain by viewing it on one side.

If you must gather up the folklore and popular superstitions in order to get at the mental condition of a country's shaded hemisphere, you must go into its philosophy to learn the state of the illuminated portion. What makes it important to begin with philosophy is the fact that its rays penetrate far into the eclipsed area, and effect, if they do not control, the thinking of the whole mass.

In most countries, to proceed in this way, would not be an easy task, the alcoves of immense libraries being crowded with the works of philosophers who advocate opposing systems. But in China the problem is simplified by the fact that government has twice gone into those alcoves and made a selection for us. Under the present dynasty it has published a choice compendium of the most esteemed authors, stamped it with the imperial seal and sent it forth to be the standard of thinking just as it sends out its code of laws to be the rule of action.

The 'little national window' which affords such an easy glimpse into the camera obscura of the Chinese mind, is called the *Sing-li Tsing-i*, issued in the closing years of K'anghi. It stands not merely for an expression of the opinions of that illustrious monarch, but it acquires additional interest from the probability that it was compiled and published as an antidote to the teachings of Christian missionaries, against which he had already begun to inaugurate repressive measures. Owing largely to dissensions in the Christian camp, but especially to the discovery that the Pope of Rome must be to the Chinese Church an authority above the Emperor, he withdrew the sunshine of his favor and prepared the way for the persecutions that burst forth in the next reign.

His mental attitude at this epoch is not obscurely mirrored in the sixteen maxims which he laid down for the conduct of his people. They were subsequently expounded into the Sacred Edict, the 7th of which denounces Christianity as well as Buddhism and Taoism in moderate but decided terms. The text on which Yung-cheng bases his sermonette is the precept of his father—*Suppress heresy in order to promote true doctrine.*

This compendium of philosophy embodies the true doctrine, which was thus to be exalted at the expense of all other systems. The principal source from which it is drawn is the Grand Cyclopædia of Philosophy in 170 books, compiled by order of Yunglo, the second Emperor of the Ming family. That great work professes not to be a digest, but a collection. It gives the leading texts of all schools of thought. Taoism and Buddhism as well as Confucianism have their expounders among its many authors.

In forming this compend K'anghi's maxim was kept in view, and nothing that savored of heresy was allowed to appear. The authors summarized are no fewer than forty-five, of whom thirty-nine belong to the school of the Sungs, whose authority has been as absolute for the last eight centuries as are the thirty-nine articles in the Church of England. Among these, again, there are five who may be compared for pre-eminence to the Angelic Doctors of Europe's scholastic age. Two being brothers, their names

fall enviously enough into an alliterative line of four syllables which materially aids the memory—Chou, Chong, Ch'eng, Chu.

The last is the celebrated Chufutse, who has succeeded in stamping his individuality on the mind of China as distinctly as the sages K'ung and Mêng. No boy in China ever gets a view of those ancient worthies except through the colored glasses which he supplies. For it is Chu who gives the authoritative exposition of those sacred texts. Above all things, critic and expositor, Chuhi possessed more learning than originality. Like Scaliger he was a living thesaurus, an embodiment of the great thinkers who preceded him. The brothers Ch'eng were his immediate teachers; and Chou and Chong preceded him by about a century. Chou gave the world a diagram of creation, accompanied by a brief treatise in metrical prose, in which he shows by the formulation of a few lines how all things were evolved without the concurrence of a ruling mind. He exemplifies this teaching in a somewhat larger tract called T'ung-shu, and Chong, who next takes it up, gives it in a condensed manual for the instruction of the young, adding fresh speculations and illustrations which display more sweep of imagination and force of intellect than any of the other four.

These three tracts are reproduced in full in one Compend of Philosophy, and so thoroughly have they impressed themselves on the mind of China that every line of them, like the lines of the Lun-yü, is incorporated into the learned language of the land. This learned language is in fact a conglomerate of phrases, not unlike those huge rocks which you may have seen on the western hills, formed of pebbles imbedded in common clay. The same may be said of the compendium itself. It is not pervaded by any principle of organic unity, but presents us with the undigested fragments of ancient thinkers.

Chu, like Confucius, might have described himself as an "editor, not an author," for he never adds a doctrine, but confines himself strictly to the rôle of expositor. His expositions take up perhaps half the space in this limited synopsis. His ingenuity and originality are both exhausted in the effort to give currency to the ideas of others. In this he has succeeded to such an extent that the philosophy of the last eight centuries is what he has made it.

Having premised this much in regard to the principal authors of this text book, it is time to inquire a little more closely into the nature of its contents.

The general index shows twelve books or 卷. The first two are taken up with the treatises of Chou and Chong, above referred to. The third by a similar but more extended treatise of Shaotse, based

on the Yihking. The 4th is an exposition of the Yihking for the use of youth, by Chufutse. The 5th is a neat system of family manners, by various authors, also by Chufutse. The 6th is a treatise on music, by one Ts'ai. The 7th and 8th are on study and teaching. The 9th and 10th are on human nature and the forces of physical nature. The last two are on the art of government.

As that on domestic manners has done much to crystallize family life, so these last books have contributed not a little to fix the machinery of the state.

In the discussion on the family and the state we find lucid statement and high morality; but not, alas! those motives which spring from a live conscience in response to a living God. There is indeed the *simulacrum* of a religion; but it is only a *simulacrum*—worship of ancestors, dead or living. Powerful as a bond of social union, it is impotent to raise man above himself, because its ideal does not rise above ordinary manhood. It waits to have the Christian spirit descend into it from above to impart new life and to give it an upward tendency.

Dismissing the family and the state with these remarks, and passing over the essay on music without remark, we shall have something to say about most of the other divisions of this work.

1. As to the physical philosophy of this school. It is based entirely on the Yihking, a cabalistic book, to which it is doubtful whether any man ever found the key; and which, if the key were found, has nothing to add to the knowledge of a world five thousand years ahead of its semi-savage authors. Algebra, aided by geometry and developed into the calculus, is a potent instrument of research, but it requires known facts and ascertained relations to begin with. The Yihking begins without facts, and proceeds without reference to the laws of nature. The permutation of its symbols may indeed grind out certain results; but as it starts with sheer assumption, the result cannot possibly be of more value than the working out of a Chinese puzzle. Its students, the ablest men China has ever produced, never get out of it more than they put into it, yet they deceive themselves into the belief that they are drawing wisdom from an inexhaustible fountain; whereas they are in reality, like famished infants, tugging at an empty feeding bottle, mistaking all the while the moisture of their own lips for the fluid they seek to extract.

It is painful to think of the wasted energies of China's best minds—that Confucius pored over that working oracle which forever deceived him with its empty echoes until, as he says, he "thrice wore out its leather binding." At least a third of these volumes are devoted to its exposition by such acute men as this pleiad of

the Sung school. A blind ass trots all day in the same circle and fancies he is making progress. The cure for such a state of things is not to attack the holy oracle which our Chinese sages regard with the same reverence with which the Hebrews regarded the ark of the covenant, but to give the Chinese some idea of logic and of the laws of thought. In a word, to teach them to examine their premises before they proceed to draw their conclusions.

It is the authority of that old book which asserts that "heaven moves and that earth remains at rest" quite as much as the conservatism of the Papal Church which has kept China, even to this hour, from officially accepting the copernican astronomy.

It would be easy to cite a long array of the blunders into which these students of the Yihking fall in their physical theories. One, *e.g.*, labors to prove that the capital is exactly in the middle of heaven and earth, and another explains the ocean tides as the "palpitation of the earth's lungs;" but we have more serious questions to occupy our time.

2. Their psychology next claims our attention. The moral side of it they treat with much beauty, but of the intellectual powers they give no analysis beyond a ridiculous enumeration of the organs of senses.

With them the senses are five in number, not because our perceptions fall into that many categories, but apparently to round out a quintal system along with our five fingers and the five planets. The five organs are: eyes, ears, nose, mouth, and heart. Think of philosophers who either take no account of the sense of touch or who confuse it with those mental states which we call feeling, and which are commonly referred to the heart as the seat of emotion! With all the ancients they say, "The heart is the organ of thought;" the functions of the brain never having dawned on them.

It ought to humble the literati of China to learn that our mental analysis goes as far beyond theirs as our chemical analysis does beyond their crude enumeration of elements.

3. Their theology and cosmogony come next to be considered. These are two things not easy to separate. For theology inevitably takes its hue from the theory adopted of the origin of the world, or, *vice versa*, the opinion formed of the origin of the world is moulded by one's idea of God or gods as the case may be. In Chinese books we nowhere find a belief in a creator, or even the idea of creation as we hold it. Their ancient classics abound in conceptions of a divine providence exercised by a wise and beneficent deity. Most of these are referred to *Tien*, heaven; and vague though the term is, they imply personality, as when Confucius says 知我者天也—"Heaven knows me," and again, "If it be the

will of heaven to preserve my doctrine, what can the men of Kw'ong (his enemies) do against me?" Other passages refer providence and moral government to Shang-ti, as where Wuwong on the eve of a battle, which was to decide the fate of the empire, animates the courage of his little force of 3000 men by pointing up to heaven and saying, "You are in the presence of Shang-ti; let not your hearts waver." Not to multiply quotations, can anything be more decisive than the saying of Mencius that even a "wicked man, by humiliation of spirit and bodily oblations, may offer sacrifices to Shang-ti?"—a passage which is understood to mean that even a wicked man may turn to God and meet with acceptance.

Had the name Shang-ti continued to shine through all the downward tracts of time with that clear lustre which surrounded it in the classic ages, we should have never had any controversy as to its use for God in the Christian sense. But Taoism came in and multiplied Shang-ti into a whole class of elemental gods—*dei majores*. Then our philosophers, the authors of this collection, took a contrary course and endeavored to explain away the personal attributes of *Shang-ti*.

Confucius was practically agnostic; on the subject of God, reticent but reverential. His followers have not remained where he left them. Some have drifted away into polytheism and others have lapsed into pantheism or atheism. Chuhi betrays a strongly atheistic bias. He says that "heaven is merely a principle of order," and again, "when we speak of heaven as doing this or that, we must not imagine that there is a man up there directing the course of events."

Nor is this a mere protest against a sensuous anthropomorphism. Let it be interpreted by the utterances of his teachers. Says one of the Ch'engs in answer to a question: "If I should say there is no ruling mind in heaven, you would reproach me with being in opposition to the sacred books. If I should say there is a ruling mind, you will reproach me with opposition to my own."

To come to cosmogony. How do these wise men, who ignore God, get on with the creation of a world? They assume two principles—*li* and *ch'i*, matter and force—and make all things flow out by a process of evolution. The first things to appear are the dual forces—*yin* and *yang*—the seeds of a sexual system. This first step being attained the rest is simple. The panoroma unfolds of itself. Our Chinese thinkers are not possessed of sufficient logic to perceive the difficulty of the process they attempt to sketch. Compare them with one of the most eminent of modern agnostics—Dubois Raymond, of the University of Berlin—who admits that nature, sphinx-like, has seven riddles which science is unable to solve. The

first is life, the second is mind or rather consciousness, the germ of mind. Compare their speculations with the sublime exordium of Ovid's metamorphoses.

The grandest of all the changes that rose before the vision of the Roman poet was that of Chaos transformed into a world of beauty. To him it was the work of God. *Hanc Deus et melior litem natura diremit.* As in Genesis, man is creation's crown. But whether he was "made" by *Ille opifex rerum*, or whether earth in parting company with heaven, brought with her a seed of the Divine nature, he is unable to affirm. The doubt itself is full of beauty. He only hesitates to decide whether man was *made* or *born* of the gods.

With our Chinese, man is a fortuitous compound of the five elements. Above him there exists no mind, no higher personality, though mind is found in lower degrees, in countless orders of inferior beings. One would have thought this might have suggested a similar gradation in the other direction.

4. As an offset to their want of logic and absence of poetic feeling, it is greatly to the credit of our philosophers that they were the very first to hit on the scientific conception of ether as the substance of which matter is formed and the vehicle of light and heat. This I have shown in another paper * I shall therefore only add in this place that nothing can exceed the felicity of their conjecture as to the origin of light.

Tai-ki-tung r-sheng-yang, "the primal matter moved and light was born." That the motion which gave rise to it was vibratory is indicated in many places; but I do not assert that they comprehended that beautiful theory of undulations which dawned on the world with the century which is now expiring. As correlative to light they add, *Tai-ki-tsing r-sheng yin*, primal matter was still and darkness was born, which also expresses a physical fact. The subsequent generation of all things, from *yin* and *yang*, means literally that they spring from the combined influences of day and night. The employment of the two terms as symbols of sex is a later development.

Ch'engtsze said: "If matter were not first drawn together by attraction, it could not expand and send forth its energy." How near he comes to a conception of gravitation, not as weight, but as a mutual action of the particles of matter!

He came equally near to that grand generalization known as the law of the conservation of energy or the persistence of force. A body in motion is force. This produces an effect on another and so on without limit. All things in heaven and earth are effects of

* Han-lin Papers, second series.

one force. This, says Chuhi, is a vast subject for the student yet, so far as we know, not one Chinese student ever attempted to follow it up.

The Baconian philosophy was stated by them before Bacon; and the Cartesian before Descartes. One inquired of Ch'engtse if it were not possible to acquire knowledge by a shorter method than to examine each separate object. He replied: "You must examine one thing to-day and another thing to-morrow, and when you have gone far enough, a general law will burst its shell and come forth. Confucius taught that the extension of knowledge depends on the study of things." Yet the Chinese have always preferred the shorter method; they have looked on the Book of Changes as a calculating machine by which they can grind out results, like music from a music box. Says Chong, one of the great five—"To know nature, you must first know heaven. If you have pushed your science so far as to know heaven, you are at the source of all things. Knowing their evolution, you can tell what ought to be and what ought not to be, without waiting for any one to inform you." The slow progress of the Chinese in physical science is largely due to this erroneous method.

The most striking sections of this work are those on education. However defective their practice, the theory of these Chinese is truly admirable, *e.g.*, we read here that when a student has completed the second stage, he is to be introduced to the study of nature, in which he will proceed from the known to the unknown until he arrives at the laws which control heaven and earth and all things.

I bring this review to a close by a passage from a section on moral philosophy. "When you have sufficiently advanced in knowledge of yourself, you will find it a grief. There will be, as it were, two men in your bosom. When you desire to do good, evil will come between. Again, when you wish to do wrong, a sense of shame will oppose you. Thus a battle goes on within you." How true to the picture which St. Paul gives of the inward strife arising from an awakened conscience.

In a memorandum which I drew up before writing this paper, I find these words: "Be careful to treat these philosophers with respect." To do so requires an effort, when we find in them a complete absence of any rational system in the study of nature, or in the study of the human intellect. When, however, we come to their treatment of morals and politics, we perceive so great a contrast that we are tempted to believe that each of them has indeed two men in his bosom—one a fool, the other a wise man.

Notes and Items.

REV. G. S. MINER, Superintendent of the "Special Gift" Mission Day-schools of the Methodist Episcopal Mission, Foochow, writes concerning his work :—

"Five years ago this February I began the "Special Gift" day-school work by supporting three schools from my own private funds. They proved to be such a success that I told friends about them and solicited aid. They responded liberally. In 1894 I had 18 schools; in 1895, 75; in 1896, 104; in 1897, 139. Within the territory where these schools are located more than 1,000,000 people reside. Where five years ago we had eight day-schools with 158 pupils, we now have 139 with 3109 boys and 273 girls. These schools are all supported by persons who have become interested in this movement through personal solicitation by letters or newspaper articles which I have written from time to time. There is good reason to believe that even hundreds have been brought into the "fold" through the instrumentality of these schools. We now have in and about the city of Foochow, where 108 of these schools are located, fourteen preachers and 882 members and probationers, where five years ago we had three preachers and 313 members and probationers. I do not claim that the day-schools have accomplished all this by any means, but I do know they have helped to a considerable extent.

Foochow Day-schools.

The day-school's four years course of study begins with a book which in the most simple language tells of God, the creation, our first parents, the temptation, sin and fall, all are liable to sin, the soul, animals have no soul, birth of Christ, His power to save, the way of salvation, how to believe, baptism, death, resurrection, second coming of Christ, heaven and hell. During the four years we use books which enlarge upon the above subjects, together with geography, physiology and astronomy. The Lord's Prayer, Ten Commandments, Apostles' Creed, Gospel of Matthew, the Parables of Christ and the hymn-book are particularly emphasized. Many of the day-school pupils can repeat tens of chapters of the New Testament and as many hymns from our hymnal. After completing the studies of the day-schools, pupils are received into the boarding-school, from thence to college and theological schools.

A young man, a graduate of the Anglo-Chinese College, devotes his entire time to the schools. A man with the magic lantern gives an entertainment in each school room during the year, exhibiting fifty or more Biblical and temperance views. The schools are divided among six colporteurs, who are to spend one day every month in the

vicinity of each school and report to me their condition. The preachers are instructed to visit the schools on their respective charges at least once a week and give such instruction and advice as they deem necessary. Local preachers, exhorters, colporteurs and students are sent on Sundays to hold services in the school rooms, where the pupils cannot come to the Churches. Many applications for schools were rejected last year, because of the want of means."

Need of Sympathy.

In the last number of this Journal a correspondent who signed himself "Observer" criticised severely the conduct of three teachers in a certain city, who were all graduates of Christian Colleges. Without attempting either to condone or explain any of the special acts referred to, we cannot refrain from expressing regret that the writer should attempt to deduce such sweeping generalizations from so small a basis. The value of Christian schools and the thoroughness of their instruction cannot be judged from the individual acts of any one pupil; nor is it likely that a narrow carping criticism of their methods will aid them in solving their problems. Enough instances of bad conduct could be adduced against the pupils of any school to justify its closing if the general spirit and tendency of its teaching were not taken into consideration, just as the Church could furnish enough instances of back-sliding or erring members to condemn it if its general purpose and results were not understood. It is also very easy to misjudge others and to apply to them our own standards. "If he followeth not us" we are apt to conclude that he is not following the Master, but Christ Himself taught us the error of such judgment. The young men who leave Christian schools and go out to earn their own livelihood among un-Christian and often hostile surroundings are deserving of the most considerate sympathy of any Christians who may meet them, and especially of Christian workers. This class is, as a rule, independent, and resents any attempts made to patronize them. They are different from the rank and file of ordinary Chinese whom the missionary meets on the street or in the street chapel. They are stronger in opinions than in personal character as are most of the young men who leave our home schools. They need help and unconscious leading rather than control and criticism. What can be done with such young men may be seen from the results of the kindly sympathetic work of an earnest godly man and his wife in Tientsin, who have made their home such an attractive interesting place to the students of the Imperial Medical College that all but four of them have been converted and have become earnest workers. If young men do not take hold of Church work in

the places where they locate, unbiased minds will not be apt to place the whole blame upon them. Some reason may be found in the attitude of the workers in that place and in their lack of sympathy. They are known to be Christians or from Christian schools when they are hired, and this is their chief recommendation. It is to be expected that they will be in hearty sympathy with Christian work in the places to which they go if they are received in a brotherly kind way. They can and ought to be kept in closest relation to the Church and Christian work.

The following extract from an address given by the Rt. Rev. Bishop Graves at the last closing exercises of St. John's College, is worthy of being read by all engaged in Christian educational work:—

The Christian Gentleman.

"The reason that I commend to you the character of the Christian gentleman, is because it lies at the root of all the success of foreign nations, and is the thing above all else that your country needs. She has a history, a grand territory, learning, intellectual power and money; but she has not men that she can trust, she has not at the present time a sufficient fund of character. She needs men who are not afraid to labor and men who are not afraid to die. Mere book-learning will never save China; it is a task that demands toil and blood. In this great crisis of your country's history look at the young men of China and see what they are doing; are they girding themselves for the fight and setting themselves to save their fatherland? No, they are either making money, or spending it in foolish amusements, or dreaming over a golden age that is forever past. Where are the men who ought to look the future in the face and be ready to sacrifice everything in playing a noble and manly part in the great drama that is already opening?

It is in the hope of forming men who will do something to save their country that this St. John's College exists. We do not open our doors to you in order to fill your memories with facts and dates. We do not care to teach you in order that you may be a little more clever than your neighbors, so that you can get the advantage of them in business. This Christian college exists to make men of you. That is our ambition, and that is the reason that your teachers take the pains with you that they do. It does not matter very much to them that you should turn out wealthy men, but it is their hope and the object of their effort that you should become brave and honorable and courteous men, men who are ashamed to lie and who cannot be bought for money. What your teachers see in you is the capacity for greatness, and they hope that some among you will be

roused to do great and noble things for your country. You have in her past history the examples of many brave and noble men, and I do not bid you to forget them; but while you remember them I bid you look not so much to the past as to the future, and ever to have before your eyes that ideal of a noble and splendid character, that pattern of the Christian gentleman that I have attempted to place before you this morning."

Correspondence.

BAPTIZED HEATHEN.

To the Editor of
"THE CHINESE RECORDER."

Huchow, Chekiang.

DEAR SIR: The letters of Dr. Randle and Mr. Partch in the RECORDER remind one how very unlike the teaching and practice of the Apostles is much of the "up-to-date" missionary work. Unless men give fair evidence that they have really already passed from death to life, to "set the seal of the Church on them and hope for the future" helps to manufacture hypocrites and excite hopes for something which God has not promised. If "nine-tenths" of the members of a mission Church are "ruled by the same motives as before their nominal conversion" the sooner said Church is disbanded the better. What about the one who is a true B.A.—born again? Take him out of the company of worldly self-seekers and he will grow and bear fruit. Christ is honored more by a dozen *real* Christians than by ten thousand who wear the Christian name "for revenue only."

Preach the law which Christ came not to destroy, preach a full, out-and-out *supernatural* Gospel for spirit, soul, and body; teach men to turn "from Satan to God," "to serve the living and true God and to wait for His Son from heaven;" make it plain that they must come out and be separate from an evil world; preach confession and *restitution;* show that tobacco smoking, gluttony, the alcohol habit, and foot-binding *are sins* against the body, and therefore against God; cease trying to make the Gospel popular and to adapt it to this *delicatessen* age; teach, as our Master did, with authority and in the promised plenitude and power of the eternal Spirit; then we shall see in the Churches less chaff and more wheat. Acts v. 13 shows that, to keep hypocrites from joining us, we need, more than all else, *the baptism of the Holy Spirit and of fire.*

G. L. MASON.

MISSIONARY CONVERTS.

To the Editor of
"THE CHINESE RECORDER."

Ching-chou-foo, Shantung.

DEAR SIR: I have read with a painful interest the letters of Dr. Randle and Mr. Partch on this subject. As both these brethren are laboring in Shantung, perhaps a word or two from another Shantung worker on the other side may not be amiss.

That there is a large percentage of nominal Christians on our Church books none can truthfully deny, but is the percentage higher than among our home Churches? Indeed when I consider that our Chinese Christians are all recent converts from

heathendom, that very few are the offspring of Christian parents, and that the English and American Churches are the product of centuries of Christian work, I begin to wonder if our Chinese native Church may not in some respects put the home Churches to shame. Is there so much difference between them after all?

Christianity in China principally born of hopes of obtaining a share of the spoils of office!!! Why, Sir, such a thought is a libel on the power of God's Spirit to convert and a slander on the thousands of true native lovers of the Lord Jesus who daily prove by their self-sacrificing works the reality of their faith. Were my sentiments the same as Dr. Randle's sentiments, with which to my surprise Mr. Partch appears to have a good deal of sympathy, I would leave this toilsome, trying field and seek again some comfortable pastorate, such as I lately held in the States. I was absent from China for over four years, and can testify to a steady and intensive growth in the lives of many native converts whom I knew when in China before. I am not speaking of foreign employés or paid evangelists. Some of our Ching-chou-foo native conferences have equalled in spiritual fervor any similar meetings I have attended, either in England or America. I have often gone to them wearily, because physically exhausted, and have returned refreshed and light-hearted, and *that* when I have been present merely as a silent worshipper.

Nevertheless there is much truth in what Mr. Partch says in his communication in the March RECORDER. There are many who are numbered among us simply because they have satisfactorily passed an examination in doctrine, whose Christianity is head knowledge and not heart experience. But who is to blame? In our preaching to the heathen do we not often strive to convince the intellect, instead of seeking a change of conduct on the part of our hearers? And our native helpers, whose previous training and national prejudices naturally incline them to instruct rather than to exhort, of course follow our example. The Chinese are as responsive to heart appeals as the average home Church goer, if not more so. Instead of wailing over the coldness of the native Church let us see if we, their leaders, are not in some way responsible.

The policy of the ruling classes in China at the present time is to more or less favor all things Western, whether scientific or religious; the few officials who take a different course are not as yet in touch with the powers that be, yet Mr. Partch would baptize all applicants as he would baptize infants, hoping for improvement in the future. Here he and the Catholics would be in one accord. But would Mr. Partch be content with the purely nominal Christianity that satisfies the Catholic hierarchy? Such a result would be the natural consequence of such a line of conduct.

Yours sincerely,

C. SPURGEON MEDHURST.

BISHOP MOULE AND THE TEXT OF THE NEW TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with interest the communications of Bishop Moule criticising the decision of the Conference regarding the text to be employed in the new translations of the Bible. Whilst giving all weight to the arguments adduced, and all deference to the scholarship by which they are supported, I still think that the decision to which the Conference came was the right and proper one to come to.

The problem before us was, how to present to the Chinese Church and people a version of the Scrip-

tures which should convey to them the Word of God as nearly as possible in the form in which it pleased Him originally to give it to the world by means of the inspired writers. For several reasons the question came practically to be, Which of two texts, the authorized or the revised, served this purpose better? And the answer did not seem to us doubtful. We all recognized the value of the authorized version, we have all profited much from the use of it in the original or in translation; it has been of incalculable service to the Church of Christ. But we knew (though not experts we knew enough to know this) that at the time of its preparation the science of textual criticism was still in its infancy, that since that time much has been done in this direction, new manuscripts have been discovered, old manuscripts have been more carefully collated, and Christian scholars have spared neither time nor trouble to the elucidation of the original text. We believed that all this had not been in vain, but that real progress had been made. Why should our Chinese fellow-worshippers not have a share in the gains of three centuries of Christian scholarship?

For this purpose practically almost any text of any modern scholar would have been helpful. Better still would be a "resultant" text gained by comparing the labours of several leading scholars and taking an average. But best of all, naturally, was the text accepted by the revisers, a body of scholars meeting on both sides of the Atlantic, drawn from all Churches and representing all shades of theological opinion, some of them our own teachers, to whom we looked up with admiration and respect. We did not believe that such a body of representative men, meeting together with the single purpose of faithfully rendering the Word of God, were with one accord so far misled and left to themselves that they actually forfeited all the gains of three hundred years of progress and ended in producing a text positively inferior to the one of long ago. And therefore we accepted theirs as the better of the two.

The very fact that we were not experts almost shut us up to this conclusion. One who was an expert might assert of such a gathering of scholars that their efforts in the direction of textual emendation were quite mistaken, were in fact worse than useless. We, who were not experts, only ordinary students, had not the temerity to make any such assertion.

On the other hand, we were not prepared to maintain that in every point the changes made by the revisers were changes for the better. But for any such case, where subsequent scholarship showed that a mistake had occurred, provision was made by the Conference in allowing the employment of the reading of the authorized version, so that I still think that the Conference decided wisely.

Yours truly,
SINAITICUS.

P. S I may venture to add the reminder (though in most cases it is probably not needed) that as this is purely a question of the original text it is important in the discussion of it to clear our minds of all considerations, and still more of all feelings arising from our views as to the wisdom or otherwise of the revised *English translation.*

MISSIONARY METHODS.

To the Editor of
"THE CHINESE RECORDER."

Moukden, 14th March, 1898.

DEAR SIR: That a considerable amount of importance should be attached to the views of the late Dr. Nevius on this or indeed on

any question to which he paid special attention, seems very natural to any one who knew him. I came into closer contact with him than with perhaps any other missionary south of Manchuria. From long, varied and thorough discussions on many missionary topics I learned to regard him as one of the broadest and fairest and keenest minds in China; and for him I have long had a great respect and admiration. I had read with a good deal of interest, and not a little sympathy, his papers on native agents as they appeared in the RECORDER. I felt, however, that they were incomplete, and therefore drew up a paper intended—though not avowedly so—to supplement one aspect of the subject which then and now seemed to me of more serious import than the apparently negative conclusions of those articles. That paper appeared in the RECORDER. At a subsequent date, when on my way to the Corean capital, I waited over an entire day in order to discover the whole truth regarding his itineracy, and especially regarding the manner in which the large numbers of converts then baptized by him had been brought into contact with Christianity. He was apparently as eager to know all the details of our working principles and actions in Manchuria, and especially our mode of utilizing the native Christians in the work. It was an easy task to lay bare to his intelligent vision every matter of importance in our work. When he did grasp the entire situation he said: "Some people think that I am absolutely opposed to the payment of any native for doing Christian work. That is a mistake. If I could lay my hands on men such as you describe, I would be delighted to set them apart to do Christian work and to support them in the doing of it." At this date I cannot positively guarantee the words made use of by him; but I can that the words just written exactly represent his meaning. In my first year I had baptized three men in Newchwang. One of these was one of the most enthusiastic and untiring preachers I had ever encountered. These three men I had with me two hours a day for instruction in Christian truth. The enthusiast, "Old Wang," I set apart to become a preacher at an income amounting to about one-third of what he had been in the habit of making as a commission merchant in the port. Every Christian then and thereafter was so instructed that it was taken for granted, and has ever since been a generally received axiom in Manchuria, that the man who is saved by grace is saved not for himself alone but for the world, and that what the believer has freely received he is bound freely to give. While all, or virtually all, were thus actively spreading a knowledge of what they had received, despite the obloquy and sometimes the physical penalties incurred, some proved themselves specially fitted to preach and win men for the kingdom. Such men, after full proof of their ability, were set apart as old Wang had been at a small income sufficient to keep them from want, but never such as would induce any man to become a preacher for the money involved. The number of these paid agents was and still is small compared with the number of unpaid preachers. They act and have always acted as the guides, teachers and pastors of their less instructed, less talented, or less zealous brethren. Throughout my experience I have become ever more and more convinced that one foreign missionary, with a dozen such native agents, is far more effective an agent in gathering into the fold of Christ than would be thirteen men, all foreign missionaries. To any one with eyes to see, Manchuria is to-day most evident proof of the accuracy of this position. The

source whence the small amount needed for such native evangelists should be derived was, and is to me, a mere bagatelle not worthy of consideration, except that the natives must help according to their ability in the spreading of the Gospel. While I held then and hold now that in doing the work of evangelization the money of the foreign Churches may be used with as good a conscience in supporting a native as a foreigner, I considered and still consider that the native Church, when it wants and gets a pastor, should support him entirely independently of foreign funds. The sum of this is—Evangelization through every form of agency by the foreign Churches, Church work by the native Church.

This in brief was the substance of my statement to Dr. Nevius, who concurred unreservedly and expressed a wish that he could find those men so fitted to be leaders that he could conscientiously support them with foreign funds, so that they would be free to give their entire time to the work. Failing these he drew men to him for fuller instruction, who would act as do Methodist class leaders, who devote some of their time to Church work while they support themselves by some honourable calling. Whether the cry is for cheap missions or efficient and fruitful work, it is best answered in the manner indicated above.

JOHN ROSS.

BISHOP MOULE AND "CAMBRIDGE SCHOLAR."

To the Editor of

"THE CHINESE RECORDER."

S. S. *Ganges*, 26th February, 1898.

DEAR SIR: It seems a pity that Bishop Moule should have yielded to the advice to publish the extract from a letter from a "Cambridge Scholar," which appears in your February issue. The letter puts Bishop Moule into an invidious position; it does injustice to the "Easy Wên-li" Translation Committee, or rather to the conference which appointed it; and it does a great injustice, let us hope, to the "Cambridge Scholar" himself. A man in writing freely to a sympathetic friend, does not always take care to "verify his references," and the result is embarrassing.

The letter repeats the common blunder, into which no scholar should fall, of identifying the text of the British and American revisers with that of Westcott and Hort. It asserts, in defiance of very recent and well known history, that "the main underlying factor of the R. V. differences is the W. and H. text." The truth is that the revisers only saw proof sheets of Westcott and Hort's text while their own work was in progress; and this text could only have therefore the secondary effect on their minds which the opinions of two of their number expressed at that late date could be expected to have. The second volume of Westcott and Hort's work, on which the whole strength of their position depends, did not appear till after the revisers had completed their work. The "main underlying factor" of the revised text is not at all Westcott and Hort's text, but the almost unbroken consensus, on all the main issues, of all competent textual critics. Why are the texts of the revisers and of Westcott and Hort so nearly alike as to mislead some men into identifying them? Simply because the revisers, guided by their own previous studies and influenced largely by a cautious and conservative, but perfectly candid scholar like Scrivener, followed with discrimination the consensus of the older critics; while Westcott and Hort, pursuing original lines of reasoning, came, after a searching review of all the evidence, to substantially the same conclusions. To

say that the text of Westcott and Hort is "intensely subjective," is to exaggerate greatly. To say that there is a subjective element in their work, which would be true, is only to say that they were human. But if any one wishes to see subjectivism in textual criticism rampant, he will not find it there. He must read the contendings of Dean Burgon in support of the Textus Receptus. But the time has quite gone by when a subjective text or subjective contendings can hope to survive.

The "Cambridge Scholar" seems to have been misinformed as to the course taken by the General Conference in regard to the textual basis for translation. It did not undertake to "give a blend of" the "revised" and the "received" texts. That course was proposed, indeed, at the Board of Revisers by Bishop Moule, but was rejected. It was agreed by the Conference and by the Board of revisers to follow the revised text; but to give relief to any who might in a few cases make matter of conscience of the readings of the Textus Receptus, it was agreed to reserve the liberty to follow that text if desired. It was never proposed by any one that we should follow the text of Westcott and Hort. It will probably be found, when the work is done, that the Translation Companies have followed the obvious course of adhering in their text to the revisers' readings, and in the few cases that occur of a lack of substantial agreement between the revisers and the other textual authorities, giving the alternative reading in a marginal note.

For one remark the "Cambridge Scholar" is deserving of thanks, and it is satisfactory to find that after all we can claim his complete approval. He says: "I feel that .... it would be the common sense course to make alterations in the Greek text (meaning, apparently, the Textus Receptus) ..... only where there is something like unanimity among experts." It is a pity he had not been informed that, practically, this is precisely the course adopted by the Conference and enjoined by them upon the Translation Companies. Only, with a further exercise, at once, of common sense and of modesty, it was also agreed to accept the decisions of the British and American revisers as the text and record of this unanimity.

It is impossible that any single "Cambridge Scholar" should carry sufficient weight to set aside the conclusions of the revisers, men representing all parts of the English-speaking Catholic Church and every school of its scholarship in its highest ranks. But this scholar is at variance with the deliberate conclusions of his own university. He recommends adherence to the "A. V. alone" (by which he seems to mean the Textus Receptus) as "much the better until criticism gets more settled." But the syndics of the Cambridge University Press take a contrary view. The Bishop of Worcester, speaking for them as general editor of their "Greek Testament for Schools and Colleges," says:—

"The syndics of the Cambridge University Press have not thought it desirable to reprint the text in common use. To have done this would have been to set aside all the materials that have since been accumulated towards the formation of a correct text and to disregard the results of textual criticism in its application to manuscripts, versions, and fathers. It was felt that a text more in accordance with the present state of our knowledge was desirable ..... They believed that a good text might be constructed by simply taking the consent of the two most recent critical editions—those of Tischendorf and Tregelles—as a basis." They then give further details of their method, which do not concern us at present

and concluded by saying: "It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to the 'received text' for use in schools."

It seems reasonable to give more weight to the syndics of the University Press, with Bishop Perowne as their spokesman, than to the private opinion of a single graduate whose name even is unknown to us. It may well be that Salmon and others have "hit weak points" in the work of Westcott and Hort. That was inevitable, and was fully anticipated by Westcott and Hort themselves. But when appeal is made, as by this writer, to "the next generation," it should be remembered that their work will be, not to "hit the weak points," but to grapple with and appreciate the strong ones, a harder and more fruitful task. Whatever developments time may bring, it will never lead us back to the text of Robert Stephens, nor to that of the Elzivir Press.

Meantime had we not better forbear discussions about the text which cannot at present have any useful result? For better or worse the Translation Companies are bound to carry out their instructions until these are either altered or confirmed by the next general conference. Let us not waste strength, nor create disunion by disproportionate controversy about those minute fragments of the text in regard to which doubt is still possible. Let us bend our united energies to the worthier task of setting forth to the Chinese people the Divine Word of Life which cannot be shaken.

I am, Sir,

Yours very truly,

JOHN C. GIBSON.

Our Book Table.

Christianity and the Progress of Man, as illustrated by Modern Missions. By W. Douglas Mackenzie, Professor in Chicago Theological Seminary. Fleming H. Revell Co., 1897. Pp. 250. $1.25.

This book contains an introduction and nine lectures on the Universalism of Christianity; the Missionary as Pioneer, as Translator, as Educator; the Missionary and Self-sacrifice; the Missionary and Civilization; the Missionary and other Religions; the Missionary as Savior; and Christianity and the Progress of Man. The treatment is based upon inductions from the history of missionary work in modern times, and the restatement of old positions is shown to be highly useful.

The author is a Scotchman, full of the traditions of his land and deeply in earnest. He never seems to lose the thread of his discourse, neither is he overpowered by its immensity, but states plain, homely truths in a business-like manner. The book will be useful in many ways, especially among those just coming to realize the greatness of the real work of missions.

官話華珍. A Character Study in Mandarin Colloquial, alphabetically arranged. Prepared by Chauncey Goodrich. Peking University Press, 1898.

The brief introduction by the author tells us that he began the compilation of this hand-book when he had been in China but a year or so. He was stimulated to this task by a pregnant remark of the late Dr. Williams to the intent that the effective use of the language depends not so much upon recognizing a large number of characters, as upon the skilful manipulation of perhaps four or five thousand of them. Under an arrangement of char-

acters resembling that used in his universally known "Pocket Dictionary and Peking Syllabary" Dr. Goodrich has collected lists of phrases (some of which are in reality compound words,) ranging from two characters to a dozen or more, sometimes embracing proverbs and other pithy sayings. Every beginner feels the need of such a collection, as is evidenced by the circumstance that this one has been copied right and left for nearly thirty years, and is still as good as ever; better, indeed, through emendations and additions. It is now for the first time made available to the public, and is furnished by the Peking University Press at a very moderate cost. It ought to command a large sale as soon as it is known, and it is certain to do so.

Conversations of Educated Men, 士民通用語錄, composed by Dr. W. E. Macklin and Mr. Kiang Siang-ju. Published by P. Kranz, Shanghai: Presbyterian Mission Press. Price 25 cents.

For students of Mandarin the above is one of the best books we have yet examined. It is in Chinese only, and is composed of conversations on a variety of subjects expressed in just such language as the best educated Chinese daily use. It is thoroughly colloquial and idiomatic. There is not a foreign phrase in it so far as we have noted. One great difficulty in acquiring the spoken language of China is to avoid the manufacture of "pidgin" Chinese, a combination of Chinese words in foreign idiom. This is not only offensive to Chinese taste, as being barbarous and inelegant, but likely at times to be misunderstood as well. Those who are preparing themselves for public speaking in Chinese need to be especially careful. The preaching of the Gospel in bad Chinese can only bring it into ridicule with those who are not already in sympathy with it. Too much care therefore cannot be taken in familiarizing oneself with Chinese phraseology. Dr. Macklin, we understand, had these conversations written out for his own use while studying the language. He was exceedingly fortunate in having a writer who could enter so intelligently into the execution of the plan, and Pastor Kranz has done a great service to the missionaries of Central China in giving the work to the public. The conversations cover a great variety of topics, such as talks with "a pupil," a Buddhist monk, a farmer, a mason, a shopkeeper and other classes. We understand that another volume is being prepared. We trust this is the case. We commend the work to the notice of missionaries and the students of Chinese, and hope it may meet with the large sale which it deserves and which its exceedingly low price ought to give it.

The Analytical Reader. A Short Method. By Dr. Martin.

In the middle of the sixties, in the very beginning of my life in the Celestial Capital, Dr. Martin kindly presented the young missionary with his Analytical Reader. On opening it I found a Chinese spelling book in my hands! It was in some sort a revelation to discover that these strange hieroglyphics have a method in their madness, that they submit to being divided, and that most of the characters have a clear and distinct cleavage.

At once I saw light ahead, and following it, found the road leading through a few thousan dcharacters, not short indeed, but also not a tangled and interminable jungle.

In my hands is a new and beautiful edition of this book carefully revised by the author. Part I. contains the Introduction on *The Method*, and is exceedingly interesting. Then follows Part II., containing the text and transla-

tion, both very cleverly done. The text is an orderly treatise, largely historico-Biblical, employing for the purpose two thousand characters and *using each character but once.* The Chinese writing is of course not a model of elegance. The marvel is that the task of writing, under such extraordinary limitations, should have been so successfully accomplished.

Part III. contains the analysis of characters, prepared especially for use in schools. It was my fortune, more than three decades agone, to attend an examination of Dr. Martin's boys' school, where I listened with delight to the pupils as they spelled Chinese, *i.e.*, as they instantly divided characters into their radical and phonetic, or sometimes into three or four parts.

A table of elements, following Part III., is of peculiar value, and contains some definitions not readily found in ordinany dictionaries. A section on different styles of writing is also of interest. The book closes with tables of the radicals and the characters used in the text. The definitions are models of brevity and exactness.

The tones, as given in the book, are correct, with a very few slips. Also, it is to be noticed that the learned author has brought his Ks from the south, some of which have crept into the text along with a few other peculiarities of spelling.

The book should be more than worth its value to students from the West in the first month of study alone. As for its use as a spelling book in Chinese schools, it is plain enough that, under an enthusiastic teacher, an emulation might be excited among students very interesting and stimulating.

CHAUNCEY GOODRICH.

T'ung-chow, near Peking,

Editorial Comment.

IN the *North-China Daily News* of April 13th the Rev. Timothy Richard gives some striking facts in regard to the progress of at least *some* of the people of China. He instances the magazine called *Chinese Progress* which started in Pekin some time since, then a "tiny paper of only four narrow leaves," but which has "now grown into thirty broad leaves, and the circulation, from being only a thousand in the capital, has grown into ten thousand through all the provinces." We understand that this "magazine" is to become—has now become—a daily paper.

"Besides the above magazine there are now in Shanghai alone no less than twenty secular magazines and papers, where before the war (Japanese) there were only four."

* * *

WHILE it is painfully manifest that in many respects the Chinese are grasping at the shadow instead of the substance, yet there is hope that sooner or later they will discover their mistake and realize how vain are their endeavors without the power inherent in the eternal truth of God.

It is interesting to learn that the Emperor has, during the past winter, been asking for and obtaining a large number of Christian books, some one hundred in

all, largely the publications of the Society for the Diffusion of Christian and General Knowledge. He seems eager to acquaint himself with the teachings of Christianity. Much prayer should be offered that the truth thus carried into the palace may be abundantly blest of God.

* * *

The late Student Volunteer Convention in Cleveland, Ohio, U. S. A., at which over two thousand delegates, missionaries and others were present, was an event calculated to kindle the fondest hopes in the breast of every missionary, and should produce a profound effect upon the Church everywhere. No such Convention was ever before held, or was even possible. Amid much that is disheartening in the aspect of the cause of missions in the home lands, especially in depleted treasuries and apparently waning interest in some quarters, this Convention comes as a voice from heaven.

We recently conversed with a gentleman from the province of Shantung, who told of the great expanse of country given up to the cultivation of the poppy. In the same region rice is scarce, and the price abnormally high, and now that there has been a poor crop of rice, famine is staring the people in the face. For years the land that should have been devoted to raising rice, has been given to opium, because, forsooth, the immediate returns in *cash* were greater. But opium is not food, and there is no doubt that millions of people in China are suffering to-day, because the proper uses of the land have been perverted. Rice is now very dear everywhere, nearly or quite double what it was a few years ago. There is no question but that opium is responsible for much of this, and in more senses than one. The curse of opium does not fall only upon him who consumes it. Poor, doubly poor, China.

Missionary News.

We are requested to state that the United States Consul-General has received a dispatch from the Taotai of this port, written in obedience to the orders of the Viceroy Liu Kun-yi and conveying the substance of a petition to the latter from the magistrate of P'i-chou 邳州, in the prefecture of Ts'ü-chou 徐州, this province, wherein it is stated that for two years past there has been a shortage of crops in that district, and consequently a scarcity of food which has brought much suffering upon the people. Many of the destitute are wandering about begging, and some have been led to acts of violence and pillage, so that it is very difficult to secure the protection of travellers. Foreigners are urged to avoid this district in their journeys, and it is hoped the Tsung-li Yamên may obtain the assent of the foreign Ministers in Peking to the withholding for a time of all passports for the region mentioned, as was done last year with regard to the province of Kuang-si. In the meantime missionaries and others who have passports and who desire to travel through the Ts'ü-chou district, are requested to inform the local official at their place of residence of

their intention and to state when and by what route they will go, so that he may inform all officials along the route beforehand, and thus have each prepared to furnish an escort of soldiers from his own city to the next, and generally to take such precautions as are taken in the transport of treasure.—*N.-C. Daily News.*

Anti-opium League in China.

October 22nd, 1897.

A meeting of the Executive Committee of the A. O. L. was held in Soochow, Dr. DuBose, President, in the chair. Mr. Hearn, Mr. Hayes, and Dr. H. H. Lowry, of Pekin, were present. It was decided that Mr. Hearn request the missionaries at Soochow to contribute toward the expenses of the Society; the funds to be sent to the Treasurer, Rev. G. L. Mason, Huchow. His receipt for $19.40, from Soochow, has just come to us, also he gives credit for $10.00 from some other source.

The following business was also transacted: 1st. Resolved, That we publish a pamphlet, in accordance with the action of the Provisional Executive Committee, on the effects of the use of opium on the Chinese. 2nd. That we request each physician in China, who has practiced among the Chinese, to contribute an article giving the results of his or her experience in regard to the effects of opium smoking, to be published in said pamphlet. 3rd. That W. H. Park, M.D., Rev. G. L. Mason, and Rev. Y. K. Yen be elected a committee to *publish* the pamphlet.

It is to be hoped that all will help in the good work of the A. O. L.

The physicians who are brought into constant contact with the effects of this opium smoking, are perhaps in a better position than any other class of people in China to speak upon this question, and their words will have power.

Rev. G. L. Mason, of Huchow, will be glad to send a receipt to any who will send him funds to help on the work of the League.

J. N. Hayes,
Secretary.

Soochow, January 24th, 1898.

THE CONTRIBUTIONS.

The following contributions are acknowledged with thanks: C. F. Finch, $1; J. R. Goddard, $1; J. W. Heywood, $1; C. F. Viking, $1; J. E. Shoemaker, $1; D. D. Main, $15; A. T. Kember, $12; E. L. Mattox, $5; H. G. C. Hallock, $5; M. Vaughan, $10; G. Hudson, $2; G. W. Painter, $2; B. H. Franklin, $2; E. Emerson, $2; E Boardman, $2; U. E. Hall, $2; M. S. Mathews, $2; E. C. Davidson, $2; J. C. Grant, $5. Total to date, $118.40.

G. L. Mason,
Treasurer.
c/o Missionary Home,
Shanghai.

Appeal to the Missionaries in China on the Opium Question.

BY REV. WILLIAM MUIRHEAD, D.D.

I have nothing new to communicate in addressing you on this subject. It has engaged your attention more or less during all your missionary life, having been forced upon you by the circumstances in which you are placed, and in regard to it there are not two opinions among us. Opium, as it is currently used in China, is an acknowledged evil, a curse, fraught with misery and mischief throughout the country, and producing the most baleful effects in every department of social life. Our great desire is to get rid of it, and in this we have the fullest sympathies of all right-minded

Christian men at home and abroad, natives and foreigners.

The question is, how may we endeavour to abate the enormous evil, to lead to the disuse or abandonment of the drug, to awaken a national conscience on the subject in China, to excite and deepen a universal impression in regard to it, as shall be of great and happy service in the matter. We are under high obligation to such friends as the members of the Anti-opium Society in England for their persistent efforts to induce the home government to arrest the growth and exportation of the poppy and its excerpt. Their influence may not yet have succeeded to the extent of their wishes and aims, but it has brought the evil into public notice and led to the formation of clear and definite ideas on the point, which cannot but facilitate the attainment of the end in view. While the Society has, of course, been mainly indebted to missionaries for facts and opinions—the result of actual experience and observation—it has not been behindhand in making use of these, and the inferences necessarily drawn from them, all in order to press the subject on the attention and action of the authorities at home for the suppression of the evil, so calamitous and widespread among the Chinese. It has been presented in every possible form for a long series of years, and we are warranted to say these same intelligent, philanthropic Christian men and women are not tired of their persevering advocacy, but are ready to continue their efforts in the hope of reaping final success. Were this the case, and we are bold to cherish the idea, it would be an era of blessing in the history of China, of the hightest, noblest, happiest kind.

But while such efforts are being made at home by many in sympathy with missionary work for the most part, and specially in concern for the multitudes who are being enslaved and ruined by the noxious drug, to which they seem to betake themselves with a feeling of strange infatuation, there is a matter which suggests itself and which forms the leading consideration now before us. It is this: What is it that the missionary body is called upon and able to do with regard to it in their various fields of labour and in the prosecution of their special forms of work? It devolves upon us to take a stand in the case of this crying evil as we do in reference to other things that may seem to be of more immediate concern. It is true that the Gospel which it is our commission to proclaim is inclusive of every duty, such as the denunciation of all sin and the inculcation of a new order of things in personal habit and social custom, and wherever it exerts its appropriate influence this will be the case. But we are called to specify the prevailing evils around us in the exhibition of what the Gospel is and what it requires. We need to make known its character and requirements in the most explicit and impressive terms. Now here we have the sympathy and approval of the Chinese generally on our side in the matter of the evil we are agreed to condemn. They are all at one with us in regard to the vice of opium smoking, even though it is widely practised, and all the more on that very account. Yet such is our national connexion with it that we with the message of life and salvation, Christianity in short, are charged as the cause of its introduction and the abettors of all the misery and degradation occasioned by it.

What then ought to be done, or is within the compass of our power in regard to it? We have said a noble example has been set before us in the energy and activity of the Anti-opium Society at home, but it is not ours to rest there, or

simply to fall back on them for the suppression of the enormity. It is ours to follow it up, nay, to lead the way in organized endeavours, or habitual efforts to expose the sin, to show our standing and the aspect of our holy Christianity in relation to it. If we look upon the matter in the light we profess to do, and in view of the position we fill, the influence we have as constantly moving among the Chinese, speaking their language, and so far accommodating ourselves to their circumstances—if we are recognised by them in thousands and tens of thousands of instances as teachers of virtue and morality, as urging them to be good and to do good, what is our duty in reference to the besetting vice of which we complain, and in condemning which we have the fullest sympathy and commendation of the Chinese themselves?

I am led to write in this way, not from any implied defect or disparagement of missionary action in the matter, but from the readiness of the Society at home to assist us in furtherance of the object and the necessities of the case. Some time ago a communication was received from the secretary of that Society, inquiring if two or three qualified native Christians could be sent to England in order to enlighten and rouse the Churches on the subject, and by this means to help in forcing Parliament to accede to our wishes in the matter. It was also hinted that possibly the native Christians would aid in defraying the expense of such a movement. The present state of affairs at home, unhappily, would seem to preclude any expectation of being listened to on the point apart from other considerations, and the obligation appears to rest on the missionary body to move in regard to it. The Anti-opium Society has done well and nobly in their line of things, but have we risen to the occasion and done what we could in organizing means, or adopting measures to awaken a 'national conscience' in the case? We know what has been done in former days in the temperance cause, for the abolition of slavery, the Corn Laws and such like, and are not these suggestive of what might be done on the opium question? Not that the Chinese government can be led to take action, especially in these days, but in so far as the missionary body is concerned and those in concert with them, the common people may be agitated on the matter, and a favorable impression made, both in reference to it on their own minds, which indeed is the case already, and in reference to the work in which we are engaged, the cause of Christianity of which we are the representatives and heralds. To the extent that we feel for the victims and slaves of the opium habit and for their friends and relations who are involved in the misery connected with it, and no less for the country at large, ruined and demoralized by the practice, it is ours to bring this tremendous evil to the front, and on the highest grounds do what we can to put it down by means commended to the judgment of all parties and convincing them of the supreme excellence and divine authority of Christianity.

This is the line we propose. Let us take action in the field where the evil is current and increasing on every side. While the friends of humanity are doing what they can at home, let us do our part in the sphere in which we move and in the manner that will readily suggest itself, by preaching and literature and earnest prayer for God's blessing as on all the work of the mission. A signal stand requires to be taken. We do not think of signing names as in the temperance cause at home, but much will depend on the spirit and manner in which the enterprise is carried on. Not that it shall abate

our zeal and activity in our own special department. It ought rather to intensify it, conscious as we are that only as we rightly engage in our work and succeed in it, can the opium curse be effectually got rid of. But there it is, rampant on every hand. How do we stand as Christian missionaries, and how are we acting in relation to it? Let us declare our views of the matter far and wide. Let us take a forward step in our bearing towards it. Let the opium vice be shown in its true character and the aspect of Christianity in regard to it. If we are in deep earnest in the matter, let us act as the case seems imperatively to demand, and I beg to suggest the following line for consideration: Instead of sending men to England to urge the point on the Churches there, let such be employed in China itself to denounce the pernicious habit, and let their expenses be defrayed by their fellow-Christians wherever they are and wherever they go. Let suitable men be set apart and traverse the country for this very purpose, qualified to maintain their position on the highest grounds and on all grounds. We may be assured they will receive a cordial welcome everywhere. Taking their stand on Christian teaching in the first place, they will have ample scope on personal, social and national considerations to decry the evil and invite their countrymen to a course of reformation so urgently necessary and fraught with blessing. The writer cannot but feel persuaded that if a well qualified class of native Christians were appointed to this work, and were to prosecute it in a becoming manner, they would not fail to attract attention, excite interest and force conviction on their hearers, awakening their sympathy and approval and leading not a few, we believe, to such an idea of missionary work and such an appreciation of the Gospel message, as, with God's blessing, would bring them to believe in it to the saving of their souls.

Christian Endeavor Notes.

Rev. G. Owen writes from Peking that the work of distribution of Christian literature among the students (between 7000 and 8000) leaving the examination hall on April 6th, was carried out by the Christian Endeavor Societies connected with the several Protestant Churches of Peking. The distributors started long before daylight for the examination hall, in order to catch the first batch of students, and remained there till the last batch had left, which was about 11 a.m.

The books, except in two or three cases, were well received, and some of the scholars returned to beg an extra copy for friends.

At a C. E. rally held in Cheltenham, England, on February 23rd, the first two Societies called on were those of Shanghai and Paris. There were two in the large gathering that had been members of a Y. P. S. C. E. in the former, and four from the latter. The greeting from the Paris Society was accompanied by the verse:—

> "Blest be the tie that binds
> Our hearts in Christian love;
> The fellowship of kindred minds
> Is like to that above."

Such distant societies being represented added not a little to the interest of the gathering, which was enthusiastic throughout.

Some twelve years ago a Chinese lad, Chan L. Teung, in a laundry in Boston, began to work his way toward securing an education, identifying himself before long with the Mt. Vernon Church. He grew in favor with all, and now after graduating with honor from Harvard

University, he has gone to Foochow to become a teacher in science in the Banyan City Institute of the American Board. Before his departure the Mt. Vernon Church gave him a public reception.

After working in the mines all day several of the members of the new Society at Menzie's Gold Fields, South Australia, walk three or four miles each way to attend the meetings.

"Sometimes I think I have been purified, and sometimes I think I have been petrified," said the brother who always measured his piety by his feelings. There are many like him.—*Epworth Herald.*

MARIETTA MELVIN,
General Secretary.

Missionary Journal.

BIRTHS.

AT Min-cheo, Kansuh, 18th Feb., the wife of DAVID EKVALL, of a son.

AT Hanover, Ind., U. S. A., 20th Feb., the wife of Rev. J. C. GARRITT, of a daughter.

AT Chang-te-fu, Honan, 9th March, the wife of Dr. MENZIES, of a daughter.

AT Moukden, Manchuria, 20th March, the wife of Rev. J. M. GRIEVE, M.A., M.B.C.M., of the United Presbyterian Church of Scotland Mission, of a son.

AT Chen-tu, Sï-chuan, 26th March, the wife of JAMES G. CORMACK, China Inland Mission, of a daughter.

AT Hinghua, 10th April, the wife of Rev. W. N. BREWSTER, of a son.

MARRIAGES.

AT King-cheo, Shansi, 22nd Jan., Mr. F. A. GUSTAFSON, to Miss C. LARSON.

AT Chungking, 1st March, Mr. OWEN STEVENSON, to Miss E. DUNSDEN.

AT the Cathedral, Shanghai, 12th April, by the Rev. H. C. Hodges, Rev. JAMES ALEXANDER SLIMMON, Canadian Presbyterian Mission, Honan, to ELIZABETH URUAL, daughter of James McLean, Esq., Greenock, Scotland.

DEATHS.

AT Wuchow, on the 19th March, 1898, C. H. REEVES, of the Christian and Alliance Mission.

AT Chemulpo, Corea, on the 16th April, 1898, Dr. E. B. LANDIS, of the English Church Mission.

AT Chinanfoo, April 26th, Miss F. E. WIGHT, of the American Presbyterian Mission (of pneumonia.)

ARRIVALS.

AT Shanghai, 9th April, Messrs. A. BENTAL and E. A. H. JACKSON, from England for China Inland Mission.

AT Shanghai, 13th April, Rev. Z. C. and Mrs. BEALS and child and Mrs. MCBETH, all for C. and M. A.

AT Shanghai, 17th April, Rev. J. N. ROBERTS (returned), Amer. Board, Kalgan; Mr. and Mrs. ROBERT E. LEWIS and three children, for Y. M. C. A., Shanghai; Mr. and Mrs. R. GAILEY, for Y. M. C. A., Tientsin; Mr. and Mrs. C. W. DOUGLASS and child, for American Presbyterian Mission Press, Shanghai.

AT Shanghai, 21st April, Miss F. JOHNSON, from India for China Inland Mission.

AT Shanghai, 27th April, Miss F. BOX (returned), from Australia, Mr. J. DARROCK (returned), from England, for China Inland Mission; Mr. F. H. HISCOCK (returned), from England (via U. S. A.) for C. and M. A.

DEPARTURES.

FROM Shanghai, 5th April, Rev. S. COULING, E. B. Mission, for England.

FROM Shanghai, 9th April, Rev. D. NELSON, American Norwegian Mission, U. S. A.

FROM Shanghai, 11th April, Dr. and Mrs. T. L. BRANDER and child, U. Presbyterian Mission, Manchuria, for England.

FROM Shanghai, 13th April, Mrs. GILBERT MCINTOSH and two children, Amer. Presbyterian Mission Press, Shanghai, for Scotland via U. S. A., Dr. and Mrs. I. L. VAN SCHOICK and Miss EDNA VAN SCHOICK, Mrs. J. N. HAYES and five children, American Presbyterian Mission, for U. S. A.

FROM Shanghai, 23rd April, Rev. M. B. DUNCAN, wife and two children, E. B. Mission, for England; H. T. WHITNEY, M.D., and wife, American Board, Foochow, for U. S. A.; Rev. D. W. LE LACHEUR, Superintendent of C. and M. A., for U. S. A.; Miss DAVIDSON, Southern Presbyterian Mission, for U. S. A.

THE

CHINESE RECORDER

AND

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The Awakening of China.

BY REV. W. MUIRHEAD, D.D.

ARE these words merely expressive of a feeling of desire and expectation in the general condition of things? Or are they significant of what is actually occurring in the signs of the times? A few years ago an article appeared with the above title, bearing the name of the late Marquis Tsêng, which created considerable sensation. It seemed to indicate not only the necessity, but the reality of a new order of things in Chinese affairs; and the name and influence of the author, with the lines of progress which he detailed, appeared to warrant the idea that China was awaking from her long slumber, and would shortly array herself in habiliments suited to the requirements of the case. The subjects dealt with were chiefly of a political, educational and commercial kind, and high was the anticipation formed of China's future, mainly at the instance of the Marquis, whose experience in the West in the matter of culture and civilization, and whose official position and well known character and ability in his own country, furnished good reason for what was generally expected at his hands.

Since that time and continuously, the subject of China's awakening has been kept to the front. In bulky volumes and newspaper articles the theme has been dilated on, and the likelihood of the event, the desirability of it and the means of its accomplishment, have been described and enforced in a variety of forms. The views expressed, for the most part, are on the lines referred to, and have to do with matters in which men are generally interested—the concerns of business and trade, international intercourse, education, diplomacy and such like. Progress in these departments is looked upon as of extreme importance, and everything is made subservient

to it. And as China has been so lacking in this respect; as its history and constitution have been so opposed to innovation and change; as old custom and habit have marked its procedure in every aspect of social life, barring all attempts in the way of improvement; as, in short, China is regarded in a paralysed state throughout its whole extent, sunk in a condition of universal apathy and self-satisfaction, it is thought to be a matter of the highest interest that it should be aroused to a consideration of its duty and obligation with regard to itself and the world around it. This is the kind of awakening earnestly sought after, and for which urgent measures have been tried, so as to bring China to a right state of mind, to break away from the oppressive influences so long and so heavily weighing upon it, to develop its latent possibilities, and to raise it in the standard of humanity, of which, after all, it is so highly capable. Strenuous efforts have been put forth for this purpose by scholars, diplomatists, journalists, merchants and others, not to ignore recent political occurrences as of great consequence in the matter, and all with a view to the best interests of the country at large. The effect of these has been in some degree to excite thought and inquiry and to awaken to energy and action in certain quarters, which might, if rightly directed, lead to beneficial results in the course and constitution of things. Not that such movements are cordially welcomed or fully appreciated; but they are submitted to through sheer weakness, while they are far from being clearly understood, and as yet wield only a very feeble influence on the leading spirits of the country, and still less on the minds of the common people.

We have adverted to these several points from their general application to the subject before us. Our aim, though on the same lines of awakening and progress in the case of China and the Chinese, has a far higher and grander idea than such as we have indicated. These varied efforts may or may not assist in the attainment of it, but certain we are that in its realization in any degree, they cannot fail to be assisted in securing whatever wise and benevolent objects they have in view. Only we lay it down in the plainest and most decided terms that the awakening we contemplate is of the highest and noblest kind—spiritual, religious, divine—in reference to life and character, worship and service, that have to do with the best interests and sublimest duty of all this great nation. It directly concerns God, His Being, Perfections and Will in relation to men and their knowledge of Him and their obedience to Him. Their awakening to a consideration of this state of things is the idea before us, and nothing else and nothing short of it is the end we look forward to. How is it to be expressed? How is it to be illustrated? And how is it to be attained in the widest and largest sense?

Our idea is the revelation of Jesus Christ to this people, as the Son of God and the Saviour of the world, and the diffusion of this great and glorious truth through the length and breadth of the land. What it implies is a thought beyond conception in all its fulness, grandeur and power. It implies the expulsion of the atheism, idolatry and superstition everywhere current, the transformation of the millions of China in their individual, social and national characteristics, so far as their moral and religious life is concerned. It denotes the universal promulgation of Christian thought and sentiment with their appropriate influence and effect among all ranks and classes; in a word, the proclamation and acceptance of the Gospel of Christ as the rule and standard of faith and worship, life and character in all departments of the empire.

This is the object and aim of the missionary enterprise and the attainment of it in any degree, how high, how noble, how fraught with blessing! Is it utopian? Is it too much to expect in the present condition of things here or anywhere? Are not the difficulties in the way insuperable? Humanly speaking we know it is impossible. It is, as the Word of God declares, not by might nor by power, that is, not by mere human strength or endeavour, not even by an armed force, as the original implies. It is, we are assured, by the power of the Living God, by the Spirit of the Lord of hosts it is to be accomplished. But are we not warranted to expect it and go forward in confident anticipation of it? We need nothing more than the fulfilment of God's own promise in regard to it, and the object in question can and will be attained as that promise is fulfilled. This is readily acknowledged. It is an axiom in our missionary faith and life, and we may well consider the means of its attainment in the highest degree. Is anything dependent on us in the matter? Are we in any measure the channels of Divine communication in reference to it? Is the blessing to be bestowed in proportion to our use of the means appointed for the purpose, and will it be given or withheld according to our action and the spirit of our action in the case? It is so undoubtedly to some extent at least, and what a position we are thus called to fill and what a responsibility do we sustain! It is of the highest consequence that we should understand it and be led to act accordingly. The awakening of China in the sense we are considering, inclusive as it is of all other rightly ordered forms of social improvement, depends upon it and demands serious inquiry at our hands. How is it to be brought about? What are we required to be and to do, so as to aid in the accomplishment of such a desirable state of things in the condition and circumstances of this people? We crave attention to the follow-

ing matters, which need to characterise the missionary work in the highest degree, as indispensable both for personal qualification and for positive success.

I. *Faith.*

In the affairs of every day life this is an important element, and in numerous instances of the gravest magnitude; ample illustration could be given of its power and effect. Only it is necessary to be well grounded that it should be sustained, alike in the case of the object in whom it refers and the subject in whom it operates. But if it be so in the concerns of ordinary life, what shall we say of it in regard to the matter now before us? It has to do directly with God, His grace and mercy on the one hand, and His faithfulness in the fulfilment of His great and precious promises on the other. We have abounding proof of the necessity and effect of faith in the history of our Lord, as indeed it is required in the whole teaching of sacred Scripture. Now this refers not only to those who were called to exercise faith for the healing of their diseases, but to those who were commissioned to heal at the command of our Lord; and the commission seems to apply to such as are set apart and appointed to the far higher office of preaching the Gospel for the salvation of souls. There is, we may say, infinitely more encouragement given in this case than in the other. We have the promised presence of Christ and the assured gift of the Holy Spirit, on which we can most fully rely, as they have been bestowed in unnumbered instances, and, we believe, are ready to be bestowed equally now. The matter to which they refer, the work of the Christian ministry, is of far greater consequence than the gift of faith-healing, and is unspeakably dearer to the heart of the Saviour, while He is invested with all power in heaven and on earth, specially for the impartation of this Divine blessing, so necessary for the right prosecution and success of the work. What then? Shall we go forward in the assurance of the promised gift? Shall we exercise faith in what Christ has graciously and specially engaged to confer, and in connection with which He has charged His followers to "go into all the world and preach the Gospel to every creature"? Have we not occasion to make the charge, that the conscious want or weakness of our faith is the cause of the apparent withholdment of the blessing, to the extent in which it might be otherwise enjoyed? Fully allowing the sovereignty of the Divine dealings, and the arduous labours of many of God's servants, while they often seem to be well nigh in vain; and admitting most readily that there is alike a time to sow and a time to reap, yet is not all this compatible with the idea we are now considering, that faith is called for in connection with the missionary

work, and in the exercise and expectation of it we shall receive the promised blessing? The point then is, are we possessed of this principle of faith, as a matter of present experience, of realization even now, while the work is going on? If we do not look for results; if, it may be, we are leaving the consideration of the issue to some after time; if we are rather inclined to despond at there being little or no apparent effect of our ministry, may it not be that we are laying ourselves open to the charge of our Blessed Lord that we cannot do these things because of our unbelief? All these examples of faith in the New Testament narrative seem to point to this matter most urgently, as if they were intended for the very purpose of exciting in us faith and expectation of the promised result. Whatever may be said in the way of objection to this idea is overborne by the whole bearings of the case, and every point of view we are warranted to take of it. Let it be, then, that we shall rise to the practical application of this subject, and make faith a real thing in the course and conduct of our work. Let it be, what in fact it is—a living principle in our experience, an inspiring element in our missionary life, an appropriation of the promised blessing; in a word, a means of identifying us with Him whose we are and whom we serve; and in the prosecution of whose service we shall by faith come in contact with the riches of His grace, the power of His Spirit, the advancement of His cause and the glory of His name.

II. *Prayer.*

This is necessarily and directly connected with the state of mind above referred to, and is of avail only as that obtains. The one is the expression of the other. "Whatsoever ye ask, believing, ye shall receive;" that is, prayer is to be offered, and faith, in obedience to the will of God, is an indispensable requisite to its being offered acceptably. "The prayer of faith availeth much." And if this be the case in ordinary matters, how much more in that which is of such high interest and importance as the missionary work, and for which it has been specially appointed? The awakening of China, in our view of it, is possible only in answer to faith and prayer, and we may well go forward in confident expectation of its accomplishment by this means. We have only to consider the promises to this effect and the manner in which they have been fulfilled, to encourage us that the same will be the case, even in regard to China. This indeed is acknowledged, but it is no less confessed that we come far short in the use that we make of this divine instrumentality. We are called to be rightly impressed with the greatness of the subject and the relation that we sustain to it, so as to rise to a far higher idea of our duty and responsibility and be led to act accordingly. The whole

thing indeed is so trite, so well known, as to be a commonplace truth in missionary work, that it is simply taken for granted, while the thing goes on all the same. Our admissions have little or no practical effect, and faith and prayer have still to be urged, and to a far greater extent than hitherto, as a paramount concern in our missionary life and character. What then, may we ask, is to be done? We see what activity is shown at home and abroad in the conduct of civil and military affairs, and how all available means are made use of for the attainment of the end in view, but is it not true that we are far from rising in spirituality and power, in faith and prayer, for the accomplishment of the object we profess to be aiming at? As it is infinitely worthy of our entire consecration, body, soul and spirit, it demands at our hands the elements in connection with which alone any real good can be done, any availing success can be attained. Shall we not therefore rise to the occasion, in view of the transcendant greatness of it, and the possibilities at our command for effecting it in the highest and grandest sense? There is need in the case of the best of us taking a far nobler stand than hitherto we have done, and of having the subject, as we have explained it, so impressed upon us that we shall more and more awake to its requirements, and be more and more qualified as the means of awakening China to a consideration of its duty and obligation both to God and man, to His worship and service, and the renunciation of idolatry and superstition on the one hand, and to the development and practice of all the claims of humanity on the other. Suffice it that he who is most distinguished by this spirit of faith and prayer, will rise highest in the Divine estimation and regard, be most in harmony with the Divine plans and counsels, and be most honoured in bringing souls to the saving knowledge of Christ.

III. *Work.*

In conjunction with what has been said, this calls for our serious attention. What does it imply? The views already expressed bear on this point, as the means in which and by which to operate on the minds and hearts and consciences and lives of men. The work specially required to be done is the proclamation of the Gospel of Christ, as the divinely appointed and alone effectual method of awakening men to a right understanding of their character and condition, their duties and responsibilities in regard to God and their fellow-men. Allow it that many things anterior and subsequent to its proclamation may tend to arouse men to thought and inquiry, to energy and action, in relation to a variety of matters, and this may take place in apparent independence of the one thing given us to do; but the fact is that Christianity is the one all-sufficient remedy for

the evils everywhere prevalent, and at the same time is the life-giving source of a new and better order of things, a "new manner of life," in short, in every member of society and in every department of the empire. Whether we look at Christianity in the light of its special Divine origin, or its supreme moral excellence, or its practically saving and sanctifying effects, it will be seen to be a matter of the highest consequence, and its dissemination a most solemn binding duty on those who have undertaken the work. And the question is, how may it be promoted most fully and most in accordance with the will of its Divine Author? And how, in particular, may this be in relation to China, its awakening, its enlightenment, its reformation? We have only to follow out the command of our Blessed Lord on the eve of His ascension. "Go and make disciples of all nations." "Go and preach the Gospel to every creature." Let this be done by all the means in our power, making the Gospel our rule and standard in every department of our work, and in a spirit and manner adapted to the end in view. Can this be done by the servants of Christ, the soldiers of the cross, the armies of the Living God, more earnestly, more unitedly, more powerfully than hitherto? Without merging their differences, it may be, but combining their efforts in the one thing given them to do, may they not carry the Gospel all around and urge its acceptance, in the crowded thoroughfare of the city, the quiet towns and villages of the country, the homes of the people, after the example of our Lord Himself? Are there not helps at our command in the form of native evangelists, Christian literature, personal facilities in the language and manifold opportunities for making known the Gospel, which encourage and incite us on every hand to engage in the hallowed enterprise? Shall we not make use of these to the very utmost and seek to bring the masses to the knowledge and influence of the truth? The call is urgent. What response shall we give to it in our immediate neighbourhood and round about far and wide? This is the work imposed upon us, and in view of its high possibilities, let us pursue it in a manner becoming the occasion, that the awakening of China may in some degree be promoted by us, each in his own order, and all for the best interests of the country at large.

"The Lord will provide," but He will not provide everything. He gives a man brains, but He does not supply a willingness to use them. He puts the raw materials of manufacture in the way of humanity, but He does not present ready-made the finished products of the loom or lathe. There is no beatitude for the lazy, and even Heaven provides small comfort for the stupid. What God blesses is faith, vigor, alertness, and patient perseverance. God works with those who are willingly workers together with Him.

Some Phases of Religious Development.

BY REV. J. M. FOSTER.

THE past twelve months have witnessed a deplorable frequency of clan and village fights in the prefecture of which Swatow is the business center. The strife in nearly all cases is traceable to *Feng-shui* or some phase of pagan worship ; in one case it was a disagreement over prodding the King of the Demons at the feast for the unremembered dead ; again, a medium consulted on the issue of peace and war brandished a gun and said : "Attack first and we shall win." The festivities from the first to the fifteenth of the first moon this year were unhappily prolific of strife from idol processions colliding and similar untoward incidents ; one village was on the verge of war over a small branch of banyan broken from a tree, whose arms, overhanging the river, are supposed to ensure the town's prosperity.

All these recent difficulties, however, are slight compared with the feud yet unsettled at Lau-kung, described in the RECORDER of *May*, 1897. This, too, we find traceable to religious observance. Fifteen years ago the people of Lau-kung were peaceably enjoying their fertile lands, a goodly number of them men of "leisure ;" their names adorned with titles, their hats with buttons and their hands with nails of prodigious length. Nor were they unmindful of the gods, to whose good will they attributed their prosperity and to whom they manifested that gratitude, which is a "lively sense of favors yet to come." The Fourth House, or *Fours*, had invited from the prefectural city a Buddhist triumvirate, one ruling Heaven, one ruling earth, and one ruling man, another trio of gods, still another Buddha and a local demigod from Golden Hill at Chow-chow-fu. These had at least eight mediums.

The Sixth House, or *Sixes*, had installed the Five Princes. A Buddha, and another celebrity from Golden Hill and an allied village, each of Fours and Sixes, built a temple unto the Buddha of Mt. Hiang-bú, a famous shrine for pilgrims. The neutral portion of the town rejoiced also in this same Buddha, the local god of wealth, and one called "Stone Mother Goddess," by whose side was a princely consort. These ordinarily controlled over twenty mediums all told. In the 9th and 10th years of Kwang-su, after a siege of cholera, these "gods many and lords many" showed uncommon activity. First the Buddhist rulers of Heaven, earth, and man, "seized" sundry of the Fours, who, gnawed bullets, pummelled themselves with wooden balls and lay upon couches, both balls and

couches bristling with sharp nails, rode in chairs adorned with sharp knives, ran over hot coals, washed in boiling oil, stuck needles into their hands, slit their tongues, pierced their cheeks and in other ways showed the power and goodwill of their unseen masters.

The Five Princes of the Sixes saw that their reputation was in danger and began to act. One medium dived to the bottom of the stream which furnished water for that part of the town and brought up a dead crab; the Fours say he had put the creature there and it had died of too much fresh water (not a common fate in the Far East). He said it was put there by a medium of the Fours to poison the water and cause pestilence. Thus did he arouse suspicion and enmity; rival jealousy between the mediums increased; they exchanged numerous compliments, such as declaring the god of the opposite side to be "a worthless fraud, a demon-spook," etc., etc. Thus they sowed dragon's teeth that were to spring up in armed combatants during the years to come. The people listened to their oracles, believed them and also resented insults offered by others to their gods. Thus gradually did ill-feeling develop into jealousy and smouldering ill-will ready to break out on occasion into open strife. The people now admit this and say: "We have been broken into bits by these gods and their oracles."

It was a mine thus laid that exploded when the laming of a duck that had been foraging in forbidden rice fields brought Fours and Sixes to blows. At that time the medium of a Buddha prophesied, "Yet seven years, and great calamity will come." Their next contest arose from children throwing dice and quarreling for a cake worth two or three cash; one payment in the ensuing litigation is said to have been $3000. A short-lived peace was broken by surreptitious cutting of grass for a buffalo. Then did the Fours lose several men in fight, and over a hundred acres of orange grove was ruined; they retaliated by driving the Sixes out of one settlement and dismantling their houses.

The Sixes two months later shot a man planting rice, and the fight was on more bitter than ever. Rumor came that the Mandarins would swoop down upon them. A medium of the Five Princes cheered on the Sixes saying: "You are my disciples; go on, fight. Do not fear the Mandarins. I will protect you." At this time men from a neighboring village proposed to lead the Sixes into the Roman Catholic Church and get them official protection for $1000. From another village came a like offer to the Fours'—safety, temporal and eternal, in return for fealty to the Roman Church, and a thousand *Mexicans*.

The Mandarins came, however, to the grief of Lau-kung. The following year did some of the Fours come to the American

Baptist Mission and the Sixes to the English Presbyterian Mission. For a time peaceful counsels prevailed till a man of the Fours died in prison, and some rash fellows, to avenge him, wounded a prominent man of the Sixes. His death led to the bloody battles in 1897, when they besought the missionaries to act as peace-makers.

The Sixes grew restive under the religious instruction they received. "The teaching," said they, "is good, but what we want is power." They made overtures to the Catholics, and soon a catechist was their legal adviser.

The district Mandarin bestirred himself; he realized the difficulties of a case of which he himself wrote: "In four years three successive officials, each with hands heavier than his predecessor, have failed to effect a settlement."

The 20th day of the 3rd moon, Kwang-su 23rd year, H. E. invited the American and English missionaries and the French priest to meet him and help arbitrate the case. His demand was that the Fours give him the name of one of the twenty-four men prosecuted by the Sixes for causing the death of their head man. This the Fours did, being granted fifteen days to produce the man, for whom a reward should be offered if he did not appear. The priest, in behalf of the Sixes, demanded the *lives* of *four* men. The fifteen days were lengthened to thirty; then H. E. the magistrate declared he must have *a man*. Could not issue the reward. Meanwhile a decision from the Board of Punishment came down from Peking to the Viceroy, from Viceroy to Taotai, declaring the shooting of one of the Fours in the 21st year Kwang-su to be murder, for which men of the Sixes should be apprehended. This was not carried into effect, but it made the Fours unwilling to deliver up a man, even though the magistrate made solemn promises to treat leniently any man who would deliver himself up voluntarily, as Chinese law provides.

The Sixes could not wait for the slow processes of the Yamên and tried to reduce their enemy by destroying their unripe rice, saying: "We will let them feed on the red earth of their hill and see if it satisfies them." A villager, who belongs neither to Sixes or Fours, says the R. C. catechist advised thus: "Go cut the rice; if the Mandarin comes that is *our* affair." From Thursday till Saturday morning the Fours listened to the advice of our native preachers, despite the soldiers stationed there to keep order, who said to them: "Why don't you go out and fight? You're a lot of old women."

When they did break out, and the bullets were flying, these defenders of their country came away saying: "To stay and watch men fight is not good etiquette." How surprising the contrast between the Chinaman as a soldier and the Chinaman as a fighter.

The men of Lau-kung kept on with their battling till troops came and scattered all whom they did not capture.

Not capturing a man who was indicted the Mandarin renewed his offer to stop proceedings if one of them would deliver himself up. At last an aged man of 78 years, whose son had been captured, did give himself up. Arrests ceased, the people gradually came back to their homes, and the fields soon waved with the growing rice.

And yet the Mandarin could not effect a settlement—the Sixes must have blood—the priest has so persistently demanded, first four lives, and at last one, that a Yamên Secretary said: "That man must have killed his father; he does nothing but demand life, demand life." Of late, when a settlement was almost reached, the R. C. catechist is reported as saying: "Wait till the French act, then we shall have our way."

The Fours have repeatedly acceded to the Mandarin's requests and are showing in many ways a commendable spirit. A large number of those who flocked to the chapel at first have fallen away; those who remain manifest a teachable spirit and good interest in studying the Bible. There is much to make us hopeful that they will develop into a strong Church. Their influence is against fighting and gambling, and they have won the commendation of neighbors, yes, even of the Mandarin himself, who seems quite convinced that their "teaching" is good and they are good citizens. We have this compensation for all the labor and anxiety caused by these painful experiences; they do more than a decade of preaching to show the people that the wisdom of God's Word is pure, peaceable, full of good fruits, without partiality and without hypocrisy.

We use this bit of history to illustrate our teaching that the origin of sin and its attendant woes, was not in man's inhumanity to man, but in departure from God; in returning to Him is the only means of restoring peace and order to the world. The men who are doing most for China to-day are the men who are doing most to bring back her sons and daughters to the Living God.

Another theme suggests itself in this connection. Any study of heathen religions, to be fair, useful, not harmful, must deal chiefly with facts, the fruits of the systems, life rather than books. Further, Comparative Religions as a study, in its finally accepted form, will not be a classification that includes the religion of the Bible with ethnic religions, but will compare the ethnic religions with apostasies from the teaching of Christ and His apostles, tracing trends, alike in both, tendencies to unduly exalt human intellect, will and passion, ending in actual worship of the creature more than the Creator, mental blindness and moral obliquity.

An Incident in Mission Work.

BY REV. E. S. LITTLE, KIUKIANG.

WHEN I first removed to Kiukiang in 1887 I became acquainted for the first time with a Chinese carpenter named Li Kien-pin. He was poor and struggling for a footing in the world; had joined the Church and received baptism. I became at that time his pastor, and have been connected with him off and on ever since. When I came to Kiukiang he was engaged in building one of our mission houses in which we are now living.

In course of time I was able to secure for him a contract to build a house for the Chinese Imperial Maritime Customs and also got other work for him, which gave him at last a real start in life. I also helped him to learn a little English. He seemed to repay all this effort by an earnest Christian life; was a regular attendant at the means of grace, was generous in his financial assistance to the Church and gave every evidence of being a genuine follower of the Lord Jesus. At his invitation I made a journey to his home, about 100 *li* from here, a neighborhood never before visited by foreigners. Here he entertained me in Chinese style, and I preached to his aged mother, his wife and his friends who came to see and hear the stranger. I gave him an exhorter's license, and occasionally he took his place beside us upon the platform and preached Christ as the Savior of men.

His contracts brought him some money. To a Chinaman it was riches, though to Westerners it would not be accounted anything. With wealth—a few hundred dollars—came temptations, which he did not resist. He withdrew his son from our mission school and put him to his own trade. Soon he fell a victim to that scourge of the Far East—the opium habit. It then became necessary to take away his license to exhort, and finally to expel him from the Church. In the meantime he had become lax, and it was very difficult to get him into a place of worship. He had also been entrapped by an evil woman, with whom he was living.

I found him in this condition when I returned here in October, 1897. I had many talks with him in reference to his opium habit and his connection with this woman. He then told the facts of the case. The one aim of a Chinaman in getting married is to have sons. Li had only one son by his wife, and neither he or she were satisfied; so with the consent of his wife and mother and this other woman's relatives he took her formally and legally as his concubine and had

one son by her. During my conversations with him he became convinced of the wrong he had done, but there seemed no way out of the difficulty, either to him or to me. He could not put her away, for she had the law on her side, and he would be prevented from doing so. I then suggested that he persuade the woman to leave him, that he find her a house and support her till she married again. He tried to persuade her, but without effect ; the ladies of our Woman's Board, at my request, called on her and talked to her, but she was frivolous, and would not hear of such a thing. There was nothing more that we could do ; we therefore waited upon God, and in a most wonderful way He brought about what we were helpless to do. Li began again to come to Church, and his concubine and the children were persuaded to come also on two or three occasions, but she was not affected in the least.

Early in the present year Li Kien-pin came to me with downcast face and told me a sad story of difficulty. It is thoroughly characteristic of Chinese life. An employé in an official Yamên, through his wife, invited a number of women to a feast in order to raise a loan, among them Li's concubine, who subscribed 24,000 cash. A pleasant evening was spent together, and the women gossipped—as women will do in all countries—and separated in a happy mood. In a day or two the husband of the hostess got some scandal put about in reference to his own wife, another woman and Mrs. Li, and sent to each of them a lump of opium and a piece of rope. The recipients thoroughly understood what that meant, viz., that they might choose death either by swallowing the opium or by hanging themselves. The man's wife was thus bound to die. She chose the opium. Since she did that it would not do for the other women to refuse, for they would then be charged with her murder, so they all swallowed the opium. The hostess died, but the husbands of the other two women heard of it in time and hurried them off to the foreign doctor, and their lives were, with difficulty, saved. The Yamên employé then saw his chance, and at once commenced proceedings against Li for the murder of his wife. It was then that he came to me. The Yamên runners would soon be on his premises, fleece him of all the money he had and destroy his property. He was in the direst straits ; the other man was in the Yamên, and had the whip hand of Li, who could only get out of it by paying probably every dollar he owned. I could not take up a law case like this, as it was a purely native affair ; thousands of cases more or less like this are cropping up every year, and a missionary might do nothing else. In this case, however, I agreed that if Li would write his own statement of the case I would send it with my card to the official and see that he got it and then leave it with him. In Chinese courts no

document can reach the officials without heavy bribes to the underlings. The magistrate received the letter promptly and sent men at once to the "plaintiff," as we should call him, and told him to settle up with Li, which was done then and there.

Li's concubine then began to have wonderful visions; she told them to me and to others. She saw her Savior and the devil. With Oriental vividness she described her sins and the struggle the devil was making to get her. Then with the utmost pathos she described how "*My* Savior," as she called the Lord Jesus, came to her rescue, and the devil fled. She evidently had the fiercest conflicts with the evil one. I prayed with her and quoted passages of Scripture. It was a remarkable sight to see the radiance that passed over her face as the Scripture passages suited her. She said she could see in her husband's forehead a bright glowing spot showing where he had been baptized, and insisted that if she were baptized she could better resist the devil. I consented there and then. Calling her husband and about a dozen of the members together late one Saturday night we held a blessed service. The husband stood beside the woman; they both confessed their sins; they also stated they had both given up their opium smoking, and they both agreed to live apart in the future. I baptized her, and she rejoiced greatly. The result has been that Li and his concubine have been thoroughly converted. The woman went into our ladies' hospital for a few weeks till she had recovered somewhat from the severe strain to which she had been subjected. Li has the happiest experience. He never misses the means of grace, and gives liberally of his substance to the Church. He has brought his workmen to service, and a number of them have joined the Church on probation. He has sent his two girls into the girls' school, and is paying $1 a month for them, and his little son to our boys' school, paying $15 a year for him. He has rented a house for his late concubine, and is supporting her while she gives herself to study and then to the work of the Lord. I am getting books of religious instruction for Li at his request; he is diligently preparing himself for usefulness in the Lord's vineyard. He says he is going to send for his mother and wife that they may learn of Christ and be baptized, and he is going to unbind the feet of all the female members of his family.

This is altogether the most remarkable case I have ever known, and I think it will have a great effect upon our Church here. If the brother keeps on as he is now doing he will be a tremendous power for good.

Some of Professor J. Legge's Criticisms on Confucianism.

GATHERED BY PASTOR P. KRANZ.

THE late Professor James Legge cannot be accused of having been prejudiced against Confucianism; he loved the Chinese Classics and made their study his life-work; he acknowledges also in all his works, frequently and cheerfully, the many good doctrines which Confucianism truly contains. Of all the greater importance must therefore be to us and all *true* friends of China those passages in his works, in which the learned professor points out the serious *defects* of Confucianism in comparison with Christianity. Foreigners living in China, as well as those *educated* Chinese who understand English, should carefully consider them. The following is a collection of a *few* of them, which I have gathered in the course of my studies. I would feel myself amply rewarded for the labour involved in compiling this essay if some readers should be induced by it to go a little *deeper* into the study of this masterpiece of English scholarship, this wonderful achievement of one great and pious mind, *i.e.*, the Commentary on the Chinese Classics by Professor J. Legge.

Often lately has the question been raised in missionary circles, whether the Chinese Classics should still be taught in primary and middle schools. I find that in regard to this Professor Legge says about the *Great Learning*, in his Prolegomena, p. 28: "Such strong meat is not adapted for the nourishment of youthful minds;" further, p. 29: "But the above account of the object of the Great Learning leads us to the conclusion that the student of it should be a *sovereign.** What interest can an ordinary man have in it? It is high up in the clouds; far beyond his reach. This is a serious objection to it and quite **unfits** it for a place in schools, such as Chû Hsi contends it once had." About the *Doctrine of the Mean* Professor Legge says (Prolegomena, p. 46) that it contains "a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the book **unfit** for the purposes of mental and moral discipline."†

Criticising the doctrines of the Great Learning, Professor Legge says (Prolegomena, p. 31): "Underneath all the reasoning,

* The italics and stronger marks in most quotations are not in the original, but are put by myself in order that the reader may not overlook what seems to me of great importance.—P. KR.

† This question of teaching the Classics in schools has been most thoroughly treated by Rev. Dr. E. Faber; see Records of the Second Triennial Meeting of the Educational Association in China (1896), p. 64–76.

and more especially apparent in the eighth and ninth chapters of commentary (. . .), there lies the assumption that *example* is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtless it is a truth, most important in education and government, that the influence of example is very great. . . . Yet in the Chinese Classics this subject is pushed to an *extreme* and represented in an extravagant manner. Proceeding from the view of human nature, that it is *entirely good* and led astray only by influences from *without*, the sage of China and his followers attribute to personal *example* and *instruction* a power which we do *not* find that they actually possess."

P. 32: "The manner in which Chû Hsi has endeavoured to supply the blank about the perfecting of *knowledge* by the investigation of *things*, is too *extravagant*. 'The Learning for Adults,' he says, 'at the outset of its lessons, instructs the learner in regard to all things in the world to proceed from what knowledge he has of their principles and pursue his investigation of them till he reaches the extreme point. After exerting himself for a long time, he will suddenly find himself possessed of a wide and far reaching *penetration*. Then the qualities of *all* things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the *investigation* of *things*. This is called the perfection of knowledge.' And *knowledge* must be thus perfected *before* we can achieve the *sincerity* of our thoughts and the *rectifying* of our hearts! *Verily* (Professor Legge says) *this would be learning not for adults only, but even Methuselahs would not be able to compass it.* Yet for *centuries* this has been accepted as the orthodox exposition of the Classic. So Chung-fang does not express himself too strongly when he says that such language is altogether incoherent. The author would only be 'imposing on himself and others.'" (p. 33.)

"9. The orthodox doctrine of China concerning the connexion between **intelligence** and **virtue** is **most seriously erroneous**, but I will not lay to the charge of the *author* of the Great Learning the *wild representations* of the commentator of our twelfth century, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the work before us is **far** from developing, as Pauthier asserts, a system of social perfectionating which has never been equalled" (Ta-hsioh, Prolegomena, p. 32 and 33).

His critique of the value of the *Chung Yang*, Professor Legge concludes with the following words (p. 54): "My own opinion of it is less favourable. The names by which it has been called in

translations of it have led to misconceptions of its character. Were it styled 'The states of Equilibrium and Harmony,' we should be prepared to expect something strange and probably extravagant. Assuredly we should expect *nothing more strange or extravagant* than what we have. It begins sufficiently well, but the author has hardly enumerated his preliminary apophthegms, when he conducts into an obscurity where we can hardly grope our way, and when we emerge from that, it is to be bewildered by his gorgeous but *unsubstantial* pictures of sagely perfection. *He has eminently contributed to nourish the pride of his countrymen.* He has **exalted their sages above all that is called God or is worshipped** and taught the masses of the people that *with them they have need of nothing from without.* In the meantime it is **antagonistic** to Christianity. By-and-by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers by *their* wisdom **knew neither God nor themselves.**"

From the LIFE OF CONFUCIUS.

Prolegomena, p. 58. "Confucius was the child of Shûh-Lîang Hêh's old age. The soldier had married in early life, but his wife brought him only daughters, to the number of nine, and no son. By a *concubine* he had a son, named Măng-p'î and also Po-nî, who proved a cripple, so that when he was over seventy years, Hêh sought a *second wife* in the Yen family . . . There were three daughters in the family, the youngest being named Chăng-tsâi . . . . Chăng-tsâi accordingly became Hêh's wife, and in due time gave birth to Confucius . . . "

About Confucius' death Professor Legge says (p. 87): "His end was not unimpressive, but it was *melancholy*. He sank behind a cloud. *Disappointed hopes made his soul bitter.* The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. *Nor were the expectations of another life present with him as he passed through the dark valley.* He uttered no prayer and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, *but he gave no sign.* The mountain falling came to nought, and the rock was removed out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away."

Speaking about Confucius' habits and manners, Professor Legge says (p. 89): "The detail of so many small matters, however, hardly impresses a foreigner so favourably. There rather seems to be *a want of freedom about the philosopher.*"

From "CONFUCIUS' INFLUENCE AND OPINIONS."

P. 90. "In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority." . . .

"At first the worship of Confucius was confined to the country of Lû, but in A. D. 57 it was enacted that *sacrifices* should be offered to him in the imperial college and in *all the colleges* of the principal territorial divisions throughout the empire." (P. 91) . . .

"Twice a year, in the middle months of spring and autumn, when the first *ting* day of the month comes round, the worship of Confucius is performed with peculiar solemnity. At the imperial college the *Emperor himself* is required to attend in state, and is in fact the principal performer. After all the preliminary arrangements have been made and the Emperor has **twice knelt and six times bowed his head to the earth**, the presence of Confucius' spirit is invoked in the words: Great art thou, O perfect sage. Thy virtue is full, thy doctrine is *complete. Among mortal men there has not been thine equal.* All kings honour thee. . . . . O teacher, in virtue *equal to Heaven and earth*, whose doctrines embrace the past time and the present, thou didst digest and transmit the six Classics and didst hand down *lessons for all generations.* Now in this second month of spring (or autumn), in reverend observance of the old statutes with *victims, silks, spirits*, and *fruits*, I carefully offer sacrifice to thee . . . May'st thou enjoy the offerings."

Professor Legge adds: "I need not go on to enlarge on the homage which the Emperors of China render to Confucius. It could not be more complete. *He was unreasonably neglected when alive. He is now unreasonably venerated when dead.*" (P. 92).

On page 94 Professor Legge quotes some of Confucius' sayings in regard to himself: "The sage and the man of perfect virtue, how dare I rank myself with them? It may simply be said of me that I strive to become such without satiety and teach others without weariness." "In letters I am perhaps equal to other men, but the *character* of the superior man *carrying out* in his conduct what he professes, is what I have *not yet attained* to." "The leaving virtue without proper cultivation, the not thoroughly discussing what is learned, **not being able to move towards righteousness, of which a knowledge is gained**, and not being able to change what is not good,—these are the things which occasion me solicitude." . . .

From No. 6: "SUBJECTS ON WHICH CONFUCIUS DID NOT TREAT.—*That he was unreligious, unspiritual, and open to the charge of insincerity.*" (P. 97).

Professor Legge says: "I will mention two important subjects, in regard to which there is a conviction in my mind that he *came short* of the faith of the older sages. The first is **the doctrine of God.** This name is common in the Shih-ching and Shû-ching. *Tî* or *Shang-tî* appears *there* as a *personal being*, ruling in Heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rewarder of the good and the punisher of the bad. *Confucius* **preferred** *to speak of Heaven.* Instances have already been given of this. . . . **Not once throughout the Analects does he use the personal name.** I would say that he was unreligious rather than irreligious; yet by the *coldness* of his temperament and intellect in this matter, his *influence* is *unfavourable* to the development of ardent religious feeling among the Chinese people generally; and **he prepared the way** for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of **atheism.**" *

"Secondly, along with the worship of God there existed in China, from the earliest historical times, the worship of *other spiritual beings*, especially, and to every individual the worship of departed *ancestors.* Confucius *recognised* this as an institution to be devoutly observed. 'He sacrificed to the dead as if they were present; he sacrificed to the spirits as if they were present. He said, I consider my not being present at the sacrifice as if I did not sacrifice.' The custom must have *originated* from a belief in the continued existence of the dead. We cannot suppose that they who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius *never spoke explicitly on this subject. He tried to evade it.* 'Chî Lû asked about serving the spirits of the dead, and the master said, "While you are not able to serve men, how can you serve their spirits?" The disciple added, "I venture to ask about death," and he was answered, "While you do not know life, how can you know about death."' Still more striking is a conversation with another disciple, recorded in the 'Narratives of the School.' The master replied, 'If I were *to say* that

* Professor R. K. Douglas in his *Confucianism* expresses himself similarly as Professor Legge; he says (p. 84): "Unfortunately on this point also Confucius departed from the higher faith of his ancestors, and *by sanctioning* the worship of spirits and *omitting* all mention of Shang-te he *reduced* that deity to his position of one among the host of heaven. *Once only* does he speak of Shang-te, and then it was only to state the fact that 'by the ceremonies of the sacrifices to heaven and earth the kings Wăn and Woo served Shang-te, and by the ceremonies of the ancestral temple they sacrificed to their ancestors.' This remark shows that Confucius *perceived* that the various religious rites practised by the ancients had for their object the worship of the one God, but he allowed this knowledge to remain *sterile.* He deduced nothing from it, either to spiritualize his teachings or to elevate his practice."

the dead have such knowledge I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were *to say* that the dead have *not* such knowledge I am afraid lest unfilial sons should leave their parents *unburied*. You need not wish Ts'ze to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself.' **Surely this was not the teaching proper to a sage** (p. 99). He said on one occasion that he had no concealments from his disciples. Why did he not candidly tell his *real* thoughts on so interesting a subject? I incline to think *that he doubted more than he believed*. If the case were not so it would be difficult to account for the answer which he returned to a question as to what constituted wisdom: 'To give one's self earnestly,' said he, 'to the duties due to men, and while respecting spiritual beings to *keep aloof from them*, may be called wisdom.' At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he *gave occasion* to many of his professed followers *to identify God with a principle of reason and the course of nature;* so, in the point now in hand, **he has led them to deny**, like the Sadducees of old, *the existence of any spirit at all*, and to *tell* us that their sacrifices to the dead are but an *outward form*, the *mode of expression* which the principle of filial piety requires them to adopt when its objects have departed this life."

"It will not be supposed that I wish to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognised it *without acknowledging the faith from which it must have originated*, and how he enforced it as a matter of form or ceremony. It thus connects itself with the *most serious* charge that can be brought against him—the charge of **insincerity**. Among the four things which it is said he taught, 'truthfulness' is specified, and many sayings might be quoted from him in which 'sincerity' is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist, yet *he was not altogether the truthful and true man* to whom we accord our highest approbation. There was the case of Măng Chih-fan, who boldly brought up the rear of the defeated troops of Lû and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and unnecessary. And yet Confucius saw nothing in the whole but matter for praise. He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him. These were *small matters*, but what shall we say to the incident which I have given in the sketch of his life, p. 79—his **deliberately**

breaking the oath which he had sworn, simply on the ground that it had been *forced* from him? I should be glad if I could find evidence on which to deny the truth of that occurrence. But it rests on the same authority as most other statements about him, and *it is accepted as a fact by the people and scholars of China.* It must have had, and *it must still have* **a very injurious influence** upon them. Foreigners charge a **habit of deceitfulness** upon the nation *and its government;* on the justice or injustice of this charge I say nothing. For every word of falsehood, and every act of insincerity, the guilty party must bear his own burden, but we cannot but **regret the example of Confucius** in this particular. It is with the Chinese and their sage as it was with the Jews of old and their teachers. He that *leads* them, has **caused them to err** and destroyed the way of their paths (Isaiah iii, 12)."

"But was not **insincerity a natural result of the unreligion of Confucius?** There are certain virtues which *demand a true piety* in order to their flourishing in the heart of man. Natural affection, the feeling of loyalty and enlightened policy, may do *much* to build up and preserve a family and a state, but it *requires more* to maintain the *love of truth* and make a lie, spoken or acted, to be shrunk from with *shame*. It requires, in fact, the *living recognition of a God of truth* and all the sanctions of *revealed* religion. Unfortunately the Chinese have not had these, and the *example* of him to whom they bow down as the best and wisest of men, does *not* set them against dissimulation." (P. 101).

Professor Legge goes on to speak about Confucius' views on government, and continues (p. 103): "With regard to the relation of **husband and wife**, Confucius was *in no respect superior* to the preceding sages, who had enunciated their views of 'propriety' on the subject. We have a somewhat detailed exposition of his opinions in the 'Narratives of the School.' 'Man,' said he, 'is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man and helps to carry out *his* principles. On this account she can *determine nothing of herself,* and is subject to the rule of the three obediences. When young, she must *obey* her father and elder brother; when married, she must *obey* her husband; when her husband is dead, she must *obey her son.* She may not think of marrying a second time. No instructions or orders must issue from the *harem.* **Woman's business is simply the preparation and supplying of drink and food.** Beyond the threshold of her apartments she should *not be known* for evil or for good. She may not cross the boundaries of the State to attend a funeral. She may take no step on her own motion, and *may come to no conclusion on her own deliberation.* There are five women who

are not to be taken in marriage : the daughter of a rebellious house, the daughter of a disorderly house, the daughter of a house which has produced criminals for more than one generation, the daughter of a leprous house, and the daughter *who has lost her father and elder brother.* A wife may be **divorced** for *seven reasons*, which, however, may be overruled by three considerations. The grounds for divorce are : disobedience to her *husband's* parents, **not giving birth to a son**, dissolute conduct, **jealousy** (of her husband's attentions, that is, to the other inmates of his *harem*),* **talkativeness**, and thieving. The three considerations which may overrule these grounds are : first, if while she was taken from a home she has now no home to return to; second, if she have passed with her husband through the three years' mourning for *his* parents, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman and to give *importance* to the ordinance of marriage' " (say the *Narratives of the School).*

On page 105, commenting on Confucius' advice to a chief : 'Let *your* evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass ; the grass must bend when the wind blows across it,' Professor Legge says : " *Example is not so powerful as Confucius in these and many other passages represented it*, but its influence is very great . . ." and lower down Professor Legge continues : "As Confucius thus lays it down that the mainspring of the well being of society is the personal character of the *ruler* we look anxiously for what *directions* he has given for the cultivation of that. But here he is **very defective.** "Self-adjustment and purification," he said, "with careful regulations of *his dress* and the not making a *movement* contrary to the rules of propriety,—this is the way for the ruler to cultivate his person." This is laying too much stress on what is *external;* but even to attain to this is *beyond unassisted human strength.* Confucius, however, never recognised a disturbance of the *moral* elements in the *constitution* of man. The people would move, according to him, to the virtue of their ruler as the grass bends to the wind, and that virtue comes to the ruler *at his call.* Many were the *lamentations* which he uttered over the *degeneracy* of his times ; frequent were the *confessions which he made of his own shortcomings.* It seems *strange* that it never came distinctly before him, that there is a *power of evil* in the prince and in the peasant which **no efforts of their own** and **no instructions** of sages are *effectual* to subdue." (P. 106) : "I must bring these observations on

* Here I believe by a misprint the *fifth* ground is omitted : a bad disease, or as Professor Douglas says (Confucianism, p. 126) leprosy.

Confucius' views of government to a close, and I do so with two remarks: First, they are adapted to a *primitive, unsophisticated* state of society. . . . But his views want the comprehension which would make them of much service in a great dominion . . . There has been a tendency to advance, and **Confucius has all along been trying to carry the nation back** . . . The **consequence** is that China has increased beyond its ancient dimensions while there has been *no corresponding development of thought.* Its body politic has the size of a giant while it still retains *the mind of a child.* Its hoary age is in danger of becoming but *senility.*" (P. 107).

"Second, Confucius makes no provision for the intercourse of his country with other and independent nations. . . . . Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as *suppliants,* seeking the privilege of trade, so long the government would have ranked them with the barbarous hordes of antiquity and given them the benefit of the maxim about "indulgent treatment" according to its own understanding of it. But when their governments interfered and claimed to treat with that of China on terms of *equality,* and that their subjects should be spoken to and of as being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejudice, which it was necessary to resent with vehemence."

"I do not charge the *contemptuous arrogance* of the Chinese government and people upon Confucius; **what I deplore is that he left no principles on record to check the development of such a spirit.** . . . Of the earth earthy China was sure to go *to pieces* when it came into collision with a Christianly civilized power. **Its sage had left it no preservative or restorative elements against such a case.**"

"In the progress of events it could hardly be but that the collison should come; and when it did come it *could not be but that* China should be *broken and scattered.* **Disorganization will go on and destroy it more and more,** and **yet** there is **hope for the people,** with their veneration for the relations of society, with their devotion to learning, and with their habits of industry and sobriety; there is **hope** for them, **if** they will look **away** from all their ancient sages, and **turn to Him,** who sends them, along with the dissolution of their ancient state, the knowledge of **Himself, the only living and true God,** and of **Jesus Christ,** whom he has sent." (P. 108).

Comparing the *golden rule* as pronounced by Confucius with that of Christ, Professor Legge says (p. 109): "When a comparison, however, is drawn between it and the rule laid down by Christ, it is proper to call attention to the *positive form* of the latter: "All

things whatsoever *ye would* that men should do unto you, do ye even so to them." The lesson of the Gospel commands men to *do* what *they feel* to be right and good. It requires them to *commence* a course of such conduct without regard to the conduct *of others to* themselves. The lesson of Confucius only *forbids* men to do what they feel to be *wrong* and *hurtful*. So far as the point of *priority* is concerned, moreover, Christ adds: "This is the law and the prophets." The maxim was to be found substantially in the *earlier* revelations of God. Still it must be allowed that Confucius was well aware of the importance of taking the *initiative* in discharging all the relations of society. See his words as quoted from the *Doctrine of the Mean* on pages 48, 49 above."

P. 110. "How far *short* Confucius came of the standard of Christian benevolence, may be seen from his remarks when asked what was to be thought of the principle that injury should be recompensed with kindness. He replied: "With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness." The same deliverance is given in one of the books of the Lî Chî, where he adds that "he who recompenses injury with kindness is a man who is careful of his person." Chang Hsüan, the commentator of the second century, says that such a course would be "incorrect in point of propriety." This "propriety" was *a great stumbling-block in the way* of Confucius. His morality was the result of the balancings of his *intellect, fettered by the decisions of men of old,* and not the gushing of a loving heart, responsive to the promptings of Heaven and in sympathy with erring and feeble humanity."

Professor Legge closes this chapter with a critique of the *duty of blood-revenge* as taught by Confucius. He says: "Sir John Davis has rightly called attention to this as one of the *objectionable* principles of Confucius. *The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese.* I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the "inquisition for blood." Where the ruling authority is feeble, as it is at present, individuals and clans *take the law into their own hands* and *whole districts* are kept in a state of constant feud and warfare."

To be fair, Professor Legge adds: "But I must now leave the sage. I hope I have not done him injustice; the more I have studied his character and opinions, the more highly have I come to regard him. He was a very great man, and his influence has been *on the whole* a great benefit to China, while his teachings suggest important lessons to ourselves, who profess to belong to the school of Christ." (P. 111.)

(To be continued.)

Hymn to the Holy Spirit.

O source of sweetest loveliness,
O essence of all-sacred powers,
Help us, with rapturous caress,
To hold thee in these hearts of ours;
Love-Spirit, loveliness Divine,
O make each soul thy glowing shrine.

Heal our heart-blindness, bid us peer
Through the transparencies around;
And in all things we hold most dear,
Be thine irradiant presence found;
Love-Spirit, &c.

With love and longing for earth's best,
For friends whose hearts with ours agree;
With open arms for many a guest,
We have been loth to welcome thee;
Love-Spirit, &c.

Come in thy tenderness sublime,
Till each is gentle as a child:
Unfroward, meek, and free from crime
Of pride, that apes the tempter wild;
Love-Spirit, &c.

Come, till all isolating hate
Is chased afar, chased every whit;
And every bolt that bars the gate,
Is drawn, our brothers to admit;
Love-Spirit, &c.

Come, knit us all in one, as He
Who surely ne'er can plead in vain,
Prayed to his Father, even as we
Are one: so ran the mystic strain;
Love-Spirit, &c.

Then, come in full omnipotence,
And fill the hundred hearts made one;
Force the whole world to penitence;
Throughout the earth set up His throne;
Love-Spirit, loveliness Divine,
Make the wide world thy glowing shrine.

Suggested tune, *Euphony.*

W. Arthur Cornaby.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

The Importance of Ethical Teaching in the New Learning of China.

BY REV. D. Z. SHEFFIELD, D.D., PRESIDENT, NORTH-CHINA COLLEGE.

I SUPPOSE there is no one that will dissent from the proposition that man's moral nature is higher in order of dignity and essential value than his intellectual nature, and that the intellectual nature fulfills its true end in giving breadth and precision and power to the activities of the moral nature. If this proposition is true the deduction is also true that the training of the moral nature must have a central place in a perfect system of education, and the training of the intellectual nature must have its end in ministering to that which is higher than itself.

The diversified powers of the child's mind ought to receive proportional training, that in mature years he may attain to a thorough intellectual and moral self-mastery. In the normal expansion of the faculties of the mind and heart these faculties are interrelated in their growth, each contributing from its accumulations that which is essential to the best development of others. A well-poised moral purpose adds strength and steadiness to the intellectual vision, while a well-trained intellect prepares deep and broad channels through which the affections of the heart may flow. In the history of nations intellectual progress has sooner or later been arrested in its course if not accompanied with moral progress, and moral degeneracy has always been the precursor of intellectual decay.

Confucian education is essentially ethical in its end. It has for its object the training of the heart rather than of the mind, or more exactly the training of the mind for the service of the heart. Mencius says: "The road of learning is none other than to seek after the lost heart." The opening passage in the Great Learning reads: "The road of the Great Learning is to make lustrous the (innate) lustrous virtue, to renovate the people, and to rest in the highest goodness." The whole system of Confucian education is little more than the expansion of the ethical principles stated under five heads and named the Five Relations. Thus the substance of the teachings

of the classical literature has chief reference to the laws of government, to political and social problems, to individual rights and obligations, to the proper development of the moral faculties, and to the application of the law of heaven in human relationships. The sage in China is a "Sheng Jen," a holy man, and he is believed to transform other men even more by his life than by his teachings.

Ethical teaching has a prominent place in the systems of education that helped to fashion the civilizations of Greece, Rome, Egypt, and India. Jewish learning consisted almost exclusively of ethical and religious teaching, and such teaching has been central in the systems of education that have prevailed among Christian nations even down to very modern times. It is only in the rapid enlargement of human knowledge and in the multiplied lines of intellectual activity in the present and the preceding century that education has taken on a more and more intellectual type, and the ethical ends of education have not always been kept steadily in view. This is not saying that ethical education is less general and efficient than in previous centuries, but it is saying that intellectual and ethical education have been partially divorced the one from the other, the one carried on along its own lines in the schools and the other in the family and in the Church. I will not challenge the wisdom of such a separation of intellectual and ethical education regarded as an accommodation to the conditions of society that have prevailed, and still prevail to a large extent in Christian lands ; but I believe that the ideal system of education is one in which the capacities of mind and heart are trained together and moral ends are kept steadily before the thoughts of students as the ultimate good after which they are to strive.

Confucian civilization has failed to realize the ideals of individual character, of social relationships, and of government that have been portrayed in the teachings of the ancient sages. The failure has been partly from the inherent defects in their system of teaching, but chiefly from the lack of moral motive force. The sages have done much to educate the conscience of the Chinese nation concerning moral obligations in the varied relationships of life ; they have filled the literature of China with beautiful and noble moral precepts, and have strengthened the moral convictions of men from generation to generation to make a stand for right and truth and duty against the brood of lower motives that spring from men's passions and ambitions. Men have rejoiced in the innate nobility of their natures which are in the likeness of the nature of heaven with capacities kindred to those of the ancient Sages. They accept without question the comforting assurance that their natures tend towards goodness as water tends to flow downwards ; and yet they are com-

pelled to admit from the sad experiences of life that "the man-heart is turbulent and the law-heart is weak," that the passion-nature is stronger than the moral nature, and that in the conflict of motives struggling for mastery over the will "the superior man" is overborne by the "small man," the "great body" is conquered by the "small body," the nobler nature is brought under the dominion of the baser nature.

And now this great but paralytic civilization is brought into contact with the progressive civilization of Western nations. This people, though proud of the teachings of their heaven-sent sages, are conscious that while they have preserved the letter of those teachings they have lost their spirit, and as yet they have but dimly apprehended the fact that in Christianity, which is beginning its work of leavening this mass of humanity, are hidden those moral and spiritual forces that shall one day renovate China. The great awakening has fairly begun, and cannot in the future experience any permanent arrest, but the problems that are now to the front in the minds of the leaders of the people do not pertain to moral renovation, but rather to the preservation of the national integrity and the development of the physical resources of the country by such means as shall best preserve the accruing benefits to the Chinese people themselves. They are impressed with the superior power, enterprise and prosperity of Western nations, and realize that this superiority has its source in a wider knowledge of the forces of nature and in a cunning subordination of those forces to the uses of men; and they are ambitious to develop the latent resources of this land, so liberally supplied by the generous hand of nature and to multiply and transport its products through the new agencies of steam, electricity and machinery. Thus the questions asked are: "How can we make ourselves strong that we may be feared and respected among the nations?" "How are we to secure our share in the richer bounties that nature is yielding up to those who by study and research discover her secrets?" The answer given to these questions is: "Knowledge is the great high-road that leads to power and riches and honor. We will multiply schools for the study of Western learning, especially of the physical sciences, and by our new knowledge we will share in the benefits that it has brought to others."

Thus the New Learning of China is confronted at the outset with a danger of the gravest magnitude, that of being almost exclusively intellectual in its activity and materialistic in its ultimate end. The true theory of Confucian learning is that learning carries with it its own reward in a wider rage of knowledge and a firmer grasp of the principles of truth and duty, and that riches and honors are but the accidents of life. This noble theory of learning has been

repeated all down the ages by each succeeding generation of scholars, but in experience riches and honors have made the goal of learning, and the acknowledged secondary good has been made the supreme good. Now with such a momentum of sordid ambition as an inheritance from the past, for what may we hope regarding the character of the New Learning of China except as help comes from without, and learning be directed in its ultimate end to moral rather than to material good?

There is a yet further influence already operative, and which will probably be increasingly operative that will tend to exclude the ethical element from the New Learning of China, the influence of the spirit of opposition exercised by the old Confucian civilization towards the incoming Christian civilization. Western education comes to China in intimate association with Christianity, and is interpenetrated with the ethical and religious ideas that have their source in Christianity. Christianity, both in its ethical and religious teachings, is inclusive of all truth and exclusive of all error. It gathers to itself truth wherever found, but the ultimate organism of truth is no longer Confucian or Buddhistic or Braminic, but Christian. The true Master has appeared and claims his own for himself. Now we will gladly admit with Tertullian that "Man is naturally Christian" in the aspirations of his moral nature, or with Mencius that "There is no one that is not good" in the best impulses of his heart. But the Chinese follow the ethical teachings of their great sages afar off. They honor those teachings in the letter and reject them in the spirit. How then can they meet the far more searching requirements of Christian ethics enforced as they are by the profound verities of the Christian religion without arousing a deeper opposition, since every man who is accused at the bar of moral truth must either confess and reform, or must harden himself in sin, and the clearer the condemnation the more stubborn will be the opposition.

Thus we may know in advance in the governmental schools of Western Learning that are now beginning to be multiplied in China the problem will be how to gain knowledge of Western arts and sciences without the accompaniment of ethical and religious teaching. While it is true that progress in learning in Western lands is largely due to the inspiration which it has received from a Christian civilization that stimulates men to search after truth as for hid treasure, yet learning has its own laws of acquisition and its own benefits apart from Christianity, and scholars, whether Christian or otherwise, have inclined to hold closely to their themes of instruction, and not to turn aside to point out those ethical or religious conclusions, towards which their instructions were naturally leading. Thus there is danger that the form in which Western learning is

given, and the text-books in which its principles are set forth, will add their influence to lessen the power of Christianity and of Christian ethics in the very learning which it has created.

But there is a providence directing the destinies of men that plans for them more wisely than they plan for themselves. There is a meaning in the fact that Christianity has gained a full half century of time as compared with Western secular learning in its introduction into China and in the important preparatory work which it has accomplished. Christianity will accomplish in China as it has in other lands its own supreme work along the narrow lines of spiritual renovation through the Word of Divine truth and the secret work of the Divine Spirit, but as the sun in the heavens exerts its influence far beyond the termination of its direct rays through the operation of the law of radiation, so the sun of Christian truth, when its pure light begins to shine upon any nation, exerts a moral influence vivified by religious truths far beyond the limitations of the Christian Church through the operation of the law of spiritual radiation.

The presence in China of a large company of men and women who, though strangers in nationality, are striving to illustrate in their lives the spirit of benevolence in its most disinterested activity, and who are gathering about them an ever increasing company from among this people who are seeking to pattern their lives after the same ideal, must exert a moral influence upon all classes of society that will gather strength with each added year. The sages of China have taught that the end of life should be to rest in the highest goodness, and it is believed that they illustrated their teachings in their lives, but men in subsequent ages, while they have praised the ideal of life presented by the sages, have notwithstanding followed the leadings of their overmastering passions and ambitions. But now the ideal of a life devoted to the pursuit of goodness more lofty and perfect than the highest conception of the Confucian sages, is having its living embodiment in many lives, and the great truth is forcing itself into recognition that there lies hidden within the ethical teachings of Christianity a moral power, a motive force which Confucianism has never known.

But while Christian missionaries must not forget that their supreme work is to bring the lives of men into fellowship with the life of God, and that all other work is subordinate and preliminary, they must not neglect to improve the opportunities that open before them to exert their influence along secondary lines, and especially if such influence in its results in the near or even distant future promises to contribute to advance the interests of direct religious work. Such an opportunity is now given to us to exert a strong moral influence

upon the New Learning of China, thus contributing directly to the purification of the administration of government and the customs of society, and finally by means of a higher morality brought to this people under Christian conditions to lead many to the knowledge of Him whom to know aright is life everlasting.

(To be continued.)

Notes and Items.

WE would call attention to the vigorous letter of Dr. Mateer in the correspondence department of this journal, replying to "Observer," whose previous communication we noticed in our last issue.

The many friends of Dr. John Fryer, who has been so prominently connected with our Association since its organization, will be glad to learn that he is expected to arrive in Shanghai June 5th from San Francisco.

In the "Signs of Progress," issued by Rev. Timothy Richard in the interests of the Diffusion Society, considerable space is devoted to the 'Educational Signs of Progress.' Among these are noticed the establishment of a new government college at Shanghai and the proposed "Girls' School" which is soon to be opened. Attention is also called to the Imperial Edict of January 27th, placing Western learning on an equality with Chinese literature in the obtaining of degrees.

The new work of Prof. Hayes on "Heat" is uniform with his previous works on Light and Sound, and is chiefly a translation of Gunot's Physics. It is specially designed to give a more extended knowledge to those students who desire to learn more of physics than they can obtain from elementary works. The book is on sale at the Presbyterian Mission Press. A more extended notice of this valuable work will be given next month.

Among the many valuable books of the Educational Association we would call special attention to our mathematical series, which includes Mateer's Arithmetic, Mateer's Algebra, Mateer's Geometry, Judson's Conic Sections, Parker's Trigonometry, Hayes' Astronomy. . . . A new edition of Porter's Physiology has recently been issued, and is on sale at the Press.

Correspondence.

VISIT OF MR. GEO. WELCH TO NANKIN.

To the Editor of

"The Chinese Recorder."

Dear Sir: The north Nanking Methodist work has been recently blessed by a visit of five weeks from Mr. Geo. S. Welch and family, of Denver, Colorado, U. S. A.

Mr. Welch came to us, not as a minister or as a professed evangelist, but as a business man engaged in active Christian work for the Master.

During his stay daily meetings were held in the woman's school, in the girls' school, and in Nanking University, as well as numerous meetings for the various Church members and for outsiders. A very profitable series of special meetings was also held for the pastors and helpers of not only our own mission but also of several of the other missions. Interspersed among these many meetings were a great many private interviews with those who manifested an interest.

The most immediate results were seen in the woman's and girls' schools, where there were not a few bright conversions and a quickening of all the Christians.

In the boys' school the work was chiefly among the Christians or professing Christians, though there were several conversions. The interest and new life awakened may be witnessed in the fact that since Mr. Welch's departure the boys, at their own suggestion, have started and continued a morning prayer meeting for half an hour before breakfast each day with an average attendance of twenty-five.

We all enjoyed and appreciated Mr. Welch's visit with us, and wish him God speed in his efforts to strengthen weary hands and to cheer burdened hearts.

Sincerely,

A. J. Bowen.

PREACHING TO THE HEATHEN.

To the Editor of

"The Chinese Recorder."

Dear Sir: I have been reading the sermon by the Rev. Charles Voysey, of London, which he preached last Christmas and afterwards sent to all the bishops and dignitaries of the Church of England. I would that every missionary in China engaged in direct evangelistic work among the heathen might see it. It served to show me myself as perhaps others may sometimes see me, and is for us all a striking example of what we should not do. A more melancholy effort I have seldom witnessed, not because the discourse is lacking in ability, but because the preacher, while eager to destroy what he supposes to be a superstition, is apparently devoid of any consciousness that a great obligation rests upon him as a teacher to attempt to provide for the want which the dogma he attacks was at least created to supply. Mr. Voysey would prove the miraculous conception of our Lord a myth. When I had finished his sermon my belief in the genuineness of that mystery was strengthened rather than disturbed, and that not because I had obtained any clearer conception of the dogma, but because I was irritated at the nature of the attack. Can it be possible that when we are addressing non-Christian audiences we ever affect them in the same way? Do our attacks on their cherished beliefs ever leave them more confirmed than before in their errors, because we have failed to present them with anything better to take their place? Destructive criticism is always simpler than constructive work, but excepting in very rare instances does it ever lead to conviction, or

to a desire for something higher? Is it not pure mischief to show the futility of existing beliefs unless at the same time and place we, with equal skill and force, present in a manner easily intelligible to all a purer and more reasonable faith? While penning these questions I had quite forgotten Mr. Voysey's sermon, and was thinking only of aggressive evangelistic work among the masses of China. It would help some of us to see our way clearer in this matter if our veteran fathers, who have grown grey in the service, would, through the pages of the RECORDER, give us some English outlines of their addresses to the heathen, with such comments as they may think advisable. Will not Rev. Griffith John, Mr. Ashmore, Senior, and other brethren who have spent life times in China come forward with some such helps as I have suggested, for the benefit of their less experienced fellow-workers?

Yours truly,
C. SPURGEON MEDHURST.

THAT WARNING AGAINST SCHOOLS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly allow me a few words in reply to the brother from Ts'ing-kiang-p'u, who veils his identity behind the term "Observer?" His zealous soul is evidently much vexed that some missionaries think they are fulfilling their calling and serving God acceptably by teaching in schools—albeit the most of them also preach not a little at the same time. One of the young men referred to came from the Tungchow College. A week or two before the RECORDER reached me I had a letter from the young man, saying that things were unsatisfactory, and that he could not remain in his present position, and asking if I knew of any other available place. I may further say for "Observer's" benefit that we have had no part in getting his present position. It came to him without the intervention of any foreigner. About the same time I had a letter, on another subject, from one of the older missionaries of Ch'ing-kiang-p'u, who said, incidentally, concerning the young man: "I feel very sorry for him, as he evidently is not pleased with his situation. 'I find it very hard,' he tells me, 'to lead a consistent life.' We do not see him as often as we should like. He does not attend service very often, as there is bitter opposition to Christianity in this city and especially in the new school in which he teaches. I trust that the trial he is now undergoing will ultimately strengthen his character and lead him to come out more boldly." I do not wish to excuse him for not keeping the Sabbath, but it must be borne in mind that he is not alone in his inability to keep the Sabbath properly. Apart from those employed by the missionaries, very few native Christians, educated or otherwise, keep the Sabbath as we would have them do. And what of the multitude of Christians at home in the employ of corporations, etc., which do not give them any opportunity to keep the Sabbath. Moreover, the young man's failure to keep the Sabbath properly is *not* because he was educated *free* in a mission school as Observer would fain have us believe. I have met personally three telegraph operators educated in mission schools. None of them attended Church or even tried to keep Sabbath, and moreover, they all took opium. Yet the schools that educated them *charge* for everything, and are reputed as self-supporting. The truth is that the fact that a man pays for his education has no special effect in devel-

oping his moral or spiritual nature. Young men in China pay for their education in a mission school for no other reason than that they expect the education will pay them back in dollars and cents. There is nothing in this either to make or to strengthen a Christian character, but the very reverse. "Observer's" reference to accepting a cup of wine at a feast is setting up his own standard of consistency. We preach temperance and advise total abstinence and would have much preferred to have the young man decline, yet there is no law requiring it, and the young man is entitled to liberty. It would take too much space to canvass all the points "Observer" has raised. The question of education as a missionary agency has been pretty well threshed out at various times, yet mission schools live and flourish, despite the efforts of some who feel moved to speak and write so strongly against them. When at last all results are counted up, it will then be seen whose work has had the greatest effect, and has told most for the glory of God. To his own master every man stands or falls.

C. W. MATEER.

DR. GORDON AND HIS CRITICISM OF DR. ASHMORE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My best wishes to Dr. M. L. Gordon. He is right in saying, as he does in the March number of the RECORDER, that an article in the *Japan Mail* is the basis of what I had to say on the Doshisha. It is not by any means, however, the sole warrant for the views I put forward.

The history of this little continuity of criticism is thus: Some time, along towards the end of 1896, there appeared in the *Japan Mail* the article above referred to, entitled "*Some Lessons from the Doshisha.*" As the present writer is avowedly "unsympathetic" with the tendency so common of allowing mission schools to become so much dominated by secular inroads, and inasmuch as his own denomination has schools in India and elsewhere that are compelled continually to contend against that same tendency, therefore, adopting the caption of the article "Some Lessons from the Doshisha," giving a summary of its contents and adding comments of his own, he sent a communication to the *Baptist Missionary Review* in India, in which it was published in December, 1897. A copy of this communication was sent to his friend, the editor of the RECORDER, as a friend and not as an editor. It got into the hands of a reviewer, who sent a criticism to the RECORDER. Had it been an ordinary criticism of the contents of the article, according to its intrinsic merit or demerit, it would have passed without rejoinder. But it attributed an unworthy spirit to the writer, and to meet that a short response was sent, which also appeared in the RECORDER. Now comes Dr. Gordon with a list of affirmations which he says are "not true."

To this I now make brief and final reply. I am sincerely glad that Dr. Gordon can come forward and say that some of these allegations of the *Japan Mail* are "not true." But now the place for such denial is in the columns of the *Japan Mail itself*. It is not too late now. I will join with Dr. Gordon in a request to Capt. Brinkley, the editor of the paper, to publish his strictures bodily from the RECORDER, together with my article from the *Indian Review*, upon which he animadverts. This is a fair proposition, for it will give the missionary body in Japan—the most competent jurors in the case—an opportunity to compare the two statements, and, further, it ought to be considered even

a generous proposition, for, if what the present writer has said is really without foundation, it will give Dr. Gordon's article an opportunity to "kill two birds with one stone" and demolish, at one shot, and in presence of those who can appreciate a valiant success, both of the articles entitled "*Some Lessons from the Doshisha*," the one in the *Japan Mail* and the one in the *Missionary Review*.

I wish I could say I felt convinced in regard to the other denials. But I am not, and candor compels me to say so. The reason is not found in any lack of due consideration for Dr. Gordon, whom I have learned greatly to honor and respect, and from whom I am now forced to differ in estimate of testimony. I can only say that my informants on these points were from different missionaries of unquestioned standing, who told me what they themselves had heard with their *own ears*. It is indeed possible that, in speaking of it, they have made some slight modification in the words used, intending to give the sense correctly by varying a little in the expression, as people usually do in such circumstances. This would allow of a denial of the exactitude of every vowel and syllable, but does not dispose, conclusively, of the thing said in its essentiality. However, in order to satisfy Dr. Gordon I will do this. I will write to four different informants—the one who heard the remark about cutting out certain portions of the Old Testament, the one who heard the sermon on the steamer, the one who heard the theological professor's repudiation of the vicariousness of the atonement in a public address at Kyoto, and the one who heard about the opinions of that graduating class of students. On this last point I can say, in advance, that Dr. Gordon's statement as to when the discussion took place—being in the middle of the course and not at the end of it—does modify it materially, and I gladly accept the correction. As regards the others, if I can find any evidence that those hearers are at all uncertain as to the sense conveyed to their own minds, then information thereof shall at once be placed at the disposal of Dr. Gordon, and he shall be at liberty to use it to the further desired "demolition," if that be found the thing in order. Surely he cannot ask for anything more satisfactory and more chivalrous than that.

Let no one think that this is a petty personal tilt. Far from it. Let us get at the truth. If the opinion so current up and down Japan about the Doshisha—and about certain theological drifts—the latter of more vital importance than the former—are not well founded—then they ought to be denied. If there is a substantial verity in what I have heard affirmed and which is so commonly asserted over there, even though the exactness of language be not complete, then that fact ought to be understood. By all means let us get at substantial and veritable TRUTH.

WILLIAM ASHMORE.

BISHOP MOULE AND THE TEXT OF THE NEW TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The letters of "Sinaiticus" and the Rev. John C. Gibson in your last issue, though they have not, as I think, touched the argument in support of which I quoted the letter of a "Cambridge Scholar," shew, at any rate, that we were not wrong in thinking that letter one of sufficient interest to justify the publication of an extract.

Mr. Gibson must forgive me if, knowing my correspondent's life-long devotion to critical studies, I adhere to his view of the sub-

jective character of the W. H. text, and also to his opinion that it is "the main underlying factor of the R. V. differences." I am not a scholar, but my correspondent is, and is not in the habit of "repeating common blunders."

I confess I am mortified to discover that I am still credited with a wish to give pause to Greek Testament criticism and persuade the studious world to be content with the Textus Receptus, until the "next generation" at least. My correspondent, it is true, is no better off; Mr. Gibson seeming to think *he* would be glad to see us, if possible, brought back to the text of R. Stephens. Mr. G. quotes against me the very reasonable, and, after all, conservative decision of the Cambridge University Press, expressed by Bishop Perowne, as if the missionary revisers here, like the Press syndics at home, had edited the New Testament for students who could read Greek, and who could, if they chose, inform themselves of the critical history of the recensions of Lachmann, Tischendorf, and Tregelles, from which, with Stephens as their base, (apparently without having recourse to R. V.), the syndics edited a *student's* text. The text whose genesis I ventured to criticize was meant, when translated, for Chinese readers, of whom perhaps one in a thousand may be able to appreciate the reason of changes, not in the mere phraseology of his New Testament, but in some of its contents. For that class of readers it is not difficult for missionaries, who are themselves students, to furnish information of the assured results of criticism by means of lectures or commentaries. And my plea is that the great majority, who have neither leisure nor intelligence to profit by such instruction, might well be spared—*until critics are far more agreed than we know them to be as yet*—the disturbance of their faith by, for example, the excision of clauses of the Lord's Prayer, the alteration of the Angel's song, or the suggestion that Mark knew his Bible so ill that he quoted Isaiah when he meant Malachi. If indeed documentary evidence had been, as some of our friends seem to think, already sifted to the dregs, and had declared by a decisive vote for R. V. against A. V. on such and similar points—*as it by no means has done*—it would be time no doubt—not indeed to ask critical judgments of overworked missionaries who never were trained for the task—but to adopt some text, such as R. V., or the Greek text of the Cambridge Press, and take it for better for worse as the basis of our Chinese version. That "cautious and conservative, but perfectly candid scholar," the late Dr. Scrivener, no less decidedly than my anonymous correspondent, has told us that that time has not yet come, and I once more, with all respect, protest against the *via media* which I hold, with the same correspondent, to be even worse that the premature adoption of the R. V. text in its integrity.

Will the deliberation with which the Companies seem to be proceeding, and the singular experiments in Chinese grammar which, officially or unofficially, have already seen the light, leave after all the whole question to be reconsidered when another General Conference is convened? If such should be the case, may we hope that a question of so technical a nature will not again be put to the vote in a mixed assembly constituted, in a large majority, of novices to the missionary life and persons most slenderly furnished as regards Biblical scholarship?

Faithfully yours,

G. E. Moule.

Hangchow, May, 1898.

SELF-SUPPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the *Indian Standard* for Aug. 2, 1897, appeared the enclosed letter, written especially for the missionaries in India; but containing real suggestions for the Lord's workers in China as well. I send it to you, trusting it will find a place in your columns.

Very truly,

H. G. C. HALLOCK.

Hangchow, May tenth.

(I send it by permission of the author.)

Simla, 9th July, 1897.

Editor "Indian Standard."

DEAR SIR: I looked through your issue of July 1st, hoping to find some more of what ought to be said on the subject of self-support. As those who can write do not write, will you kindly allow me a few words?

In the midst of our tears over the stinginess of the native Church may it not be well to inquire whose fault it is? The root must be located before it can be plucked up.

God revealed a secret of value when He said: "Train up a child in the way he should go, and when he is old he will not depart from it." History and experience, agreeing with revelation, bring forth the saw, "As the twig is bent the tree's inclined."

The native Church of to-day is what the missionary has trained it to be. He taught his converts to pray in public, and now the only difficulty is that each will not give the other a chance. He taught them to be able to give a reason for their belief, and behold, the pastor in the pulpit, the catechist at the bazaar preaching-place, the colporteur at the book stall, the khansaman in the bawarchi khana, can equal any Scotch professor of divinity in arguing theology with Hindu or Mohammedan. He taught them honesty and purity, and now, what an outcry in the native Christian community if a member be convicted of sin! But he never taught the people to give, and there is not the faintest public opinion in favor of giving, nor the least public sentiment against not giving. It is regarded as heathenish to give. Christianity is free. The Hindus may make *pun* by giving, and the Mohammedans may purchase God's favor in that way, but the Christian has found something better.

The matter is readily traced to its beginning. In the early days of missionary effort a convert lost all. His spiritual father usually provided him a bare living or a way of earning such a living. The missionary then said within himself: "I cannot find it in my heart to ask him to give anything out of his pittance, while I have enough and to spare." He was kinder than God! His trouble was that he did not himself believe God's promises, so how could he teach faith? He failed to understand God's plan for his people, so could not lead them into the "large place" prepared for them.

> "There is a tide in the affairs of men
> Which, taken at the flood,
> Leads on to fame and fortune.
> Neglected, all our life is bound in shoals."

The Church is to-day hungry and lean and weak and timid in things temporal and in things spiritual. It has missed the blessing which it would have received until there was no more room, and this land has lost what would have then overflowed. Who can tell whether all India might not have been Christ's to-day, had God's Word been put to the proof?

Then shall we say, "What is done is done. Now it is too late"? That were wicked cowardice. Has the missionary neither influence nor authority left to him? If not, he might better go home. If he has both, their extent is the measure

of his responsibility to undo the wrong which he has done his people. What can he do? Let him prayerfully study the method which God used in training his baby Church on the way from Egypt. He gave goods to the people and then asked them again. When they had tasted the sweetness of giving, Moses' trouble was that of the prayer-meeting leader of to-day. The unique complaint brought to him was, "The people bring much more than enough for the service of the work, which the Lord commanded to make." And the record quaintly continues, "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary." After such strenuous effort one can imagine the long breath of relief with which the next words were recorded, "So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much."

Later, when his people became careless, God was not put to his wits' end to know what to do with them. He spoke a few decided words and then *kept his word.* He is keeping it to-day, "Return unto me and I will return unto you, saith the Lord of hosts. But ye say, wherein shall we return? Will a man rob God? yet ye rob me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith the Lord of hosts."

And again "Thus speaketh the Lord of hosts, saying, This people say, It is not the time for us to come, the time for the Lord's house to be built. Then came the Word of the Lord by Haggai, the prophet, saying, Is it a time for you yourselves to dwell in your ceiled houses while this house lieth waste? Now therefore thus saith the Lord of hosts. Consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts. Consider your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that lieth waste while ye run every man to his own house. Therefore for your sake the heaven is stayed from dew and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labours of the hands." The missionary has broken these commandments and has taught men so. When we fail to teach these words with all the influence we have and to *enforce* them with all the authority we possess it simply means that we do not believe God. Let us have a care how we

make God a liar. If need be let us strengthen our own poor weak faith by listening to testimony. Has any one ever heard of the man who having once tried the giving of the literal tenth, ever gave up the plan? Let us educate and agitate; take testimony and publish it; start tithe societies and report fulfilled promises. Let us discuss methods. Should the missionary give a tithe larger salary, when a bare living is given employées and then *require* that tithe to be given back to the Lord? Should he make tithe giving a condition of employment? Let us not only discuss but act, that we may right the wrong we have done the native Church. We have still an infant to train and should take paternal means.

A Missionary.

EFFIE HALLOCK BRADDOCK.

Our Book Table.

The Oriental Cook Book and Guide to Marketing and Cooking, in English and Chinese. Second Edition. Large octavo, 288 pages. Kelly and Walsh, Ltd., Shanghai, 1898.

There was quite a demand for this book in its first edition, and we have no doubt there will be an increasing demand for it in its present improved appearance. It is such a receipt book as any housewife might be glad of, even if she had no occasion to use the Chinese. But in China it will come as a special boon to many a lady who ponders over some nice dish which she would like to tell her cook to make, but despairs of ever being able to tell him about the ingredients, proportions, etc. Here is everything thought out, translated and arranged, with valuable index, and the good wife has only to look up the desired information and point it out to her Chinese cook, and behold, it is done—provided the cook can read and has the requisite ability.

Apostolic and Modern Missions. By Rev. Chalmers Martin, A.M., some time missionary in Siam; Elliot F. Shepard, Instructor in the Old Testament Department, Princeton Theological Seminary. Fleming H. Revell Company, New York, Chicago, Toronto, 1898. 235 pages. $1.00.

This volume consists of eight Lectures, arranged in four pairs, treating respectively of the Principles of Apostolic Missions, the Principles of Modern Missions, the Problem of Apostolic Missions, the Problem of Modern Missions, the Methods of Apostolic Missions, the Methods of Modern Missions, the Results of Apostolic Missions, and the Results of Modern Missions. The treatment is philosophical and comprehensive. In each case the chapters on Apostolic Missions begin with a careful examination of the data in the Book of Acts, followed by inferential reasoning, both from these data and from Church History in general. All the topics are treated in an interesting and an illuminating manner, although to most readers the latter half of the book on the respective Methods and Results of Apostolic and Modern Missions will prove to be the most instructive. Mr. Martin finds no warrant for the current teaching of so many workers that the Gospel is now to be proclaimed merely as a 'witness,' or that it ever was so, and emphasises the participial clauses in Matthew xxviii. 19 and 20, 'baptizing' and 'teaching them to observe all things whatsoever I have commanded you,' a work which implies long periods of time for its due fulfillment. The wide circulation of this work among the numerous classes in missions now so popular

at home, cannot fail to be most useful. One could wish that lectures of this sort might be delivered in every Christian congregation in the lands which send missionaries to continue the work of the Apostles, too often with no adequate notion, either on the part of the missionaries themselves or on the part of those who send them, how vast and how difficult is the task committed to the hands of those who in modern days, as in the days of old, go forth to 'turn the world upside down.'

Child Culture in the Home. A book for Mothers. By Martha B. Mosher. Pages 240. Revell, 1898. $1.00.

The sixteen chapters composing this work begin with the Emotions and end with Civic Duties. The route traversed between these divergent points may be outlined by the names of the way-stations, which are as follows: The Moral Sense, Heredity and Environment, the Training of the Senses, the Training of the Will, Punishment and Reward, the Value of Play, Self-reliance, Character, Culture, Language and Literature, Manners, Habits of Childhood, Habits of Youth, and Domestic Economy.

In the earlier chapters much use is made of the new psychology in a way to commend itself to everyone. Two classes of parents ought to study this book—the wise and the foolish—and each would receive benefit from the perusal. When it is considered how free is the average parent from such ideas and ideals as are here presented with such force and persuasive cogency, one ceases to wonder that the average child is not better, but rather that he is not worse than seems to be the case. The fact that the issue of helpful and stimulating treatises of this class is unintermittent, ought to give us great hope for the next generation.

The Way of the Cross. A series of Meditations on the Passion of Our Lord. By the Rev. Armand C. Miller, M.A., Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York. Revell, 1898. Pages 227. $1.00.

The author of this book is widely known as one of the foremost preachers in the Lutheran Church of America. He is the pastor of its leading congregation in New York city, and was previously pastor of the College Church in Salem, Virginia, the leading Southern Lutheran Institution, Roanoke College. For centuries the German Church has used in the Lenten season the Passion History as the subject for continuous treatment. The author tells us that searching for a book of devotion arranged for daily use during the time of the memorial of the Lord's Passion, he was led to the surprising discovery that no such book existed in the English language. The plan of this book is based upon the division of the Passion History found in the *Allgemeines Gebet-buch* of the General Lutheran Conference, Leipzig, 1884. Each Scripture lesson is followed by a study which seeks to direct earnest and prayerful attention to two objects: first, our Lord Himself, as shown in the passage considered; and secondly, the lesson for Christian lives contained in that passage. Then follows a short prayer, in which the thoughts already noticed are concentrated and turned into praise and edification. To those unfamiliar with the prayer books of State Churches, the addition to the English words First, Second, Third Sunday in Lent, etc., of the Latin representatives 'Invocavit,' 'Reminiscere,' 'Oculi" 'Laetare', 'Judica,' and 'Palmarum,' has a strange appearance, and it is not quite obvious why the English alone would not have sufficed.

Sin and its Conquerors, or The Conquest of Sin. By the very Rev. Dean Farrar. Revell, 1897. Pages 147. 50 cts.

We have here five sermons by Dr. Farrar on 'Guilt,' 'Hindrances to Repentance,' 'Enthusiasm,' 'Egoism and Altruism a Contrast,' and 'Lessons from the Birds and Lilies.' The first of these discourses was 'preached in Westminster Abbey,' and the second in Saint Margaret's Church. They are all in the fervid rhetorical style with which Dean Farrar's countless readers are so familiar. Like most of his writings they abound in felicitous quotations, for which his memory seems to have always been 'wax to receive and marble to retain.' The illustrative examples are taken from a wide range of historical perspective, and are of course illuminating. One misses the tone of deep spirituality found in so many recent books on this and cognate topics, yet for the purpose for which it is designed the book is an excellent and helpful one.

Discipleship. By Rev. G. Campbell Morgan, Pastor of New Court Congregational Church, Tollington Park, London. Revell, 1897. Pages 142. Fifty cents.

This booklet is Mr. Morgan's first appearance as an author, and is dedicated to his wife. It adheres closely to the main subject under the heads: Becoming a Disciple, First Lesson, the Method of Advancement, followed by nine chapters on the Disciple At Home, At Business, At Play, As a Friend, At Work for the Master, In Sorrow, In Joy, Going Home, and In Glory. An examination of Mr. Morgan's first booklet, leads to the hope that it will by no means be his last one.

A H. S.

A History of China, from the Earlies Days down to the Present. By Rev. J. Macgowan. Presbyterian Mission Press. Price $6.00.

Only a brave man would attempt to write a history of China in English. Like the bones in a certain classic valley his materials are "very dry," and like the Sahara desert, chiefly to be respected for immensity. That a book should be interesting, is an idea outside the orthodox Confucian brain; that a history can be truthful and yet attractive, is a notion too young to have ever disturbed the complacent serenity of a Chinese annalist.

Interest—except as the wage of 'filthy lucre'—is almost an unknown quantity in China, its people, literature, religions and plays. "A limited amount of dullness may be endured, but when the 'featureless' spreads over thousands of square miles of earth and over millions of faces, when stupidity is fossilized in myriads of temples, books, schools and theatres, the *raconteur* of anything Chinese, who sets himself to weave a racy story, has a task equal to that of Sisyphus, and is cheered by the promise of as rich a reward."

So say the critics and—as usual—they are wrong. Is it possible that in the history of one of the most ancient and populous nations there is nothing of interest and real worth to the genuine student? Can a vast forest of humanity grow up and breast the uncounted storms of ages only to be buried too deep to leave a scrap of fuel for later generations? One well-known writer tells us that some of China's annalists have graced their pages with vivid records of events which in thrilling interest equal many of the famous passages of our great European historians. But then he had read Chinese history, and thereby totally disqualified himself for the critic's chair.

In this latest and best of the histories of China, Mr. Macgowan has laid us under great obligations. In some sections, specially in the chapters on the T'ang and Ming dynasties and the Manchu conquest of China, he proves that Chinese history, like the histories of other nations, can be so written as to be really attractive for all—except the lazy. Perhaps the ability and judgment of the author are manifested as conspicuously in his treatment of the so-called "Mythical" and "Legendary" periods as in any part of his work. He has condensed lengthy and dull narrations into very brief space, and has given us not only all the really useful 'stuff' they contain, but he has added many judicious and valuable interpretative remarks—for which all but the "wicked," *i.e.*, the anti-semitic reviewers—will be unfeignedly thankful.

It is true that Mr. Macgowan adds little to our knowledge of the origin and early history of the Chinese, but so long as the majority of European *savants* neglect "the foundations" the historian cannot possess adequate material for this part of his work. If a patient and competent scholar would give us a thorough and dispassionate criticism of the labours of M. de Lacouperie we should be placed in a better position for understanding this obscure period. Meanwhile we have in Mr. Macgowan's book by far the most interesting and reliable history of China in the English language. To ask at the present time for a history of China equal to Mr. J. R. Green's "History of the English People," is to prefer an utterly unreasonable demand. Many centuries of research and literary development made that admirable work possible, while as Prof. Legge said: "We have only scratched the vast field of Chinese literature," and therefore have no reason to demand what we have not earned.

A recent critic assures us "that the man who shall do for China what Gibbon did for Rome, is loudly called for by the world to come from behind his curtain and tell us the story of the Chinese nation." It is an immense comfort to be informed that the "call" has gone forth; still the unsanguine and chastened imagination fancies that if said individual is really as sagacious as Gibbon he will stay behind the curtain until the call grows louder, and even then content himself with an attempt to give us *one section* of China's story. If in addition he should persuade a dozen companions of like calibre to attack the remainder, his claim to canonization will be complete. The pyramids were not built by one man.

A famous London paper tells us: "It is difficult to conceive of any reader sitting down in cold blood and steadily plodding his way through this volume of over 600 large octavo pages, filled with the obscure doings of men with uncouth names for about 5000 years." One is tempted to ask whether a Chinese would not regard some of the idyllic Anglo-Saxon and other names in Green's "History" as a trifle "uncouth," and as to the "obscure doings" of our immortal ancestors, well, we are glad Mr. Green did not agree with the great Scottish critic in deciding that they are no more worthy of attention than the "battles of kites and crows." Roots are seldom handsome, but they are very useful. Further, it is possible that if some of our London 'thunderers' would carefully read Mr. Macgowan, their delicious "leaders," "summaries" and reviews of books on the Far East (so very *near* of late to the English Foreign Office), would be more interesting and instructive. The same prescription might deliver a great Parisian journal from personifying the Chinese Foreign Office and enlightening (?) its innocent

readers concerning the "obscure doings" of the "*Minister Tsoung Li James*" and the sage instructions vouchsafed to "*him*" by the Emperor on the subject of "foot-binding," &c.!

A correspondent in Moukden, the capital of Manchuria, says: "I wonder if Western statesmen know *anything* of Chinese history and the Chinese people?" In this scientific age it is anachronistic to 'wonder' at anything. It is much safer to make a dogmatic assertion somewhat after this fashion: "If Berlin statesmen and other Western diplomatists, the members of Chambers of Commerce—and our missionaries—would take a change of air and devote just ten days' honest work—(only 60 pages per day) to the study of Mr. Macgowan's "Chinese History," then timid Berliners would no longer "dread the approach westwards in blood and flames of the eastern dragon," our Ministers would have less trouble in dealing with Pekingese stagnation, and our merchants and apostles would suffer less from the multifarious trade-obstructing devices of mandarins and the "dark and peculiar ways" of China's unregenerate *literati*. In conclusion, gentlemen, *it would pay.*"

F. Huberty James.

舊約詩篇舊約箴言. A new edition of the Psalms and Proverbs in Mandarin. By Rev. Dr. John. Hankow, 1898.

We are pleased to see a new edition of these two works by our esteemed friend. His name is highly spoken of as a translator of the sacred Scriptures, and he has published a large number of books and tracts which have had an immense circulation and accomplished a great amount of good. No man has done more for the evangelization of China in this way than the author of the above volumes. We have looked into them in different places, and note the ease and simplicity of the style, as well as the general fidelity of rendering. They are well adapted for the object in view, alike the private reading of the native Christians and public use in the Churches where Mandarin is the current language. It is indispensable that work should be done in the dialect of the place to meet the requirements of the people living there, and this holds good, specially in the case of the Mandarin, which is so widely spoken, and which admits of being used in a printed form better than any other *patois* in China. Without entering into details of the manner in which the above volumes have been translated, we can only express our high appreciation of them and our earnest hope that they will be largely made use of in connection with mission work. One thought occurs, suggested by the style here employed, and indeed by what is called the Easy *Wên-li*. It is this that the whole order of the educated Chinese mind at least is formed and based on the higher literary style everywhere prevalent. Such a style attracts the scholar, and he can hardly tolerate anything else. True it is beautiful, terse and expressive, allowing a few words to do duty for what would otherwise be a lengthy passage which the intelligent reader dislikes, but it requires an exercise of the mind and acquaintance with Chinese characters that the common people are not accustomed to. What then should be our rule in the matter of the Scriptures and our Christian literature generally? We forbear to enter on this subject.

W. M.

天道實義. Christ as Prophet, Priest, and King. By the Rev. William Muirhead, D.D. Printed at the Presbyterian Mission Press. 100 leaves Wên-li. Price 25 cents per copy.

"I humbly present this book," says the venerable author in the

Inscription, "as an offering to my Lord Jesus Christ, who is the Son of God and the Savior of the World. It exhibits Him as the prophet who came down from heaven to teach men; as the Priest who offered Himself a sacrifice to redeem men from sin; and as the King Omnipotent and Lord of all. May the reader reverently examine its contents and sincerely believe and truly worship the only true God and Jesus Christ whom He hath sent." Dr. Muirhead puts into words the beliefs and practices of a long, unbroken, useful and successful life of a missionary of the cross. It is not so stated in the work, but this noble ambassador for Christ, who is to-day universally honoured by clergy and laity alike, is himself the product of the sound theology which is now presented in printed form to the Chinese. The language, however, is not technical, but Scriptural, and the writer shows plainly how Christ as our Redeemer executes His three-fold office, both in His estate of humiliation and exaltation.

Besides the Inscription translated above the work contains:—

A General Survey.

The Preface.

Book I. Christ the Prophet who teaches men.

Book II. Christ the Priest who saves and redeems sinners.

Book III. Christ the Omnipotent King.

Each book is divided into short chapters and such subjects as: "The Goodness and Majesty of God," "the Trinity," "the Resurrection," "Sacrifices," "the Deathless Soul," "the Church," "the Judgment," etc., are fully discussed. Frequent Scriptural references with the book, chapter and verse, are given. Dr. Muirhead rightly exhibits the prophet in his true function as a teacher, or one who speaks for God 論先知者爲教誨也．．．因聖神感動其心先言後日之事且以上帝之道教誨世人, etc.

SAMUEL I. WOODBRIDGE.

警歌酒. "Beware of Rum." By Rev. G. L. Mason. Five Chinese Pages. Printed at Shao-hing.

These verses of seven characters to a line, set forth the evils of strong drink. They begin by saying that although Li Tai-peh (the Poe of China) praised wine, yet in fact it is the curse of the race and an injury to body, mind and soul. Historical instances from native sources where wine led to defeat and ruin, are cited. The author expresses his belief in the "two wine theory" of the Bible. Every reader will commend the evangelical tone of the verses, a specimen of which address to topers is appended.

唉 靠 求 戒 勸 你 永 主
酒 主 懇 酒 你 的 遠 說
癮 耶 眞 沒 今 罪 不 醉
頭 穌 神 有 日 孽 能 漢
好 大 赦 好 酒 眞 進 無
戒 功 免 葯 要 是 天 眞
脫 德 罪 水 戒 大 國 福

S. I. W.

The Third Report of the Chinese Tract Society. 1897.

The aims of this Society may be seen in the following:—

"We do not regard science and art as necessary forerunners of religion, but religion as a first requisite for real and permanent temporal, as well as eternal happiness.

The changes we wish to see accomplished in China relate to the spiritual, moral and social condition of the people, and all the means placed at our disposal are used to bring about this most desirable end.

The native editor employed on our magazines is the only salaried person connected with the Society.

Not one cent has ever been paid to the officers. With the approval of the missionary societies by which they are employed, they have freely given of their time for the preparation of books and tracts, the laborious and tedious examination of manuscripts and all the details of a great work, now extending over nearly twenty years and involving the expenditure of many thousands of dollars. During the first year of our existence a wealthy merchant in New York, A. P. Stokes, Esq., gave us the generous donation of five hundred dollars, because he liked to help a society which did not spend its money on salaried officers.

All our money goes to providing for the millions of China a pure and ennobling Christian literature, alike adapted to old and young, rich and poor, the literati and the unlearned.

We have brought out several new works and reprinted a larger number of our standard books and tracts than in any previous year, and have at length reached the time to which we have so long looked forward, and are engaged on the large works for which we have husbanded our resources."

The Report contains a sermon preached by the Rev. G. H. Bondfield on Jan. 23rd, also a list of books in English and Chinese on sale at the Presbyterian Mission Press and at No. 1 Seward Road. The Board of Trustees held its annual meeting July 20th.

Editorial Comment.

China is in a ferment. Riots up the Yang-tze, riots in Wenchow, riots in Shao-shing, riots and famine in the north, rice scarce everywhere and double the price that it should be, British to be pleased, Russians to be pleased, Germans to be pleased, Frenchmen to be pleased, lekin to be abolished and so thousands of mandarins and their hangers on thrown out of employment or deprived of their living, money to be raised by new methods but the people refusing to submit to these methods, railroads, steamers on inland waters, coal mines, gold mines, telegraphs, schools, opium and what not,—what a host of trials and discomforts modern civilization does bring to this poor people anyhow. If China could only have been allowed to sleep. If the hated foreigner had only remained away. But no, he's here. The spell is broken. And China, who would have slept until the crack of doom, if only she had been permitted to, must awake. She's dazzled with the first streaks of light, but her eyes will yet become accustomed. The Emperor has shaken hands with a German Prince! The Empress-Dowager has actually received him face to face, not even the intervention of the accustomed screen!

China needs the prayers of God's people now as never before.

* * *

The occupation and government of the island of Formosa by the Japanese, has so often been spoken of with contempt and represented as a failure, that it is pleasant reading the testimony of Rev. W. Campbell, as given in the May Recorder,

which is quite of an opposite character. We had generally been given to understand that matters had been going from bad to worse ever since the Japanese occupation. Mr. Campbell's testimony is based not on hearsay, but on personal observation and experience, and is as follows :—"As one, therefore, who wishes to see it (Formosa) prospering in every good sense of the word, and in view of what the Japanese have done for its welfare within the past eighteen months, I cannot here withhold an expression of gratitude for their arrival. The officials with whom we are permitted to come in contact, are courteous and always ready to make every reasonable concession; while it is simply marvellous what they have been able to accomplish in the way of surveying, census-taking and road making; in setting up civil, police and military establishments; in opening postal and telegraph offices and in the appointment of a regular service of steamers round the island and to the Pescadores . . . Probably no Eastern nation has come in for a greater share of European flattery, lecturing, and mean ungenerous criticism than the Japanese; but they manage to quietly hold on their way, well knowing that they have a lofty purpose in view. May God enable them to abundantly realize it." To all of which we give a hearty Amen.

* * *

We have received the following from Dr. John Ross, of Moukden, Manchuria.

"Our Presbytery is just over, and as you wish to get the news, I may mention the most important items :—

Baptisms for the year, 4,685 (3,432 men.)

Deducting removals of all kinds, membership, 10,255.

Collected throughout the year for Church purposes, $8,775.

Members, of course, means baptised persons, including children."

This is certainly a remarkable showing. Granting that many may have come in from wrong motives, or with mistaken notions, yet it is a fact not lightly to be regarded that 3,432 men were willing to be baptised during the year, and we have it from the evidence of other missionaries in the same field that many more could have been baptised, but they have tried to discriminate and receive only those who show a sincere desire to embrace the truth. May the hand of Russia never intervene to turn away these numbers to the Greek Church, as we fear she will seek to do when she gets complete control of Manchuria.

* * *

The following testimony as to the work of the missionaries in Siam is from the Hon. J. Barrett, late Minister of the United States to that country.

Such testimony is valuable as coming from one who has had ample opportunity for observing, and is entitled to much more weight than that of travellers who have at best obtained but a very superficial knowledge of the work of the missionaries, if, indeed, they have obtained any knowledge at all. Too often it has been mere hearsay :—

"The Americans number nearly 150. The missionaries make up

more than half of those, and *are doing excellent work, despite a certain class of superficial criticism that is hurled at them now and then. It gives me pleasure to state that I have carefully investigated the scope of their labor in Siam and am convinced of its general utility and advantage.* The relations of the missionaries with the government are most agreeable, and the latter has uniformly maintained a cordial attitude towards the formers' efforts, which I hope will always be true. The missionary question may not pertain directly to commerce and trade, but it is worthy of remark that *did American business interests unite and work for their upbuilding in foreign lands as do the missionary interests, we would be leaders instead of tail enders in the fight for the world's commercial supremacy!*"

Missionary News.

The Anti-Opium League in China.

Contributions.

Previously acknowledged,	$118.40
Friends in Chinkiang,	25.40
Li Lien-sien, Esq., Nanzing,	50.00
Tsang Bien-gying, Esq., Nanzing,	50.00
Chinese friends per Dr. Park,	10.00
Total to date, Mex.	$253.80

With thanks,

G. L. MASON,
Treasurer.

Care,
Missionary Home,
Shanghai.

Japanese Young Men in Shanghai.

Mr. R. E. Lewis writes:—

After several conferences a group of leading Japanese young men met at 7 Range Villas, and unanimously decided to form a Japanese Young Men's Christian Association. The preliminary objects sought are: (1) to deepen the Christian life and (2) to lead other Japanese young men to Jesus Christ. Only Japanese who are Church members can hold office, but all moral Japanese are invited to join the Association.

Work among Shanghai Students.

The outcome of the special meetings at one of the Shanghai colleges may be summarized as follows: The officers of the Student Young Men's Christian Association were organized into a "personal workers" group. Addresses were given each evening, and the enquirers were met in the afternoons. Six students took a public and out-and-out stand for Christ. Sixty students publicly covenanted to spend half an hour daily in Bible study. They voted to take a morning hour. Among the sixty are twenty-two non-Christians. The sixty who are thus daily studying the Bible have been formed into three groups of about twenty each, which meet each week with an experienced leader to review the ground covered in the daily morning study. A large number of inquirers have come to my house to talk privately.

Christian Endeavor Notes.

"*The Christian Endeavor Seamen's Bethel,*" New York city, reports that the number of sailors visiting their rooms each month averages five hundred. Better still, back across the sea come messages

from "the devil's home the fo' castle," telling of the strength and joy in Christ's love and strength.

Letters of gratitude from the wives of the men have been received, bearing tidings of changed homes and happier lives through the ministrations of the "Bethel," and it has even happened that sailors' wives have been led to know the Saviour through the strong, helpful lives of their converted husbands.

A notable case of conversion and of an eventful life is that of a Hebrew lad, whose mother gave him away when an infant, reclaimed him when a boy of seven, and sent him to school. At the age of thirteen he ran away to sea, and about two years ago, while his vessel lay at this port, he was converted and became a member of the Floating Christian Endeavor Society. His Jewish relatives have disowned him, but true to his faith he writes: "What a grand thing it is to be able to go anywhere in this world, knowing that He is with you." And again, "I have a fellow here who used to be the first and worst to torment me about my religion . . . but he listens to me now and, thank God, I shall soon have a Christian chum." Another sailor, who became an Endeavorer, is now an assistant missionary in a large mission in Chicago, and is studying to become a preacher of the Gospel.

This is the only purely Christian Endeavor Mission interest in New York, and is supported mainly by subscriptions from the Endeavorers.

Rev. F. E. Clark, D.D., expects to attend the Christian Endeavor convention to be held in Jamaica, West Indies, in the spring. After the great gathering at Nashville, in July, he will sail for Australia, to be present at conventions there.

"A high official in Eastern Turkey," says the Endeavorer, "has seized and condemned two copies of the Bible because he considers Daniel xii. 1 a seditious utterance."

Spanish Juniors.—In Bilbao the parents give their children two cents every Sunday to spend as they like, and these small Endeavorers—every one of them—bring two cents and drop them into the mite-box of their Society; and these "mites" have already amounted to over eleven dollars, with which they have clothed a poor girl, paid her tuition in the school, carried food to poor families, helped an old apple-woman and her sick grandchild, and I don't know how much more.

As for our San Sebastian Junior girls we superintendents might almost retire; the small president manages the business beautifully; the members play all the hymns, no one ever refuses to lead, and things *almost* run themselves.

The boys' society is newer, and they didn't like to learn their verses, so we made them a pasteboard sword and gave them little pieces of silver paper, and also of black. When a boy learns his verse, a bit of shining silvery "steel" is added to the sword; but when he doesn't know it, a spot of black "rust" appears.

It is stated that the Y. P. S. C. E. is advancing at the rate of one society every hour, or 800 members per day.

For Leaders.—Ask each member to learn the name of one foreign missionary and print them on the board. Have a map of the world, if possible, and point out their locations. Draw a diagram a foot and a half wide and twenty-one inches long, and by cross lines an inch apart divide it into little squares. Each square represents 740 heathen, and a dot in the centre one missionary to more than 200,000 souls.

Anti-opium League.

Blanks containing the following questions have been sent to all the doctors in China so far as known.

DEAR DOCTOR:—

The information we wish to gain by the following questions is to be used in getting out a pamphlet by the ANTI-OPIUM LEAGUE IN CHINA. We wish answers from every practitioner in China, whether for or against. Please send replies, at your earliest convenience, to Dr. W. H. Park, Soochow.

Yours faithfully,

G. L. MASON,
Y. K. YEN,
W. H. PARK,
Committee.

Questions.

1. A. Name?
   B. Nationality?
   C. Professional qualifications?
   D. How long have you practiced medicine in China?
   E. Where have you practiced in China?
   F. Is your practice mostly among Europeans or among Chinese?
   G. Do you speak the Chinese language?
   H. If you have charge of Mission Hospital and Dispensary give average number of patients per year.
2. A. If you run Opium Refuge do you cut off opium suddenly or gradually?
   B. If suddenly do the patients suffer? If so give symptoms.
   C. Give percentage of smokers who began for some ailment.
   D. Does the ailment return after opium habit is cured?
   E. Give percentage of your permanent cures from the opium habit.
   F. What number, after being cured, have joined the Church?
3. A. Is suicide common in your section of China?
   B. What is the agent most generally employed?
4. A. Is the number of opium smokers increasing in your district?
   B. Do women smoke to any extent?
   C. Do children smoke?
5. A. Do Chinese physicians prescribe opium smoking for chronic illnesses?
   B. If so, and relief is afforded, is it temporary or permanent?
6. A. What have you observed to be the effects of opium, moral, physical, and social, on its consumers?
   B. Do the effects of opium smoking by parents show in their children?
7. What are the proportions of those who smoke opium:—
   A. Without injury?
   B. With slight injury?
   C. With great injury ("opium sots")?
8. A. Is there a tendency to increase amount smoked?
   B. Can a person, in your opinion, smoke opium, daily, for years, without becoming a confirmed opium smoker?
9. A. What percentage of labourers, merchants and artizans smoke opium in the part of China with which you are conversant?
   B. What is the effect of opium smoking on their efficiency?
   C. Do many employers object to opium smokers?

D. If so what are some of the reasons assigned for not employing them?

10. A. Is the opium habit condemned as degrading or injurious by the Chinese in general?

B. How do they regard the opium habit as compared with the alcohol habit?

11. A. Do opium smokers usually desire to get free of the habit?

B. Can they break themselves of it?

C. Are opium-cure morphia pills freely sold in your city?

12. A. Is opium, within your knowledge, a prophylactic against fever, rheumatism or malaria?

B. Is it so regarded commonly by the inhabitants of the part of China with which you are conversant?

13. A. Can you give any estimate of the area under cultivation of the poppy in your part of China, and the average outturn of opium?

14. Have you any other remarks to make in regard to opium smoking among the Chinese?

Replies have been received from the following doctors:—

J. G. Kerr ...	... Canton.
H. T. Whitney	... Foochow.
G. A. Stuart	... Nankin.
D. D. Main ...	... Hangchow.
F. J. Burge ...	... Shanghai.
W. L. Hall ...	... Tientsin.
E. M. Lyon ...	... Foochow.
H. M. McCandliss ...	Hainan.
E. H. Hart ...	... Wuhu.
K. C. Woodhull	... Foochow.
J. R. Wilkinson	... Soochow.
M. H. Fulton	... Canton.
L. J. Wyckoff	... Shanghai.
J. B. Woods	... Chinkiang.
M. H. Polk ...	... Soochow.
Robt. Coltman, Jr. ...	Peking.
J. A. Otte ...	... Amoy.
Edgar Woods, Jr.	... Chinkiang.
Alfred Hogg	... Wenchow.
E. C. Mackle	... Lienchow, Canton.
G. Y. Taylor	... Paotingfu, Chihli.
W. H. Park...	... Soochow.
H. Wittenberg	... Kiayangcho, Quangtung.
W. H. Venable	... Kashing.
E. C. Leonard	... Pekin.
F. H. Taylor	... Ganking, Honan.
J. H. McCartney	... Chungking.
B. L. L. Learmonth	Kirin, Manchuria.
Mary Brown	... Weihien, Shantung.
L. H. Hoag...	... Chinkiang.
R. A. Anderson	... Formosa.
R. C. Beebe...	... Nanking.
V. P. Suvong	... Shanghai.
J. J. Atwood	... Shansi.
S. P. Barchet	... Kinwha.
A. D. Gloss ...	... Tientsin.

Let all who have not replied send in their papers at once, please. We tried to send questions to every doctor in China, but some may have been overlooked, and some may have misplaced the question sheet after receiving it. Let all such please copy the questions as they appear above and send on their answers as soon as possible.

W. H. Park.

Soochow, China,
May 18th, 1898.

Missions.

Considerable interest has been aroused in India by a statement, published in December, by a native, a presiding elder of the Methodist Mission, that 50,000 converts could be found within the bounds of his

districts if means could be provided for their instruction. This has called forth considerable discussion, some claiming that if the facts are as stated candidates should at once be baptized and enough volunteers secured from the general body of native Christians to provide all the help needed. Bishop Thoburn, commenting upon this, points out certain difficulties: (1) the almost impossibility of securing persons willing to do that work; (2) the difficulty of securing those who are competent even if willing. Some years ago a large number of pastor teachers, nearly all of them illiterate, were put into service with the hope that they would, while teaching themselves, teach their neighbors; but the experiment did not prove by any means successful; (3) the instruction given must be by patient, constant and faithful labor, and must include the teaching of reading and writing for the young; (4) inasmuch as a large proportion of the converts are women, who must look to their own sex for teachers, it is absolutely impossible to meet the need. He also calls attention to the result of the experience of many missionaries that solid success in such work must depend upon the careful education of a large number of boys and girls; and he inclines to the opinion that it is impossible successfully to advance any faster than young men and young women can be trained for the special work of teaching the thousands of converts now within reach. On the other hand, others write urging that such a grand opportunity carries with it a great responsibility and opens the way for the development of indigenous self-supporting Churches. All this is in the line of the movement developed by Dr. Nevius in China and explained in his little book on "Methods of Mission Work." It is to be noted, however, that even in Dr. Nevius' district it has been found that practically the work of instructing converts cannot be left successfully to members of those communities, but must be provided, as Bishop Thoburn says, by persons specially trained for the work.

Bishop Burdon, after forty-four years of service in the Mission-field, and twenty-three as Bishop of Victoria, Hongkong, laid down his office some months ago owing to the weight of advancing years. Having passed the age of three-score years and ten he has returned to Pakhoi in order to relieve the Rev. E. B. Beauchamp, whose health has been failing. The Bishop has a personal tie with Pakhoi, which was one of the stations he founded. He was also the pioneer of the Society at Hangchow, Shaou-hing, and Peking. His kind proposal is to act as a relief-guard, to supply the place of missionaries who are invalided home or may have to go home on furlough.

Diary of Events in the Far East.

April, 1898.

5th.—Telegraphic information that China has conceded the British demand for a lease of Weihaiwei when the Japanese evacuate it, and it is believed that Japan regards this favourably.

China has announced the opening to trade of three ports, viz., Funing, Yochou, and Chingwan.

May. 1898.

1st.—Arrival of U. S. fleet in Manila bay, destruction of Spanish fleet and the Cavite Arsenal. The damage done to the American fleet was insignificant. Manila blockaded.

9th.—Riot in Shasi. No lives lost. The buildings on the foreign bund, including the Custom House and offices of the China Merchants' S. N. Co., were destroyed.

19th.—Riot at Wenchow, supposed to arise from scarcity of rice and new tax impositions. The district magistrate's and the prefect's Yamêns, as well as the new opium depôt, were wrecked. No foreigners were molested.

27th.—It is reported from Hongkong that the American mission at Tongchou, near Wuchou, was looted and burned on Wednesday last.

—Dispatches received from Peking yesterday state that the Emperor, acting on the advice of independent counsellors, has repealed the obnoxious house-tax, to which the riots at Amoy, Wenchow and other places were partly due, and the extra tax on opium which was being levied even in Shanghai. Another dispatch states that the Emperor has also cancelled the so-called National Loan. From this and other steps we gather that the Emperor is anxious to make himself personally popular with his people.—*N. C. D. News.*

Missionary Journal.

BIRTHS.

At Foochow, February 16th, 1898, the wife of Rev. M. C. Wilcox, of a son, Charles Raymond Wilcox.

At Kiang-yin, Kiang-su, May 2nd, 1898, the wife of Rev. R. A. Haden, of a daughter.

DEATHS.

At An-shuen, Kuei-cheo, April 20th, 1898, Mrs. J. A. Adam, of China Inland Mission.

At Wei-hien, Shantung, April 25th, 1898, Julia Kathleen, aged 18 months, daughter of Rev. R. M. and Madge Dickson Mateer.

At Si-an, Shen-si, May 12th, 1898, Mr. P. E. Henriksen, of China Inland Mission.

At Nanking, May 17th, 1898, of typhus fever, Rev. A. F. H. Saw, Foreign Christian Missionary Society.

At Si-an, Shen-si, May 19th, 1898, Mr. G. A. Carlson, of China Inland Mission.

MARRIAGES.

At Pao-ning, Si-chuen, April 13th, 1898, Rev. R. L. Evans, to Miss M. C. Hunt (C. I. M.)

At Chefoo, April 19th, 1898, Mr. J. H. Todd, to Miss A. C. Chambers (C.I.M.)

At C. I. M. Hall, Shanghai, May 4th 1898, Mr. R. B. Whittlesey, to Miss A. Withey.

DEPARTURES.

From Shanghai, May 4th, 1898, Rev. E. G. Tewskbury, wife and 2 children, and Miss Russell, of American Board, for U. S. A.

From Shanghai, May 7th, 1898, Mr. and Mrs. W. Taylor and children, for Canada, Mr. and Mrs. Rydbery and 2 children and Miss A. Olsen, for U. S. A., all of China Inland Mission.

From Shanghai, May 9th, 1898, Dr. G. S. Walton and wife, of London Mission, Hankow, for England.

From Shanghai, May 10th, 1898, Mrs. F. W. Thwing, Mrs. Lingle and child, and Dr. and Mrs. Machle, of American Presby. Mission, for U. S. A.

From Shanghai, May 12th, 1898, Dr. J. B. Neal and wife and Miss Coltman, American Presby. Mission, for U. S. A.

From Shanghai, May 21st, 1898, Mr. and Mrs. A. Orr-Ewing, Misses C. Josephine Smith and Turner, for England, Mr. and Mrs. J. E. Duff and Mr. John Meikle, for Canada, all of China Inland Mission.

From Shanghai, May 23rd, 1898, Mr. and Mrs. A. Grainger and 2 children and Mr. and Mrs. C. H. Tjader, for England, all of China Inland Mission.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXIX. No. 7. JULY, 1898. $3.50 per annum.

The Missionary Movement in China.

Third Period—1860 to 1895. 35 Years.

BY REV. WILLIAM ASHMORE, D.D.

THE "*Arrow* war" was precipitated in 1856. It was supposed to be over in 1858. But it was not, and it took two years more to fight it out to a "finish." Speaking in the interests of progress it was just as well that the allies had to go back and complete their job. The Manchu dynasty, the official classes and the literati had not learned their lesson. Especially the closeted so-called "Son of Heaven" needed to be shaken out of his insufferable conceit of superiority to all the kings and potentates of earth. The yellow-sanded pathway prepared for his own imperial feet, or for the feet of those who bore him in gorgeous palanquin, needed to have the dust kicked up by the brogans of English soldiers before he would ever get his eyes open to see that he did not "boss" the whole world. It all came along in due time. Pekin was taken. The Imperial family, the great mandarins, the famous scholars resident in the capital, the Tartar Generals and bannermen, the soldiers and the common people, the somebodies and the nobodies all hurried pell-mell helter-skelter out of the capital city to avoid the coming host of gleaming rifles and red-coated soldiers. The work was pretty thoroughly done. China needed the lesson. With anything less than what she had got, there would never have been a thirty-five years of peace. Not everything connected with that war is to be commended. The sacking of the Summer Palace was a piece of vandalism. It is not to be excused. Yet it is just what might have been expected, for war is no gentleman.

What concerns us now, at the end of the period, is to contemplate the results. It is a period of progress, of very slow progress

guaged by Western standards, but of really great and rapid progress for somnolent and lethargic China. It is filled in with various notable events, affecting the administrating the empire, introducing the germs of revolution in many of its affairs. We shall not find China made over at the end of this period. It still needs another heckling, but we shall find the China of 1895 totally different from the China of 1860. Among the notable occurrences which have come in to shape and modify the policy of the empire and the condition of the Chinese people we have to include the following: The group of new treaties that followed the war;—the establishment of the Imperial Maritime Customs;—the organization of the "China Merchants;"—the starting of the China Inland and other inland missions;—the coolie trade with the Chincha Islands and Havana;—the final suppression of the Tai-ping rebellion;—the great Shan-si famine;—the opening of embassies to the West, beginning with the Burlingame embassy;—the "missionary troubles" so called, including the various mobs, and the Tientsin massacre intended to drive back missionaries;—events like the murder of Mr. Margary, being parts of a general movement intended to check all further advance by foreigners;—the French war of 1884;—the two missionary conferences of 1877 and 1890;—certain Western improvements—more or less accepted—such as Western battle ships, Western military tactics, Western fortifications, the Woosung railroad, the telegraph;—certain movements in favor of Western educational ideas, including the sending abroad of students to learn Western languages, etc., etc.

For the purposes of this present article these various events may have their influences distributed under three heads as regards respectively—THE FOREIGNERS GENERALLY, THE CHINESE THEMSELVES, and THE MISSIONARIES;—some of them making themselves felt only in one direction, some in two and others in all three.

I. *Progress achieved by Foreigners generally.*

First of all was an abundant crop of treaties, of good serviceable treaties—begotten of saltpetre to start with—but, constituted as the mandarins are, more likely to "keep" on that account. Mandarin ethics resolve themselves largely into an equivalent of fistic forces. They defer to the man who is determined to do it, and regard him as an able and well balanced statesman. Not but what they may have their whisperings of ethical impropriety, but such things enter so moderately into their own administration of civil affairs that they fail to make of them what they otherwise could. The ambassadors drove tandem, but up they came one after the other. Four of them were there at once, two of them bound on kicking the door open, and two of them waiting till the door was open, whether by kicking or coax-

ing. America got in first and bagged the first game of the big shooting. With their characteristic shrewdness the Chinese found out what the allies were determined to have, and then made a show of voluntariness by conceding these things to the Americans first. The Americans got their treaty on the 18th of June, the English got theirs on the 26th and the French one day later. It was a busy time making and signing treaties. The Chinese got their hand in. Then followed along later the Russian, the German, the Brazilian, the Spanish and various minor powers, and since then there have been other treaties—"supplementary treaties" and "agreements" and "conventions" of one kind and another, with this nation, and that nation, so many in number, that they now make a volume. But, whatever they are, they have all grown out of that original one evolved out of the fire and smoke of battle. These treaties gave great influence to outside nations, and by means of their stipulation made them to become henceforth an all-potent and regulative factor in the subsequent development of the Chinese nation. Good has grown out of evil, abundantly, just as some evil has grown out of good, but not excessively.

The right of residence at Pekin was gained and the first principles of a new code of good behavior were introduced. Residence at Pekin was made a crucial point with the allies, but more especially the English. Its immense importance was well understood by members of the diplomatic service. So long as that was refused the Manchu assumption of superiority would be maintained. Grant that, and the way would be practicable for all manner of reforms in course of time. The Chinese fought against it "tooth and toe nail," as it is put in rustic phrase. Their instincts were right that the installation of foreign ambassadors at Pekin would be the beginning of a new order of things, in which their own antique and musty usages would go down and under before it was over with. At the same time, that installation of foreign ministers there has prolonged the existence of the Manchu dynasty. Take them all out, and the dynasty, as a dynasty, at Peking, would not be sure of a protracted lease of life. It is the presence there of foreign ambassadors and of the vast political energies that attend them that has kept in reversal the flow of power from the central out to the extremities, to the extreme risk of atrophy of the heart. The centripital and centrifugal forces of government have not been well balanced. The central government has been weak and powerless, the provincial authorities have been too independent and too non co-operative for a really strong government. Whatever of dignity and ascendency the Pekin government has to-day, comes from those who had to fight to get in.

The code of good international manners has long been contending for reform. There has been a hard struggle over the audience

question and over the *kowtow* question. But recent humiliations and Western persistence have won their victories. It will not be long before the Chinese themselves will be wondering at their obstinate conceit and wilful blindness. Far better though would it have been for China if some of her wooden-headed statesman at Pekin had been told long ago that such assumption, on their part, would no longer be tolerated; that their Emperor must be willing to be seen—or rather that they must be willing to have him seen—and that both he and they must be content with such manifestations of respect as were shown to Kings and Emperors and potentates in the West, and that *now*, this very occasion, was the time to begin. Had this been done much present humiliation would have been possibly avoided. The words of the ancient wise man hold good to-day, "Pride goeth before destruction and a haughty spirit before a fall." It is one of the apparencies of to-day, evident from the present situation of affairs, that the treatment Chinese statesmen have had in the past from certain governments of the West, notably the English, has not been exacting and severe, but altogether too lax and lenient. Both England and the dynasty are suffering from it in consequence.

A goodly number of new ports have been opened, and there has been a vast expansion of foreign trade and a vast extension of foreign influence. Originally there was but one open port—Canton; then the one became five; and now, at the end of the period under consideration, we find the five have become twenty-four and still others in contemplation. Indeed, every exigency that arose was utilised for demanding the opening of some new port of entry and for broadening out the sphere of trade. The death of the lamented Margary was made monumental in this respect. It led to a new "convention," and another stride was made by foreigners in getting fully into China. It is hardly possible to exaggerate the general political importance of these new centres aside from their commercial importance. They are places where not only commodities are exchanged to the benefit of both sides, but where also the Chinese common people have an opportunity, in greater number, of becoming acquainted, even though in small degree, with foreigners and foreign ideas.

On that account any single foreigner in a newly-opened port, is a person of importance. He is a representative man, whether he thinks of it or not. The opening of a new port, even of a small one, means the advent of not less than a score probably of those persons who are commonly known as "outside barbarians" or "red-headed demons," and, indirectly and occasionally, of a much larger number than that. They all start out under a cloud of prejudice and a deal of general ill-repute. Thousands and thousands of common people

will now begin to study for themselves these live specimens of the genus—*Hwan Jin*. These resident and transient foreigners can therefore confer a boon upon the Chinese, can make it easy for their own officials, and can give an impulse to a higher civilization by the exhibition of courtesy, good manners, patience and consideration as well as of business enterprise and fairness. People who become impressed with the good side of the foreigner's character, will go away and tell it to scores and hundreds of others that the foreigner has been misrepresented. He is not the rude, overbearing, ill-mannered boor that he has been dipicted, but a "superior man" with the manners and culture of a superior man. His presence here will do us good and not harm. It cannot be impressed too strongly upon us that in the opening of ports *we* all have a duty to discharge, as well as our respective governments. They can open a port, but we only can achieve for ourselves good-will in the port. If our governments owe something to us, as we all hold, so do we owe something to our governments to make it easy for them to get other new ports opened.

Furthermore, foreigners are to have the credit of starting all the improvements that have been introduced by the Chinese and by which they are profiting more or less to-day. They have not simply wrought in the interests of their own trade and commerce. Along with that, incidentally and secondarily, they have done a vast deal to help China out of the slough where she is; they have sought to enlighten her, and they have labored to point out her mistakes and to show her more excellent ways; they have put her in the way of securing an honest return of her revenues, at least the maritime portion of them; they have helped her improve her army and her navy; they have interposed to deliver her when throttled in the grip of a relentless rebellion; they have fed her poor when perishing by the million from famine; they have given her standing in the money markets of the world; they have treated her ambassador with distinguished consideration utterly beyond what the Chinese have shown to the ambassadors of other nations; they have given her honorable and ceremonious introduction into the brotherhood of nations; and various other things have they done intended to benefit China on a scale of unsurpassed vastness. Detailed specification of some of these things will come under the next head, but when speaking of them then we are to remember that in everything the inspiration, and, in many things, the planning and the execution of beneficent movements, are due to the men of the West, who would have done a score of times more for the Chinese if the Chinese had only been willing to let them. In the future they will be compelled to let them. Their temporal salvation depends upon it.

II. *Developments and Progress among the Chinese.*

For now China had to begin to move on. The nations trod on her heels.

The infamous coolie traffic compelled her to begin to look a little after her own people who had gone to foreign parts. The Chinese government did not care to have her people go abroad. They passed laws forbidding it. This did not in the least hinder vast emigration to Siam and Singapore; it only changed the form of the ticket. A hong man, wishing to send a cargo of emigrants to Siam, issued tickets for "*one picul of oranges.*" He would sell eight hundred or a thousand of these to one huge junk. The Chinaman went as "*a picul of oranges.*" This saved the hong man from arrest for selling emigrant tickets. He could say he did nothing of the kind. He only sent off a thousand piculs of oranges, as his books would show. The British government humanely interposed in favor of a just recognition of the right of men to emigrate to better their condition. So that usage was annulled, and the opportunity for a mandarin "squeeze"—for that was all it amounted to—was closed up. But they got to taking coolies to South America and to Cuba; the outrages were terrible and disgraceful. Through the good offices of the Foreign Ministers at Peking, and notably, as we understand, of the Commissioner of Customs, an embassy was sent to inquire into their condition. It did not amount to much, but it did introduce a new principle—that of looking after their own people in foreign lands. And so now the Chinese have consuls in such places as Singapore as well as in places across the Pacific. They got a new view of what was due to their own subjects. It did very well for a beginning.

The institution of the Imperial Maritime Customs has been a remarkable feature in Chinese polity. It was organised against their will at the demand of foreign powers who had indemnities to be paid them, and who had no assurance they would ever get them unless they got foreigners in charge of the receipts. Mr. Horatio N. Lay was the first Inspector-General. His place was soon taken by Sir Robert Hart, who has filled it with distinguished honor and ability ever since. Aside from the collection of the revenue the other benefits of its administration which have accrued to China, are more than can here be pointed out. Some of them are ably set forth in a chapter of Dr. Martin's "*Cycle of Cathay,*" as readers will remember. A vast deal of the progress that has been made in other departments owes its incipience to the brains of the astute foreigners in that service. If they had been allowed a free hand a quarter of a century ago, or if the sagacious counsel given by them in such profusion had a tithe of it been regarded, poor old China would not to-day have been rolling like

a water-logged derelict on the high seas. She would have been standing erect and strong, and would, to-day, have been the arbiter of her own destiny, instead of having it decided for her by a syndicate of pawn-brokers from over the sea.

The rise of the China Merchants' Steam Navigation Company marks an era in national advancement. Such an organisation among Chinese has its drawbacks to contend with, especially when high officials have anything to do with it, and whose cupidity is insatiate. On the other hand, it has some advantages arising from government favor, but here again it has been a grand beginning, and it shows how Chinese capital and Chinese enterprise can operate on a large scale when they set about it. No mean competitors are they with the other powerful companies which bid for the traffic on the coast and the Yang-tse. Give them an honest and fostering government and freedom from the peculations and "squeezes" of mandarins and they will need to ask no boot, nor any special favors.

Forty years ago there could be seen in these waters a great fleet of those enormous junks, elsewhere spoken of, that made only one trip a year to Bangkok and Singapore. But sailing ships came in, which could beat against the wind and drove out the junks. In the harbor of Swatow no less than seventy sailing vessels have been at anchor at one time. Then came the steamers and drove out the sailing ships, and now there is not a sailing vessel to be seen here once in six months. Into the ownership of sailing vessels the Chinese have never entered, though they have chartered them freely enough; into the ownership of steamers they have, and are learning how to handle them for themselves, and ship owners, on a large scale, they will some day become.

A step of vast potentiality was taken by China when she began to send embassies to the west and to station diplomatic representatives among them.

The Burlingame embassy led the way. Its real object was much misapprehended at the time. It was not evidence of a desire to open a diplomatic intercourse. Time had come for a revision of old treaties. The Chinese wanted to gain time and stave off, and so the Burlingame embassy was sent to accomplish that purpose by transferring the discussion away from diplomatic agents at Pekin who did know, to cabinet officers at home who did not know. It was, however, the inauguration of a great change of policy, and has been followed up steadily ever since. Envoys, special and ordinary, have become a feature of the Imperial policy. In themselves they are and ought to be very beneficial to China's interest. That they have not always been so is due not to the incompetency of the men sent but to the almost incomprehensible inability to understand

situations on the part of the so-called statesmen at Pekin who sent them. Ignorance is fearfully expensive. The worst enemies that China has to-day are the leaders among them who cannot learn anything and who are living a hundred years too late in the history of their country.

Certain internal affairs and internal conditions of her own have made their mark on the fortunes of China and of the dynasty. Among these may be mentioned the Shansi famine, the Tai-ping rebellion, and the long sway of horrors at Pekin. The famine was a terrible disclosure of the weakness of Chinese administrative economies. Ten million people perished, and their poor pitiable and incompetent "men of learning" were at their wits end to know what to do. Then as well as now, and now as well as then, a man who could be a man and who had some grip in his hand and some muscle in his arm, some backbone in his body and some iron in his will, would have been worth his millions. The Tai-ping rebellion laid low its twenty millions before it had expended itself. The paralysed dynasty would have gone down before it if the rebels themselves had not been such knaves and fools and had not foreigners come in to help them turn the scale. The scars of the famine and of the rebellion have never been effaced. It is time to begin to study them afresh as determinative events in the destiny of Manchu rule. Both of them discovered China's feebleness and utter incompetency to deal with a great emergency when it should arise. Some of China's enemies have profited by it in planning their assault upon the coherence of their empire. They know pretty well what might be attempted with safety.

Yet these events, though so bloody, or so destructive in themselves, have been less of a disaster to China than the long continued regency of women and the establishment of infants on the throne. It was neither one thing nor the other. The ship of state was soon to pass through a dangerous strait. She was drawing near it every day. She would soon need a man born to rule and trained to rule, and versed in all the manœuvring necessary to enable the old vessel to weather such a storm as has not been since the days of the Tai-pings. But for that female intriguing it is possible China might have had such a man somewhat ready when events began to thicken in upon her three years ago. When the fullness of the reason for China's present situation comes to be understood we are certain that that too long continued *régime* of imperial ladies, of ancient tutors and tender babes, will be found to be a dominant element in its make up.

The French war was an instructive event in the period, which had its lesson for the Chinese but which they have failed to profit by. The

Chinese had learned something of the art of war, and they began to put it in practice. The "black-flags" worsted the French. Then again it became apparent that what China needed most was *a head*, a leader, an organizer. Should a native Chinese Gordon arise, a genuine Gordon with "the monarch mind, the mystery of command to move the hearts of millions till they beat as one," and pursuing the Gordon tactics, he would soon make an army of Russians wary and cautious. The exigencies of the future may originate such a man. It is among not only the possibilities but the probabilities of the developments to come. The Chinese were elated greatly by the fact that the contest between themselves and the French was considered generally a drawn battle. "Hitherto we have been beaten, now it is a drawn game, next time we shall win." If they had really and wisely gone on and got ready they would not have been where they are to-day; but conceit, complacency and corruption asserted themselves, and peculation became dominant in the new militarism as it had always done in the old, and the French war profited them nothing.

During the period China made what was, for her, large advance in modern progress in various directions, that is, she made beginnings, if she had only followed them up.

She replaced her wooden junks by a respectable navy; she organised an army in accordance with Western military science; she made dock-yards and arsenals and began to manufacture her own munitions of war; she began to recognise the value of Western ideas; she put in Western men to head her naval and military operations. Already there were the germs of a new and improved China. In a score of directions Western civilization was making itself felt, and there were many indications of a happy and peaceful transition—though it would be very slow—from the antique to the modern and from the stationary to the progressive. There was distressing need of improvement in every direction and in every part of the empire. China was extremely backward and extremely sluggish, as well as extremely corrupt. The "powers" and the nations that could help her were sitting on her door steps, importuning for permission to remedy her defects, to make roadways through her provinces, to tunnel her mountains, to bridge her rivers, to collect her revenues and double the amount that should come into her treasury, to make her strong and able to resist aggression, to expand her trade and lift up her people, and to turn a vast ancestral weed-bed into a flowering garden. But China was an ass and could not understand.

And what did it all amount to?

Practically to but little or nothing. The Pekin cabinet and the officials of the empire were not anxious for reform. Not only that,

but their small tide, won of progress, had reached its flood and was beginning to ebb. They felt secure with what they had. They did not want Capt. Lang any longer. They could get along now without foreign help, and some of them looked with hungry mouths to the spoils that would come to them if they could get the Maritime Customs in their hands. The ponderous fact of the situation was that Chinese mandarins, for years before the Japan war, were on the back track. Obstructiveness and supercilious disdain were again becoming insufferable. Another clash there must be. But if China was to go into the fools' mortar again who was to handle the pestle. The powers as a whole? No, for they had divided interests now and were not pulling together. The Chinese knew it and did their best to utilise it, and were succeeding remarkably. Should it be England? No, England could not do it alone as things then were. Yet it had to come, or China would settle down into a Rip Van Winkle for another generation. That was not to be. Only the storm cloud was to come from the East this time. Long before it burst had our papers and observant public men began to talk in an under whisper of "war"—actual war—carried on with gunpowder, shells and "reeking tubes." It would be necessary to clear the air.

The missionary movement of this period must remain over for another article.

Pentecost, a Perpetual Possibility.

BY REV. WM. ARTHUR CORNABY.

[This article was intended for insertion near Easter, but press of matter compelled us to hold it over.—ED. REC.]

IT has been the custom of the Church of England, and we might say of the Church Universal, for some centuries past to observe or recommend a season of special heart-preparation previous to Good Friday. And such a custom is a laudable and useful one. But the appointment of a season commonly called Lent, throws into vivid contrast the lack of any stated preparation for the great Pentecostal festival, the inauguration festival of the Church.

If the preparatory time previous to Good Friday has done its work, ought not that work to be carried on through a corresponding season, whose climax should be a Pentecost realised as well as commemorated?

In what way is the festival of Whitsuntide to be celebrated?

Every Lord's Day, as well as every Easter, is a commemoration of an all-important historical event which can never happen again, but whose subjective meanings and realisations are to be renewed more frequently, even, than once in seven days.

Did Pentecost happen once for all? It was an ideal event we all admit. So to the Chinese mind was the advent of the sage Confucius, and attended with ideal phenomena, as some Chinese books declare. One such phenomenon was that of the Yellow River dropping every particle of its yellow mud and flowing along with the pellucid clearness of a mountain stream. Surely an ideal phenomenon, and one which has never happened since, at any rate! No, the Church, I mean the Yellow River, has remained turbid for centuries. It is hopeless to imagine it ever being otherwise. For there is no hope in the Chinese mind of there ever being another sage like unto Confucius. The species was extinct with him.

And nowadays, as we keep Whitsuntide, are we not tempted to persuade ourselves that Pentecostal outpourings were granted to the apostles, yes, and to the hundred and twenty, because they formed a species soon afterwards extinct?

But while it is not to be doubted that at any rate the apostles stood in a unique relation to their Master and ours, does it necessarily follow that we Christians of later days are shut up to a merely Chinese commemoration of an ideal event, belonging to the ideal past, and as regards present-day possibilities, incapable of renewed realisation?

Our hymnologists do not seem to have thought so. They have put into our mouths aspirations, prayers, hopes, demandings for the Divine largess of apostolic times. There is a hymn behind the extremest point that will be touched in this present appeal.

As a starting point let us consider the apparently forbidding words of our Lord to Nicodemus, recorded in John iii., where the old Sanhedrist, impatient of spiritual mystery, is referred to the every-day mystery of the wind.

Taking the words generally, and interpreting them to mean that the Holy Spirit is as inscrutable in His operations as the wind, in what direction do they lead us? De we not know that although there is much mystery concerning the coming and going of the wind, such mystery is daily yielding to patient investigation, and so far from being a mystery of lawlessness, is found to be in strict accord with laws that are as much a fact as is our present inability to tabulate them in every given case?

What seems to the ordinary mind to be erratic and lawless, is fully proved to the initiated mind to be quite the contrary. And is it not so with the operation of the ever-blessed Spirit of God? Shall the great law-giver be Himself lawless?

All our researches into nature, that physical outcome of God's thought, prove the existence of law everywhere. And our most

sacred researches into the meaning of the first Good Friday, of the first Easter, lead us to find there the fulfilment of what we may also call law, something which, under the circumstances, could not have been otherwise.

In anticipation of the former event our Lord used the word *must*, not once, but several times. And of our Lord's rising from the dead, Peter, filled with the Spirit, says: "It was not possible that He should be holden of it."

Amid the mystery of Love there was a Divine *must*, which was more of a necessity than the normal outshining of the sun. Nature's laws were overruled in those hours of crucifixion. And were they not in the early morning of the Resurrection day? But in that mysterious atonement on the cross, and in that mysterious emerging of a once dead but now glorified body from the tomb, was there not a fulfilment of ultimate law that could in no wise be set aside?

What we call law in the physical world, then, may sometimes be set aside and overruled. But what we call law in the spiritual world can never be set aside. There can be no overruling, for there is no overruler; rather a supreme law-giver ever acting in accord with His own supreme, unalterable law.

Inquiring into the origin and meaning of the Jewish festival of Pentecost we find it to have been the anniversary of the giving of the Ten Commandments on Sinai. Was it not also a reminder that those Commandments were perpetual, a reminder of the fact that the true keeping of those Commandments was the perpetual law concerning the acceptability of man in the eyes of his maker? And so while we may see certain differences between the words Commandment and Law we may safely argue that the Jewish festival of Pentecost was not only the anniversary of the giving of Commandments, but a reminder of the perpetuity of spiritual law.

And is this very important element in the Jewish festival to be flung aside when that festival becomes a Christian institution? Are we not rather to regard the historical Pentecost described in the Acts of the Apostles as a manifestation of fulfilled law? And although that law may be presumed to be wrapped in mystery comparable to that of the laws of the zephyr or the whirlwind, have we not the highest assurance that emerging from that law of "heavenly things," there are commands uttered by a wholly Divine voice crying in the wilderness, "Prepare ye the way of the LORD, make straight in the desert a highway for our God,"—God the Holy Ghost; commands which are quite as permanent as the cry of the Baptist, "Repent;" commands which are indeed a Divine summary of the ever-binding Ten Commandments themselves; commands towards supreme Love to God and perfected Love one to another?

Let us, in a seeming digression, consider first of all what real prayer involves in the man, woman, or child praying. Surely one important element is whole-heartedness. The praying heart is surely a heart whose thoughts and desires, to quote a common Chinese phrase, are "gathered into one," the opposite of what the Chinese describe as "three hearts and two meanings" in one bosom.

A beggar who asks an alms, and looks the other way as he does so, is evidently lacking in unitedness of heart. A few light, unpersistent tappings at a missionary's garden door, by no means argue that a real visitor is standing without, seeking admittance. And so there are askings, seekings, knockings, which never gain any response. There is no settled purpose about them, no prayer.

Truest prayer involves a heart at one with itself and free from distractions which divide its energies. And as one heart may become a glowing unit, so we can conceive it possible for a hundred or more hearts to coalesce into such a glowing unit, freed from isolations which dissipate its combined energies.

The greater the number of hearts to be thus united, the greater the difficulty of uniting them. The Chinese have a saying, "Many men, thus little unity of heart."

How is this difficulty to be overcome?

It is true that, "One touch of nature makes the whole world kin," a truth which is impressed upon the foreigner in China who happens to be caught in the rain. He is just a man in the rain, not a foreigner then. But such kinship, even in far greater matters than a common soaking of garments, may not reach the point of heart-welding, still less that of heart-fusion.

What greater "touch of nature," vibrating through every emotion, could the hundred and twenty disciples have had than the experiences of the forty days previous to the Ascension? And yet the command was "Tarry." And that tarrying meant far more than ten days waiting till a certain Jewish festival. "Tarry" was but the letter of the command. With that outward and partly mechanical word there was inwrought upon each heart something concerning the great essentials of preparation, something concerning the fulfilment of the two great Commandments, which are one.

But again must our question be put. What force is there in the universe which will fuse into one many isolated, but in some measure kindred hearts?

There is only one such force. It is Love. The phrase, "One heart in two bodies," can only be used in reference to a pair of lovers, or of friends elect. And let me assert here that the problem of "making disciples of all nations"—a permanent command, which we all own to be such—involves the problem of Pentecost;

and the problem of Pentecost, on its earthward side, involves the problem of heart-fusion by means of Love.

Missionary societies, whether in old time to heathen Britain, or in modern time to China, India, Africa, or a heathen world generally, are themselves but the letter of the law. The Commandment of Commandments is, "Love until your heart is united to that of your brother; Love until the great Love-fused heart of the Church is united to Love omnipotent."

That which is of innermost permanency in the Ten Commandments proclaimed on Sinai, and more than commemorated in the Jewish festival of Pentecost, has been summed up by our Lord in the one word *Love*. Love is the fulfilling of the whole law.

How majestically simple is the Divine law thus interpreted! God has but one ultimate name; that name is Love. God has but one ultimate command; that command is Love. All God's detailed requirements are but requirements of Love supreme, requirements for Love in its varied aspects. All possible virtues are but so many forms of Love, just as all possible colours are but so many forms of light. White light may be manifest in the form of the prismatic colours; those colours may be combined to form white light.

Colour belongs to light; prayer belongs to Love. No light, no colour; no Love, no prayer. Perfect Love, prayer perfected, for *prayer is essentially Love-longing toward God and man.*

And happily the act of praying is a means toward the attaining of that perfected Love which shall mean realest prayer. Take, for instance, the Love-command to pray for our enemies. We start, perhaps, with feelings in which the percentage of Love is small. But the continued act of praying leads us into the state of Christian Love and into real Love-longing.

In Proverbs iv. 7, R. V., margin, we read, "The beginning of wisdom is, get wisdom." And to speak generally, and very colloquially, the way to (learn to) do a thing is to go at it. The way to become a pianist is to play the piano. The way to become a swimmer is to get into the water and strike out.

And now let us return to our main subject. The disciples, already akin by reason of their devotion to the Lord Jesus, "continued with one accord in prayer and supplication" for ten days. The words "with the women" are very suggestive. High above the seeming isolation of sex, which may only be connected by God-appointed ties of family relationship, of chivalrous and modest regard, of plighted troth between one single heart and another such, Love-supreme wills to throw His solid rainbow-arch of Love.

Continuing with one accord in prayer and supplication, such prayer could not but bring about a more and yet more complete

unity of the multiple heart, until the law of Love and Love-longing being perfectly fulfilled, the Holy Spirit of Love supreme rushed down in all His potency to fill the heart-home that He had caused to be prepared. Such is surely the essential history of Pentecost; law fulfilled on earth through the Holy Spirit's blessed agency, law fulfilled from heaven by the Holy Spirit's irresistible descent.

Given those conditions the result could not but follow. And those conditions are laid down to-day in the one great commandment of our Lord. They are in no wise bygone ideals of a distant and ideal age, but present-day and every-day requirements of the supreme law-giver, who is "the same yesterday, to-day, and for ever."

The subject of why the Holy Spirit, who is Love-infinite, and therefore infinite longing-to-bless, should require a human spirit for His base of operations, or why results willed by God should be attained say through the means of intercessory prayer, and not be attained in the absence of such prayer, would give rise to a digression of too great a length for the present paper, though perhaps even these matters might be found to be promising topics for reverent investigation in the light of some existing earthly analogies.

Suffice it to say that all Scripture points with certitude to the fact that, *Prayer is the chosen channel of the Holy Spirit's more immediate influences.*

That being so, and we are allowed for the moment to be grossly mechanical in language, though not in thought, may we not say that on the calibre of that channel will depend the measure of the earthward manifestations of the Holy Spirit's special energy?

What possibilities of expansion, of heavenward receptivity may lie in one single heart, who can tell? And, alas, how few are qualified to tell?

The mission field is far from destitute of gifted men and women. "For to this man, perhaps," to quote from Ferrar Fenton's Current English version of I. Cor. xii. 8-10, "to this man, perhaps, is given through the Spirit philosophic reason; but to another by means of the same Spirit, comprehension of thought; and to a different person faith by the same Spirit; while to another gifts of healing by means of the same Spirit; and to another a genius for government; while to another eloquence; to another discernment of character; and to another a genius for languages; and to another talent for translating languages." All these are to be found here among the various societies, and to the spiritual source of all sanctified ability be the praise. "And yet," says the apostle, "shew I unto you a more

excellent way .... Follow after Love," that essence of all divinest enrichment, that essence of all divinest communion, of heart-expansion, of prayer that prevails. The great need of the mission field is for men and women with a genius for Love, for prayer.

When any one heart really prays, that heart is brought into line with numerous laws of blessing, for all God's promises are promise-laws. And from a careful examination, of the Scriptures may we not conclude that when two or more hearts unite in one Love and in one prayer, a still wider set of promise-laws is brought into operation?

Whatever may be the possibilities of expansion of heavenward receptivity in one praying heart, of this we may be sure, that the heavenward receptivity of two such hearts united in one, will be greater.

"Of course, if twice one are two."

But will such an apparently obvious equation apply in a case of this sort?

Quote your "twice one are two" to even a dabbler in science. He will be able to controvert it with the utmost ease, and he lodges consciously or unconsciously, next door but one to the spiritual.

Let us hear his criticism. Says he: "I take two flames that have been photometrically demonstrated to be each of ten candle power. The resultant light from two such flames in isolation one from the other is, I admit, just twenty candle power. But bring them quite near to one another as in the duplex burner, and you will have twice one making three, if not more. Now take five such flames and make them one as in the argand burner, and you will have five tens making a hundred or more."

Yet even such an equation is utterly inadequate in matters belonging to the heart. Here is a man, and yonder is a maid. Let the outflow of love from each heart be estimated while they are isolated and unknown to each other. Then let their two hearts become one, and where are our paltry equations?

But if the drift of our argument is toward all Christians becoming lovers of all other Christians, in any sense of the word *lover* (and it is, in God's sense of the word), how great the difficulties! Yes, that is why we have written the word *Love* with a capital. Nothing short of Love Divine communicating Himself to each heart, can solve the gigantic problem.

The great miracle of Pentecost is surely the wonderful fact that a hundred and twenty hearts were ever thus fused into one. Such a miracle involved the miracle of manifested Love supreme which we sum up in the word Calvary, and that miracle of Love omnipotent

which we remember in order that we may partake therein every annual Easter day and every

"Easter day in every week."

Has the "exceeding greatness of His power to us-ward," the power manifest in the resurrection of Christ from the dead, dwindled down into impotency? Is it a mere ideal of a bygone age, to be quoted now-a-days as a highly respectable and really ideal phrase expressing an ancient fact, but a modern fable?

If so our whole argument falls to the ground. "Yea, and we are found false witnesses to God" in affirming that Pentecost is a perpetual possibility. Live isolations! Live petty jealousies! Live remnants of envy, hatred, malice, and all uncharitableness! Live, evil speakings and whisperings! Live tyrannies and monopolies! And let our unconverted brothers and sisters and the untold millions of earth die in darkness as they are dying! Let us just keep up the proprieties of going to Church, of a little Bible-reading; yes, and a little saying of prayers! Let us even support a few missionaries, for they have a marked moral influence, at any rate, in some places, and "commerce flows in the wake of missionary enterprise." Only this and nothing more.

But out of the mists of years that are gone I hear a little voice singing a verse of a hymn learnt from a mother who lived and was translated *home* enhaloed by a Love and a sanctity that only an ever-present redeemer could have lent her. And these are the words of the song:—

O mighty God, thy matchless power
Is ever new and ever young;
And firm endures, while endless years
Their everlasting circles run.

We are old enough now to criticise the poetry of the verse, to point out that its one attempted rhyme is utterly false and untenable. But the truth of the words? Never! And until we have disproved the resurrection of Christ and cast aside all that is more than earthly from the memory of saintly lives, until we are prepared to erase their epitaphs engraven in stone, and more deeply engraven on our hearts, and to cut the word ICHABOD instead, I maintain that there is an unbroken chain of argument from the cross, from the resurrection, toward the possibility of a perpetual Pentecost.

If that be so we are brought face to face with the fact (considered on its earthward side) that, at any rate in our native lands, there *is material enough in most congregations to shake the world.* Not that any congregation or any missionary community contains twelve apostles in embryo, nor that the spiritual results attending the fulfilment of perpetual commands would mean precise-

ly the same outward manifestations as those attending the first Christian Pentecost. But using a mechanical word once more, if the calibre of the united multiple heart were the same as on that day, the through flowing power would be comparable to the power of that day also.

Every Christian congregation, as it is, presents to angels and demons the spectacle of an incalculable waste of realisable possibilities. And thus, what is being done by the whole of Christ's Church militant here in earth, might be done on a thousandfold grander scale.

What electrician could effect his purposes of telegraphy if the only wire he was able to procure were one in which every other particle was more or less isolated from the rest by the incorporation of tiny particles introduced into the substance of the metal? In matters telegraphic does not everything depend upon contact, upon continuity? And are there not elements of analogy between the task of the telegraphist and the Divine task of sending currents of Love omnipotent through the universal Church into a lost world?

And the problem would be little if anything nearer its solution were the various sections of the Church to be incorporated to-morrow by mechanical union with the established Church of England, or what answers to the Establishment in other countries. Spiritual force needs a spiritual region for its exercise. The union required by the great priestly prayer of the head of the Church was surely a union of spirit. Such spiritual union in Love Divine may exist between members of different and even contrasting denominations, and it may be non-existent between members of a Church whose pedigree may for the moment be regarded as directly apostolic. And, may we not add that a real Pentecost throughout the length and breadth of say any established Church would soon hush into insignificance all merely denominational distinctions throughout that particular country.

But the fact deserves to be stated once more, that every Christian congregation, where the members are presumably of the same denomination, presents the spectacle of an incalculable waste of realisable possibilities. Some members of the congregation are far from being in any characteristic sense men and women of Love and of prayer, which is Love-longing. And of the praying ones a considerable percentage pray in semi-isolation of heart one from the other.

And yet we talk of "mysteries of Divine providence" as the secret of the delayed conversion of the millions around us: an explanation which might well be our last refuge had we as individuals and communities fulfilled the commands of our Lord, and had then

discovered that the Church of Christ was not growing at such a rate as would compensate for the mere fact of the increase of population among non-Christians.

What is our Lord's final injunction? Is it, "Go ye therefore and make disciples of all the nations?" We have taken it to be so. We quote the words as our supreme warrant for missionary enterprise. But do not those words form a pendant command to the immediate injunction of our Lord? The immediate injunction to which those words (concerning *authority*) form a pendant, reads more like "Go not." It *was* "Tarry," and *is* to-day, unless we are so far superior to the apostles that we can dispense with that which our Lord saw to be an absolute necessity for them. What despicable pride may lurk beneath the pretended humility that disclaims any hope of a present-day Pentecost?

Apart from Pentecost, can any called mission claim to have any Divine commission at all? Apart from Pentecost, the text we quote as our commission is a mere half-text, a half-suppressed text. How long, brothers and sisters, is this more than half-suppression of our Lord's supreme commission to go on?

In the examination of candidates for the mission field, should not the question of the candidate's attitude toward the spirit of Pentecost be made the supreme test of qualification? Surely our Lord demands this. And there is a question like unto it, Is the candidate "tractable, courteous, willing to take advice and to *work with others?*" The question is from Dr. H. H. Jessup of Syria, in a paper on "Who ought not to go?" And after forty years' experience he expatiates at length on the "disaster" one man the opposite of this may bring upon a mission.

And this calls up the searching question for us who are out in the field as to Achans in the camp, which in the light of the Acts of the Apostles will mean Pentecost-obstructers. And we must answer it, not by looking around in criticism of others, but by putting the disciple's question to our own hearts and to God the Holy Ghost, "Lord, is it I?" "Is it I who am betraying Thee for the silver-pieces of self-will, of domineering pride, of censorious self-sufficiency, of isolating dislike to another rather than to his faults and mine?" "Is it I who am Loveless and prayerless, absorbed in secular trifles and opposed to spiritual unity?"

No historic call to the work will absolve us. Achan was a son of Abraham; Judas was called no less than Peter, James and John; Ananias and Sapphira were baptised members of the apostolic Church.

The Lord help us to cast out the obstructionist spirit of evil from our hearts, to displace and to replace it by personal reception of the Love-spirit.

Then as to combination; how shall we begin? Let the answer be an easily practical and feasible one. It is this: Utilise existing friendships. Have you not one near friend, dear reader, who will be glad to make existing affection a basis for completer heart-union, of Love-longing towards God, towards special individuals who may be mentioned by name and towards companies of individuals known to both of you?

And if that special friend be a little child, such an inner prayer-league will be all the more in accord with our Lord's description of the ever-contagious kingdom of Heaven. "Take heed that ye despise not one of these" angel-associated little ones, these members of the upper ten thousand of the skies. Rather must the "wise and prudent" be rejected, for they are far too superior to understand the essentials of the kingdom, essentials which are so obvious to the gentle-hearted, who own the holy dove, and may the more readily welcome the holy fire.

But are there not lovers whose heart-union may become most easily a prayer-union? Are there not husbands and wives, brothers and sisters, maidens with maiden friends, Davids and Jonathans, families as a whole, groups of folks mutually endeared to one another, who but need to have their love sanctified into Love, and that Love energised into Love-longing toward God, toward others? Surely there are in every Christian community and congregation. And with definite times when each may meet the other at the mercy seat, and with definite and detailed subjects for prayer, there will be so many little *nuclei* ripe for the realisations of a little Pentecost. And results will follow in such a manner as to remove any shadow of a doubt as to what would happen if the heart-combinations were but more universal.

But with these little *nuclei* of blessed contagion here, there and everywhere, such prayer-leagues must spread with the sureness if not the rapidity of leaven, until the foes of union-in-the-spirit must find their true place; "the scorning of those that are at ease, and the contempt of the proud," will no longer fill the soul of the Church; remaining isolations in any given community or congregation will dwindle away; and whether on a lesser or more gigantic scale, Pentecost become an every-day fact throughout Christendom.

The question of questions for every non-Christian, is, surely, "What is to be your attitude towards the Lord Jesus Christ?" And in like manner, the question of questions for every believer is, "What is to be your attitude towards the spirit of Pentecost?"

Unzen, Japan, as a Summer Resort for Missionaries.

BY A. G. J.

HAVING spent from the twenty-fifth of June to the twenty-fifth of August of 1897 at Unzen, I conceived the idea of giving some information about it to the missionary body, in view of the fact that I had made my own preliminary enquiries in the interior with great difficulty before going there, being altogether indebted to the kindness of those heretofore unknown to me.

Unzen is situated on one of the numerous small peninsulas which the island of Kiu-shiu sends into the Yellow Sea, and is about thirty miles from Nagasaki. In the centre of this peninsula rises a mountain 4500 ft. high; and, about 2000 ft. below the chief peak, in two fairly open and airy valleys, lie the three separate villages generally known as Unzen,* though the name only applies strictly to the northernmost; the middle being called Shin-yu and the southern Koji-goku.

Unzen is reached from Nagasaki by a ric-sha ride of 1½ hours to Moji, then by small steamer for 2½ to 3 hours to Obama, and after that by sedan, kago, or horseback up the mountain for another 3 hours, partly over good roads and partly by bridle path. Baggage goes up the hill on pack-horses, one of which carries about one person's baggage. It is not advisable to walk to Unzen nor to start out late in the afternoon from Obama. There are fairly good inns at Moji and Obama, where English is spoken and foreign food obtainable.

At Unzen you have your choice of three classes of accommodation.

There are three large hotels where you can board from $3 per day up. Of these, I believe "The Unzen Hotel" is decidedly the best and just like a foreign hotel—known as Araki's. Next there are a group of semi-foreign hotels, *i.e.*, fitted inside like Japanese houses—mat floors, etc., but supplying foreign food. At these you can put up at about $2.00 per day, perhaps less if your party is large or your stay long. The names of the best are the Uyetaya (上田屋), the Shin-you (新湯), the Yumoto (湯元), and the Miyedori in the southern valley.

Besides these hotels there are numbers of Japanese inns that will let you their rooms, one or many, supply bedsteads and mattresses, tables, chairs, washstands, screens, China and the use of

* Pronounced Oon-zen, the accent equally on both syllables.

their native cooking stoves (you finding the charcoal) for, say, 40, cents per room per day downstairs and 50 cents upstairs.

In this case you bring your own house-linen, plate and servants according to the size of the party. Many do this and take over their Chinese "boy," "amah," etc., etc. Fish, fowl, eggs, milk and bread can be bought reasonably in the villages. Vegetables and meat can only be got from Nagasaki, as also groceries. This can be arranged as you pass through. The prices of things bought in the country seem about twice the price of the same things in the interior of China. A good thing to take is two or three cans of disinfecting powder—carbolic or sanitas. Upstairs rooms are worth more than the ten cents per day extra that you pay for them. In selecting rooms give the latrines a wide berth.

As to temperature and weather while I was there—a period of sixty days—it was about as follows:—

First	8 days,	all fine,	max. day temp.	75,	min. night temp.	70.
Next	14 „	cloud and rain,	do.	71	do.	65.
Then	18 „	fine weather,	do.	76	do.	71.
Lastly	20 „	mixed weather,	do.	81	do.	75.

Out of the entire 60 days there were only 5 that we could not get out of the house some time of the day. During the 20 hottest days the thermometer stood at Nagasaki 10° higher than in ordinary years, and the weather there was fairly scorching.

"Unzen" means *geyser*. Its name in Chinese is 溫泉. The strong sulphur water of the geysers is diluted and used for bathing. There are separate baths for both Japanese and foreigners. The water is very strongly charged with mineral contents, but their character has not been satisfactorily ascertained. If taken at all they should not be hotter than the body, only for a minute at first, increasing say a minute per day, only once per day, and never for over twenty minutes. They are likely to produce vertigo and fainting, bring out red sore spots on the limbs, exercise a lowering effect on the system, create after chills and have other powerful and disagreeable effects of various kinds. They have a reputation for the muscular rheumatism of strong people of a full plethoric habit. No weak person should take them without medical advice, nor any person leave it to the opinion of the natives. On no account should the water be drunk.

There are at Obama other mineral baths of a strongly ferruginous character which are said to be beneficial in debility.

One other matter to be cautious about is overwalking. Many people, when they get up to Unzen, are so enchanted with the walks and scenery that they go in for excessive tramping and climbing and become bankrupt in strength, blaming the place instead of their

own indiscretion. Rain squalls are sometimes severe, and you can be drenched in a minute or two.

It would not be fair not to mention some of the drawbacks of this place as a resort.

For instance, the geysers emit sulphurous steam, and the smell of that for the first week or two is felt to be disagreeable. Silver, gold and all delicate shades are changed by it. During the day it is not always as pleasantly cool as one could wish. There is no foreign doctor nearer than Nagasaki unless a missionary or other doctor happens to be staying there. It is a very, very tame and quiet place, where not much study of Japanese life is possible. You see in fact only a few hundred peasants of the roughest type. The level walks are few, and the bare white sulphur rocks mar its beauty much by the way they show out here and there.

Having taken that much discount off Unzen its advantages must be stated also.

It combines mountain and sea air. Malaria is unknown there. I heard of no intestinal trouble except that caused by high-living or severe wettings. Children suffering from dysentery in the Yang-tsz valley lost it at Unzen. People with known susceptibility to bowel trouble had none there. I heard of no dysentery. There was *one* typhoid patient who had been suffering at Shanghai *before* coming over. One other light typhoid case sickened a few days after arrival from Karuizawa and Yokohama.

During the hottest days the air got cool at 5.0 p.m. and remained so till 11.0 a.m. next day. The thermometer never stood over 75° at night at any time. The barometer kept between 26.50 and 27.0 all the time.

It is a pretty place—wooded hills, charming valleys, sparkling brooks, lovely walks and views, with enchanting glimpses of the sea. Climbing *ad. lib.* for all who like it.

Good tours*—one-day and two-day—in the vicinity; somewhat expensive however. A Japanese mountain chair—"kago"—can be had by the day, ½ day and ¼ day. Riding horses can be hired. Ice can be bought daily. As soon as the rain stops you can go out. There is a Post Office. The people were obliging and courteous to me. There was no "style." Every one dressed very quietly in the very plainest manner. No rigorous code of etiquette, calling, etc. This year (1897) there were sufficient missionaries there to continuously maintain services on Sunday and prayer-meeting on Wednesday. I wore Chinese clothes all the time, but experienced no inconvenience. You need no passport for yourself or your Chinese servants.

* Consult "Unzen and Round About it." Kelly and Walsh, Shanghai.

If any one deems the water supplied for drinking at the hotels not as good as they desire, a few cents daily will secure a coolie to bring some from a spring of unrivalled purity in the Besso valley, less than half a mile north of Unzen proper.

People told me before I went there I would find the place chock-full of Hongkong and Shanghai people, who were very stylish and would make it unpleasant for missionaries. I found nothing of the sort. Nor did I find the Japanese there bumptious or uppish in their attitude to me as a visitor, as it was predicted to me I should.

I should say it is better to go about the middle of July and remain up there longer in September, or into October if you can. It does not seem very prudent to leave those heights to descend into the heat at the very worst time of the year.

I have endeavoured to give, during my leisure, a plain account of the place, as near to the real state of matters as possible, so that those who are seeking a health resort, may judge whether it is the place for them or not, remembering that those likely to need medical care should be careful about going where there is no physician.

The Book of Changes.

BY F. HUBERTY JAMES.

THE "Book of Changes" has been called the 'oldest book of the Chinese,' but Prof. Legge tells us that 'parts of the Book of History and the Book of Odes' are much older. The fact is, that not a single character in the Book of Changes is older than the 12th century, B.C. The first mention of the book is in the chronicles of the Chow dynasty which began to rule over China in 1122 B.C.

It is, however, not improbable that the Book of Changes does contain fragments as old as anything in the Book of History or the Book of Odes, if not older. The Chinese believe that part of it is of high antiquity, and we must pay some attention to tradition, even when we cannot fully trust a large part of it. When many of the books of China were burned by the 'resolute' Emperor Ts'in Shih-hwang, B.C. 223, the Book of Changes was spared, because it was regarded as a valuable authority on the art and science of divinition. Possibly the extreme antiquity of part of its contents contributed something toward securing its preservation.

Perhaps not one of the classics is less understood, and—it may be for that reason—is more venerated. Mystery always attracts, and here it exists in abundance. One English scholar has asserted

that although "the foremost scholars of each generation have edited it and heaped commentary after commentary upon it, one and all have arrived at the somewhat lame conclusion that its full significance is past finding out." The Chinese expositors, however, did not think that it was wholly incomprehensible; they believed they had grasped some of its meaning and gathered valuable lessons from its strange sentences, but they are convinced that much more was hidden in its pages, although they were impelled to conclude that the sublimest teachings of the ancient sages were too difficult to be comprehended by the degenerate intellects of later days.

As at present arranged this old classic consists of four parts. The first comprises the *Symbolic Trigrams* said to have been devised by Fuh Hsi, the legendary founder of the Chinese nation, who lived from B.C. 2852—2735.

The second part is the *exposition* of these Trigrams by Wen Wang, the 'Literary King,' who lived B.C. 1231 to 1135. In his early life he was a vassal of the dissolute Emperor Chow Lin. It is recorded that for rebuking his suzerain he was imprisoned, and while he was confined he occupied himself in discovering the meaning of the Book of Changes and in preparing an exposition of its mysteries and rules for divination.

The third section consists of a commentary by the pen of Wen Wang, the Duke of Chow, who fell under his nephew's displeasure about B.C. 1105, and found himself in durance vile. Like a filial son he followed his father's example and killed time by making notes and comments on the mysterious and fascinating Book of Changes. Doubtless it was very interesting and enjoyable, as "he made it tell of the qualities of various objects of nature, or the principles of human society, or the condition, actual or possible, of the kingdom." But an irreverent American sinologue has declared that, after all, the work of these ingenious prisoners amounts to nothing better than a "mechanical play of idle abstractions."

The concluding part is believed to have been written by Confucius. He bestowed much time and thought in the attempt to elucidate the wise lessons hidden by the ancient sages in the wonderful book. Probably it was about B.C. 470 that he wrote his ten 'wings' or 'aids' to lighten the labor and assist the minds of students to soar to the height of its philosophy. Hundreds of zealous scholars have followed his example, and while no one thinks that they have found out the teaching of the Yih King to perfection, it is everywhere admitted by occidentals that they have been eminently successful in "darkening counsel by words without knowledge."

These four parts, with many later expositions, make up the authorized and complete edition of the "Book of Changes." Since

the days of Confucius at least 2200 explanations of it have been composed to *aid* the student, and yet in spite of all this labor—or in consequence of it—the old book is just about as little understood as ever.

The standard interpretation thus describes its first part, viz., the Symbolic Trigrams. "The trigrams, or combinations of triple horizontal lines alternately whole and divided, are intended to represent the mutual operations of the powers of nature, the sun and heat, the moon and cold, the stars and daylight, the planets and night. These must all be supposed to be reduced to their original simple forms. The two original forms are the result of the first division or development of the first principle of unity into duality. Or, to put it in another way, the ultimate, immaterial principle of being which has existed from all eternity, first developed into two powers—one masculine, one feminine—and in process of time these two, by mysterious mutual interaction, produced all things."

Other eminent expositors prefer to state this curious philosophy in a somewhat different way. They say: "The Great Illimitable produced the Great Extreme, the Great Extreme produced the Dual Powers, and these developed the four powers—heat, cold, light, darkness—which are subdivided into the celestial ether—the earth, vapors, fire, thunder, wind, water, solids, mountains," and thus the whole universe was evolved. Fuh Hsi invented the trigrams to "serve as it were as an abacus to philosophize with and indicate by their combinations the mutations and aspects of nature. The eight trigrams were defined to represent the interchanges of their elemental forces. To unfold things a little clearer they were extended to sixty-four combinations; thus ample illustration was furnished of the mutations and development of all things, and a basis was furnished by which the devoted student *might* discover a clue to the secrets of nature and being. A ceaseless process of evolution is at work, in the course of which the various elements or properties of nature, indicated by these figures, mutually extinguish and give place to one another, thus producing the phenomena of existence. Here is adumbrated the groundwork for the philosophy of divination and geomancy, the germs of all science, the laws of all being, visible and invisible. All inventions and knowledge are hidden within the mysterious symbols invented by Fuh Hsi and expounded by the 'Literary King' Wen Wang, the Duke of Chow, Confucius and other illustrious scholars." But, alas! the key of interpretation was lost, and as a consequence the Chinese were unable to attain the scientific knowledge and discover the wonderful inventions which have been the admiration of modern times. How foreigners found and used the clue to these things, cannot be known to the

Chinese, but the basis, the philosophy, the germs of all, are believed to be enshrined in the "Yih King."

I think this is a fair and correct summary of the views held by the majority of Chinese literary men concerning the Book of Changes. Job ought to have been the patron saint of students who have been blessed with the opportunity to devote happy days of toil to the above mass of occultism with its 2200 expositions. It certainly requires either immense imaginative power, or a boundless credulity to see in these eight trigrams and their variations, pictures of the mutations of nature, or illustrations of the development of all things from the original elements. Yet the so-called 'unimaginative materialistic' Chinese regard this book as a marvellous storehouse of sound and solid philosophy.

Baseless as this opinion really is, it is tenaciously held by nearly all the Chinese scholars. If it had been simply a question of accounting for the book in such a way as to satisfy the fancies of students of antique literature, it would have been a matter of small importance, but it is far more than that. The influence of these foolish interpretations has been most pernicious. It is no exaggeration to say that many of the most stupid notions and injurious superstitions prevalent in China are based—or claim to be based—on this obscure book. Apart from the painful fears and anxieties produced by vague apprehensions of malignant spirits and unlucky influences ever nigh to trouble and curse humanity, there are additional evils caused by the orthodox Confucianist exposition of it. For, in the first place, it teaches a withering fatalism; second, it sustains many of the delusions which operate so powerfully to hinder progress. The iron and steel works established a few years ago by Chang Chih-tung, the viceroy of Hu-kwang, were located in a most inconvenient position, solely out of consideration for the superstitious ideas of the scholars and the people. When the buildings were to be erected the inexhaustible supply of stone close at hand could not be touched, "because underneath the hill a dragon reposed, and it would be most perilous to the well-being of the people to disturb him."! The loss and waste caused by such geomantic delusions are almost incalculable.

If the misplaced veneration of the Chinese for this old book could be destroyed, it would confer a boon on the whole nation. A direct attack upon it might not be successful, but a new and better interpretation of it would be certain to win attention, and in time would tend powerfully toward dissolving the prejudice which shuts out light and retards progress.

In Tsinanfu, the capital of the province of Shantung, there was, when I lived there, a "Book of Changes Society" which met reg-

ularly to compare notes, to stimulate each other in the study of its enigmatic pages and to endeavour to transform all its dark sayings into sound practical instruction. Ezekiel, Daniel, and the Book of Revelation have exercised similar fascination over some Western theologians, and in some cases with disastrous results. It is safe to say that as much time and labour have been spent on this Book of Changes as might have sufficed to give us all the inventions of this century. Think of the wasted time and energy! Any one who could divert men's minds toward more profitable subjects would confer an immense and lasting benefit on the Chinese people.

It is only fair to mention that at least one Chinese scholar had a more sensible view of this subject in spite of the fact that he was a 'diviner' himself. Sz Ma-tsien, of the fifteenth century, said: "What intelligence is possessed by things spiritual? They are intelligent only through their use by men. The divining stalks are but so much dry grass. The tortoise-shell is a dried bone. They are but things, and man is more intelligent than things. Why not listen to yourself instead of trying to learn from things?" 'Spiritual' here means 'wonderful,' 'marvelous' instruments and methods used to discover the wishes of the gods, or of high heaven. Alas! neither Sz Ma-tsien nor any Chinese scholar since his day has succeeded in convincing the mass of the people that it is better to trust to common sense than to divination.

Some foreign scholars regard the book simply as an attempt to delineate "the ever-changing phenomena of nature and experience," but others look upon the whole work as nothing more nor less than a "hand-book of divination," the standard manual of Chinese fortune-tellers. That it has been used for centuries as the diviners' Bible, is certainly true, but it is by no means certain thas it was originally intended for any such purpose.

Prof. Lacouperie has expended immense labour on the Book of Changes, and as a result he gives us a totally new and an exceedingly interesting theory of its origin and contents. He thinks that this remarkable work—the first in rank of the canonical books of China—is the result of a transformation in the 12th century B. C. of an older work made up chiefly of documents (probably the oldest possessed by the Chinese), very ancient in date, and therefore he considers we are justified in calling it the "oldest book of the Chinese."

Like most very ancient literature it is difficult to understand, but it should not be regarded as incomprehensible or useless. It was his opinion that the ancestors of the Chinese emigrated from Elam-Babylonia, or thereabouts, to the north-west of China under the leadership of Yu Nai Hwang Ti about 2282 B. C. He considered it was

"only natural that the early leaders of these emigrants, instructed by the culture of South-western Asia, should have been induced not only to keep some lists of the values of the written characters they had learned and wanted to transmit, but also to continue the practice of making lists relating to the people's customs, etc., of their new country. Hence he maintained that the Yih King is not "a collection of diviner's rubbish, but a valuable book, containing much information on the ethnography, customs and language of early China."

The sections ascribed by the Chinese authorities to Wen Wang and the Duke of Chow, Prof. Lacouperie held to be for the most part vocabulary lists or glossarial explanations of the ideograms forming the headings of the chapters. These lists, he thought, were probably framed by the early Chinese leaders for the benefit and teaching of their followers in imitation of lists used by them before they migrated from Accadia to China. They have, he said, all the appearance of being a series of notes and documents collected by the early chiefs of Chinese immigrants. Hence he affirmed it is not a book of fate and prognostics but a valuable collection of documents of venerable antiquity, in which is embodied much information of the greatest value to the student of ancient China.

This view is one of the most reasonable yet brought forward, and if the Chinese could be led to accept it and lay aside all the weird and superstitious nonsense they have extracted from the strange old book, the benefit to their country would be immense. It would be one of the first steps on the true path of science, a genuine pledge of progress.

Prof. Lacouperie's view has won the assent of some eminent scholars and the vigorous dissent of others.

It may be well to give condensed statements of the views of some other writers.

Prof. Legge regards the Book of Changes as "intended to be a kind of political testament of King Wen and the Duke of Chow, enlarging on moral and social questions, but emigmatically written after the manner of diviners."

Prof. Ch. de Harlez says: "Our system leads us to see in the Book of Changes a collection of semi-lexicological, semi-philosophical terms and sentences, sometimes full of reason and wisdom."

Prof. Schlezel, of Leiden, appears to endorse the view of Dr. Reidel, of Brooklyn, that the old book is a calendar of the lunar year, a kind of popular cosmogony applied to practical human affairs.

Voltaire once said: "A thing which may be explained in twenty ways, is not worth explaining in any way."

It may be interesting, however, to look at the "Book of Changes" as it stands with all the notes and comments and appendices, just as the Chinese student has to study it in order to be able to write essays on enigmatic sentences when he goes up to be examined for his degree. Throwing all the divination and other nonsense on one side, what is there left worthy of consideration? At least this—Heaven, the Supreme Power or Ruler of the Universe, has foreordained the punishment of the evil and the blessing of the good. Reverent, upright, courageous, generous, prudent conduct will be sure to bring prosperity, but heedless, crooked, vacillating and mean behaviour will inevitably involve men in misery. Man is bound up with the universe, and the laws affecting it also affect him, and are the means by which he is recompensed according to his deeds.

The good man's virtuous conduct secures blessing to his fellowmen.

Man has a good disposition at birth, a genuine "heaven-conferred nature" to be the guide of his life.

The husband loves his helpmate in the house, the wife loves him who is the pattern for the family.

A prayer is made "that the king were intelligent," for then blessing would be received.

The sage rejoices in heaven and knows its ordinances, hence he has no anxieties.

The concluding sentence of the book reads: "The good man prospers, the mean man comes to grief."

It is not easy to extract the ethical teaching of the book from the mass of obscurities surrounding it, but probably this is as correct a summary as the average barbaric Western mind can make.

When the great Viceroy Li Hung-chang wrote a preface to the Science Primers translated by Dr. Edkins for the use of the Emperor of China, he very shrewdly tried to justify the employment of foreign scientific knowledge by quoting from the venerated Yih King the sentence—"Heaven produced spirit-like or marvelous things, and the sages turned them to good account." Thus the stagnant old censors were adroitly reminded that their conduct in opposing the introduction of Western science was not 'sage-like.'

If Chinese scholars would only ignore the chaotic symbolism and dark enigmatic rubbish of the Yih King and fix their thoughts on the modicum of really useful teaching it contains, they would become wiser and better men and have a little more time to study the things which wait to be employed in the elevation and general well-being of their ignorant and oppressed but patient and industrious fellow-countryman.

Some of Professor J. Legge's Criticisms on Confucianism.

GATHERED BY PASTOR P. KRANZ.

(Continued from June number.)

QUOTATIONS FROM DR. LEGGE'S WORK ON THE SHU-KING.

PROLEGOMENA, p. 194. "Who the '*six Honoured ones*' were, to whom Shun sacrificed next to God, is not known. In going on to worship the hills and rivers and the host of spirits, he must have supposed that there were certain tutelary beings who presided over the more conspicuous objects of nature, and its various processes. They were under God and could do nothing, excepting as they were permitted and empowered by Him; but the worship of them was inconsistent with the truth that God demands to be recognized as 'He who worketh all in all,' and will allow no religious homage to be given to any but Himself. It must have always been **the parent of many superstitions**; and it **paved the way** for the *pantheism* which enters largely into the belief of the Chinese at the present day, and *of which* we find one of the earliest steps in the practice, which commenced with the Chow dynasty, of not only using the term *Heaven* as a **synonym** for God, but the combination *Heaven and Earth.*"

About the latter point, Professor Legge says in the commentary of the Shu-king, on the text: "Heaven and Earth is the parent of all creatures," on page 283: "What is to be remarked here is the style of speaking, *which is new*, and places 'Heaven and Earth' *in the place* of 'Heaven' simply or 'God.' Woo does not always employ this style. In this part he employs both the terms which I have mentioned. There can be no doubt that the *deification* of 'Heaven and Earth,' which appears in the text, took its rise from the Yih-king, of which King Wăn may properly be regarded as the author. No one who reads what Wăn says on the first and second diagrams, and the further explanations of his son Tan (the duke of Chow), can be surprised to find King Woo speaking as he does in the text."

On page 286 of the same commentary, Prof. Legge says with reference to an interpretation of the *Daily Explanation:* "This would *confound* God with the spirits of Heaven and Earth, which is by no means inconceivable in Woo, when we consider the language of p. 3."*

* To the text on that page, 286, Rev. J. C. Hoare remarks in "God and Man in the Chinese Classics," p. 16: Then at other times we find heaven spoken of as *superior* to the High Sovereign, raising up good rulers for his assistance: "Heaven for the sake of the inferior people *made* for them instructors, that they might be able to aid the High Sovereign." This explanation may be doubted, but it is worthy of serious consideration; certainly the relation of God to heaven in this and other passages is not very distinct.

But to return to the Prolegomena of the Shu-king, on page 196 Prof. Legge says: "There is no hint in the Shoo *nor elsewhere*, so far as I am aware, of what became of *bad* emperors and *bad* ministers after death, nor, indeed, of the *future fate of man* generally. There is a heaven in the classical books of the Chinese; but there is no hell and no purgatory. Their oracles are silent as to any doctrine of future rewards and punishments. Their exhortations to well-doing, and their warnings against evil, are all based on a reference to the will of God and the certainty that *in this life* virtue will be rewarded and vice punished. 'Of the five happinesses the first is long life, the second is riches, the third is soundness of body and serenity of mind, the fourth is the love of virtue, and the fifth is doing or receiving to the end the will of heaven.' There is *no promise* of rest or comfort beyond the grave. *The virtuous man may live and die in suffering and disgrace;* let him be cheered. His *posterity* will reap the reward of his merits. Some one, sprung up from his loins, will become wealthy or attain to distinction. But if he should have no posterity,—it never occurred to any of the ancient sages to consider such a case."

"I will pass on from this paragraph with a reference to the subject of *divination*. Although the ancient Chinese can hardly be said to have had the knowledge of a future state, and were not curious to inquire about it, they were anxious to know about the wisdom and issues of their plans *for the present life*. For this purpose they had recourse to divination. The duke of Chow certainly practised it; and we have a *regular staff of diviners* among the officers of the Chow dynasty. Pwan-kăng practised it in the dynasty of Shang. And *Shun* did so also, *if* we can put faith in the counsels of Yu." The instruments of divination were the shell of the tortoise and the stalks of a certain grass or reed. By various caustic operations on the former and by manipulations with the latter, it was supposed possible to ascertain the will of heaven. I must refer the reader to what I have said about the practice on the seventh section of 'The Great Plan.' *It is difficult to understand how the really great men of ancient China could have believed in it.* One observation ascribed to Shun is worthy of remark. He tells Yu that "divination, when fortunate, *must not be repeated.*" I once saw a father and son divining after one of the fashions of the present day. They tossed the bamboo roots, which came down in the *unlucky* positions for a dozen times in succession. At last a *lucky* cast was made. They looked into each other's faces, laughed heartily and rose up, delighted, from their knees. The divination was now successful, and *they dared not repeat it!*" (p. 197.)

P. 199. "The practice of *polygamy*, which was as old as *Yaou*, was a constant *source of disorder*. A favourite concubine plays a conspicuous part in the downfall of the dynasties of Shang and Hea, and another signalizes a calamitous epoch in that of Chow. In the various States this system was ever *giving rise* to jealousies, factions, usurpations and *abominations*, which cannot be told. *No nation, where polygamy exists*, can long be prosperous and powerful; in a feudal empire its operations must be peculiarly disastrous."

"The *teachings* of Confucius in the Chow dynasty, could not arrest the progress of degeneracy and dissolution *in a single State*. His inculcation of the *relations of society* and the duties belonging to them had *no power*. His *eulogies* of the ancient sages were only the lighting up in the political firmament of so many suns which communicated *no heat*. Things waxed *worse and worse*. The pictures which Mencius draws of the misery of his times are *frightful*. What he auspiced from the doctrines and labours of his master *never came to pass*. The ancient feudal empire was extinguished amid *universal anarchy* in *seas of blood*" (p. 199).

P. 200. Prof. Legge concludes this chapter with the following remarkable words: "The prestige of China's greatness has vanished before a few ships of war and the presence of a few thousand soldiers. The despotic empire *will shortly pass away* as the feudal one did, but with less 'hideous ruin and combustion.' It is needless to speculate on the probabilities of the future. **God will be His own interpreter.** China, separated from the rest of the world and without the light of revelation, *has played its part and brought forth its* **lessons,** which will not, I trust, be long without their *fitting exposition*. Whether it is to be a *dependent* or *independent* nation in the future, to be broken up or remain united, the *first condition* to happiness and prosperity is *humility* on the part of its **scholars and rulers. Till they** are brought to look at their own history and their sages, *falsely* so called, according to a **true estimate,** and to *cease* from their *blind admiration* of them, there is **no hope** for the country."

From Prof. Legge's Prolegomena to the She-king.

P. 132. "While the ancient Chinese thus believed in God, and thus conceived of Him, they believed in other spirits under Him; some presiding over hills and rivers and others dwelling in heavenly bodies. In fact there was *no object* to which a tutelary spirit might not at times be ascribed and *no place* where the approaches of spiritual beings might not be expected and ought not to be provided for by the careful keeping of the heart and ordering of the conduct. In the legend of How-tseih (III. ii. I.) we have a strange

story of his mother's pregnancy being caused by her treading on a toe-print made by God. In III. iii. V. a spirit is said to have been sent down from the great mountains and to have *given birth* to the princes of Foo and Shin. In IV. i [i.] VIII. King Woo is celebrated as having attracted and given *repose* to all spiritual beings, even to *the spirits of the Ho and the highest mountains.* In II. v. IX. the writer, when deploring the sufferings caused to the States of the east by *misgovernment and oppression*, suddenly raises a *complaint of* the host of heaven—the Milky Way, the Weaving Sisters (three stars in Lyra); the Draught Oxen (some stars in Aquila), Lucifer, Hesperus, the Hyades, the Sieve (part of Sagittarius) and the Ladle (also in Sagittarius)—all *idly* occupying their places and giving *no help* to the afflicted country. In no other ode do we have a similar exhibition of *Sabian views.* Mention is made in III. iii. IV. 5 of the *demon of drought;* and we find *sacrifices* offered to the spirits *of the ground* and of the *four quarters of the sky*, to the *father of husbandry*, *the father of war*, and the *spirit of the path.* These last three, however, were probably the spirits of *departed men.* A belief in the continued existence of the *dead* in a *spirit-state*, and in the duty of their descendants to maintain by religious worship a connexion with them, have been characteristics of the Chinese people *from their first appearance in history . . .*"

"The first stanza of III. i. I. describes King Wăn after his death as being 'on high, bright in heaven, ascending and descending *on the left and the right of God,*' and the 9th ode of the same book affirms that Wăn, his father and grand-father, were associated in heaven. The *early* Chinese, as I have just said, did not suppose that man ceased to be when his mortal life is terminated. We know, indeed, from the Tso-chuen, that *scepticism on this point* had begun to spread among the *higher* classes *before the time of Confucius;* and we know that the sage himself would neither affirm nor deny it; but that their dead lived on in another state was certainly the belief of the *early* ages with which we have now to do, as it is *still* the belief of the great *majority* of the Chinese people. But the She is *silent* as the Shoo-king as to any punitive *retribution* hereafter. There are rewards and dignity for the good after death, but nothing is said of any *punishment of the bad.* In one ode indeed (II. v. VIII. 6) a vague feeling betrays itself in the writer that after every other method to deal with proud slanderers had failed, *heaven* might execute justice upon them; but it may be that he had only their *temporal* punishment in view. *The system of ancestral worship prevented the development of a different view on this subject.* The *tyrant-oppressor* took his place in the temple, there to be feasted and worshipped and prayed to, in his proper order, as much as

the greatest *benefactor* of his people. I have pointed out, on III. iii. IV. 5, how King Seuen in his distress in consequence of the long continued drought, *prays to his parents*, though his father, King Le, had been *notoriously wicked* and worthless; and how endeavours have been made to explain away the simple text from a wish, probably, to escape the honour which it would seem to give to one so undeserving of it."

(To be continued.)

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

The Importance of Ethical Teaching in the New Learning of China.

(Concluded from June number.)

LET us inquire through what channels of influence we may hope to introduce and to increase the ethical element in the new learning of China. The first important channel of ethical influence I would suggest to be that of the preparation of text-books for school use in giving instruction in Western learning, in which ethical principles should be clearly pointed out wherever they are involved, and should be fully developed when the subjects under discussion pertain directly to human relationships. From the Christian standpoint "the fear of God is the beginning of wisdom," and it is yet further the broad foundation upon which men's deepest moral convictions are built, and resting upon which they have their greatest strength and permanence. Chinese sages and distinguished teachers all down the ages have pointed to the law of heaven as the ultimate ground of right, the final source of human obligation. Let us not then be half-hearted in introducing the ethical element into our text-books of Western learning, but let us rather imitate the good example set for us by Chinese writers, and having not only the knowledge of the law of heaven, but the profounder knowledge of the author of that law in His being, character and government of His creatures, let us boldly announce, illustrate and enforce ethical truths wherever in our writings there is proper occasion for such discussion, and let us rest those truths for their final authority, not upon the nature of man in his weakness, not upon the law of an impersonal heaven, but upon the holy will of the personal ruler of the universe.

The psalmist declared that the glory of God was revealed in His works, and that in them His speech could be continually heard. Nature is the first great book of revelation, and every branch of physical science, when properly unfolded, becomes a beautiful and impressive chapter in natural theology. With the physical sciences taught not as the evolution of a spontaneous unthinking law, but as the creation of an all-wise all-powerful living Spirit, whose works are directed to ends of the highest benevolence, there is laid in the minds of students the deep foundation of moral obligation in the realization of a personal relationship to such a spirit.

Text-books in history and geography, the one science treating exclusively of human relationships, and the other very largely so, ought to be so written that the student, along with his growth in knowledge, should grow in virtue, should be gathering impressive lessons as to the duty of purity, of truthfulness, of regard for the rights of others, of patriotism, of compassion. Several valuable translations on the important subject of international law have been made into the Chinese language by Dr. W. A. P. Martin, or by Chinese scholars under his supervision, and these books may well be taken as models not only for their chaste and beautiful Chinese, but for the manner in which they present Christian ethics as containing the regulative principles that should govern the intercourse of nations. Two or three similar books ought to be prepared on the subject of political economy, dealing with it in its wide relationships and teaching the lessons that benevolence and not selfishness, honesty and not deceit, are the conditions of social improvement and of national prosperity; that the true theory of exchange is not that some must suffer loss, that others may add to their possessions, but that all may be mutually profited by the equitable transfer of the industries of each. Chinese schools of higher education are still waiting for contributions to the study of mental science. A little tentative work has been done, enough to emphasize the value of more extended and careful work. I am glad to know that Dr. Martin, with his experienced Chinese pen, has taken up this valuable work, and I have no doubt that an important contribution to the subject will be the result. Chinese students need to be taught concerning the nature of conscience, concerning the freedom and the limitations of the will, concerning the laws regulating the operation of motives, concerning the training of the various power of the mind, that its capacities may have their highest development and realize their noblest ends. Text-books in moral science are as yet a desideratum in the Christian schools of China. This is a lack which we should make haste to supply, and books should be prepared on this subject of such commanding merit that they will make for themselves a place and use in the governmental

schools which are to multiply from this time forward. There is a philosophy of moral relationships and obligations that can be set forth illustrated and enforced along many lines. The central teachings of Confucianism will be found to be in harmony with this philosophy when wisely developed, since Confucianism teaches as distinctly as does Christianity that benevolence is the source of all right action. Thus the law of benevolence, which is but another name for the law of love, can be presented as the law of life, regulative in all human relationships. We know that right character is something vastly higher than right knowledge, but right knowledge is an important condition to right character, and when students have grasped with their understandings the great thought that their own highest good is secured in seeking to promote the highest good of others, a line of approach has been established to their deepest moral convictions, and Christianity will find a powerful internal ally to help her in her spiritual conquest of the soul.

Thus an opportunity is now offered to us to exert a direct moral influence upon the young men and women of China who set themselves to the study of Western learning through the channel of the text-books which we may place in their hands for use, and this influence may be further increased by multiplying books of general knowledge, helping to make students acquainted with all that is best in our Western civilization, and so to inspire them with purposes of noble living.

Another line of approach open to the Christian Church to contribute the ethical element to the new learning of China is that of preparing Christian teachers to occupy important places in the institutions of learning which are to be established. Doubtless a first necessity in our Christian educational work is to raise up a body of wise and consecrated young men and women who shall become the leaders of the Church of the future; but the lines of educational opportunity are ever widening, and our plans for educational activity should widen with our opportunities. The awakening desire for Western learning which we now observe on every hand, is a sure proof of the breaking up of the old order of things, and the Church must multiply its agencies to meet the new conditions if she would reap the harvests that will ripen for her hands. In our Christian schools we have full command of our own methods, and should aim to make such schools not nominally but essentially Christian, to create by every means a pervasive Christian atmosphere, in which young men and women will find it difficult to live in religious indifference. We should anchor our ethical teachings to religious teachings, seeking always to lead students to rest their purposes of right living upon the bed-rock of a personal trust in God. We know in advance that young Chinese Christian teachers in governmental schools will meet with strong

temptations to loosen their hold of religious things, but if we do our work well, while they are under our instructions, we can confidently trust them in the care of Him who is stronger than their temptations, and will help them to stand. Such men will be the living illustrations of the ethical teachings which the students gather from their books, and will inspire them with a desire to imitate the virtues which adorn the lives of their teachers.

One further opportunity of exerting an ethical influence upon the new learning of China, may be mentioned, that which is presented to foreign Christian scholars who are invited to take charge of Chinese schools of Western learning. Evidently the circumstances impose limitations upon such scholars. In accepting their positions they consent to give their time and strength to the development and supervision of such schools along the general lines indicated by their founders. They cannot, however, be compromised in any way in the exercise of their religious liberty and in the free expression on all proper occasions of their Christian convictions. They should have power to establish regulations for the government of the students under their hands. There is a danger with Chinese students that we overemphasize our Western ideas, that we give them too much liberty before they have learned to wisely use that liberty, that we make too little allowance for their heredity and environment in their power of self-government, and in our haste to develop their manhood we allow them to be exposed to temptations which they have not moral strength to overcome. In the Confucian theory of education the pupil lives under the law of the teacher, and must strictly obey his instructions. We shall do a serious wrong to Chinese students, and do much to defeat the highes tends of education, if we remove them from the exacting requirements of Confucian schools, where along with their Confucian training they are learning important lessons in subordination to authority and allow them the liberty of self-government, which generally prevails in schools of higher learning in Western lands. The results of such a system, put in operation with Chinese students, would almost certainly tend to destroy manhood rather than to build it up, as liberty without moral principle always tends to license. If strict regulations are preserved in such schools, and evil is carefully searched out and punished, then right moral instructions are powerfully reinforced by the strong hand of authority. With correct moral instruction and correct external habits of life, to which conscience can but give its commendation, there is good ground of hope that the best type of Confucian morality may at least be exemplified in the future lives of students, and that with many these moral convictions may become vivified with the higher truths of a living Christian faith.

I recall an ancient Chinese saying of the people of the kingdom of Ch'u that they had nothing precious about which they could boast, that they could only boast of *men*. Truly a noble man is the highest object of a nation's boasting. Why is China now lying among the nations like a palsied, impotent giant? Is it not because she is sorely lacking in men of sterling moral character to direct the affairs of government and to take their proper place in the counsels of the nations? The hope of China is not in the inventions and physical improvements that are soon to find their way to this country from the Western world; it is not in the great intellectual awakening that is soon to set in and in the added knowledge which is to be acquired; it is rather in the great moral transformation that is to take place through the pervasive and powerful influence of a vital Christianity, operating along its own direct lines to bring men and women to a humble and devout trust in God and operating through secondary agencies, through general literature, through text-books prepared for use in schools and through the personal teaching and example of Christian men to inspire students of the rising generation with higher moral purposes than Confucianism has been able to impart, and thus to open new channels through which we may hope the water of the Spirit will be poured in due time, causing these purposes to root themselves in a living faith in God, and so to bring forth the abundant and perennial fruits of virtue in future years. Thus China will again be able to boast of *men* and of the blessings that true men always bring to any nation.

Notes and Items.

MR. Hayes by this new work has added to the many obligations under which our teachers and schools in China have been long laid. The Tengchow College has been one of the chief factors in the educational awakening of China, not only by the teachers it has sent forth to the many schools which are now centres of light in this empire, but by the number of excellent text-books it has supplied for our use.

Treatise on Heat.

Mr. Hayes has already given us two excellent text-books in the department of physical science in his works on Light and Sound, and he now adds a third in his work on Heat. We hope he will soon give us another one on Electricity, on the same general plan, and thus still further increase our indebtedness to him.

In his short preface Mr. Hayes tells us that this new work is in the main a translation of the section on heat in the fourteenth edition of Ganot's Physics.

It is needless to say anything on the value of such a work, as all teachers in our higher schools are well acquainted with it already.

The terminology is made uniform with the author's works on Astronomy, Light and Sound, and the names of the chemical elements are those adopted by the Committee on Technical Terms appointed by the Educational Association. We are thus making some advance towards adoption of a uniform terminology, a thing which we all desire.

It gives us special pleasure to see such a text-book as this offered to the schools of China. The tendency has been to produce too many text-books of a mere elementary nature, and it has been difficult to obtain anything suited exactly to the needs of our higher schools and colleges. The printing and illustrations in this book are good, and like the rest of Mr. Hayes' books, it present an attractive appearance. There is an English and Chinese vocabulary appended, which makes it convenient for reference for the teacher as well as for those students who are studying English. J. J.

June 6th, 1898.

Correspondence.

A NEW REMEDY FOR PLAGUE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There is great excitement in some parts of this prefecture over the discovery of a new remedy for the plague. Last autumn fever and ague were very prevalent, and an American patent medicine firm had just sent out an *Ague Specific* by way of experiment. Doubtless many of your readers know Dr. Harter's Ague Specific. Our colporteurs who saw many of the sufferers from ague, kept a small supply on hand and gradually introduced it. When the plague broke out this spring in the country villages the people—thanks to their belief in *cure-alls*—began using the ague medicine, and soon reports—both reasonable, and, extravagant reports—filled the air. One bottle is said to cure five patients if administered during the first stages of the disease; some were cured who had been prepared for burial. Our stock soon ran low, and we are now anxiously awaiting the arrival of a second shipment. When the poor people declare over and over that it cures one does not feel comfortable after sending them away without it. To learn that it had been tried with equally favorable results in other parts of the country, would indeed be cause for sincere gratitude. Every friend of our suffering race wants to help in these times of sore visitation, and I now gladly give such information as has reached me. If I learn anything further—either favorable or unfavorable—I shall be happy to send you another note. The people here, as a rule, have the swellings, but there are also many cases of what might be called *suppressed* plague—no swellings, but intense fever. The mere sight of a dead rat is said to be enough to give one the poison.

Yours in the interest of this helpless people,

F. OHLINGER.

THE ARIMA CHRISTIAN CONFERENCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The announcement of the programme for the Summer Conference at Arima has been somewhat delayed this year, owing to the difficulty of finding out who would be present to take part. However, the papers have all been assigned, and the following subjects will be brought before the meetings, which will take place in August, beginning with the 7th and concluding on the 14th :—

"The Lord's method of dealing with enquirers."

"The character and mission of the Prophet Jeremiah."

"The place of singing in Christian life and work."

"Moses in his intercourse with God."

"Our ascended Lord, His present work."

"The work of the Holy Spirit as revealed in the Book of Acts."

While arrangements have not yet been perfected, it is expected that Geo. C. Needham, the well known evangelist, will be present during the meetings of the Conference, and it is hoped will take part.

R. AUSTIN THOMSON,
Secretary.

Kobe, June 10th, 1898.

ONE BIBLE OR THREE?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the decade 1880-90, usually under the signature of "Juvenis," we wrote twelve or fifteen short appeals for "One Bible in China," but now the realization of this hope seems farther off than ever before. The object of this brief note is to sound the *alarum* throughout the Protestant host! There are now three companies of revisers making three distinct Bibles without the slightest reference to each others' labors. The question comes, Will the General Conference of 1901 accept these three Bibles? Let individual missionaries, the various missionary associations, the annual mission councils and the Church courts in China answer, No! Then the revisers will consider the question of having one Bible.

The importance of one Bible for China cannot be overestimated. How often we hear a native preacher say, "My text is *so and so* in this version and *so and so* in that; I do not know which is the true translation!" Some time ago I made the statement that "heaven was 5000 *li* long." A man sitting in front of the pulpit asked, "How do you know that?" "From this book." "Let me see it." I held in my hand the Soochow Vernacular, but gave John's version to him. He said, "Here it is 4000 *li*; you certainly are very accurate in your statements!" There are *thousands* of *terms* that need to be fixed if as Protestants we appeal to the Bible.

To simplify the matter we bring the *unifying* of the Easy Wên-li and the Mandarin version as the practical question before the Church in China. If we understand it aright the High Wên-li is simply the revision of the Delegates' version, and is to be published by the B. and F. B. S. We express the hope that all Americans recommend that the A. B. S. publish only the Easy Wên-li, the Mandarin and the Vernacular versions as quite sufficient for the wants of this great nation. It is important when we say, "Jesus said," to give his words as nearly as possible. There is no object in

making the Bible *hard* for the Chinese to understand. The scholars now are turning against their high literary style as a national burden imposed upon them for ages. The six million copies* of the Delegates already distributed among the eighteen provinces will yield a glorious harvest, but after this prophets and apostles will speak in the language of the people. We dwell upon this, in order to facilitate the practical question of making the Easy Wên-li and the Mandarin identical in the use of terms and in the construction of the sentences.

That the two can be made one is clear by reference to the portions of the Bible issued by Dr. John in the written and spoken languages. The minister can read from the Mandarin and the congregation look at the Wên-li and find them one and the same.

That we shall have a better translation by the versions having to be passed upon verse by verse and chapter by chapter by the two committees—an upper and a lower house—is also self-evident.

How then can it be brought about? Let the Executive Committees, appointed by the General Conference of 1890, request the two companies of revisers to meet at the same time and place, and they will work in harmony.

The Easy Wên-li Committee meets winter and summer in Hongkong, and certainly in July and August "bears the heat of the day." Cannot the Mandarin company likewise arrange to meet in January and both assemble in Shanghai? Perhaps Chefoo in summer would add strength to those now engaged in Herculean labors. As the Lord grants wisdom to these fathers and brethren, may He also grant *unity*! Let these two be one and then throughout China the colloquial versions can be brought into exact accord with the *standards* and all the Church rejoice in ONE BIBLE IN CHINA.

Very sincerely,

HAMPDEN C. DUBOSE.

Soochow, June 10th, 1898.

* Of Portions?—ED. RECORDER.

WORK AMONG STUDENTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: During Mr. J. R. Mott's visit to China a year or two ago, a College Y. M. C. A. was organised by this writer, composed of some of the teachers and pupils in the Anglo-Chinese College. Meetings have been held regularly each week from the organisation till now, and they have been a blessing to many. Besides the members, other students have attended the meetings. Early in April Mr. R. E. Lewis came to Shanghai as the international representative of the College Y. M. C. A's. to work among the colleges in China.

On Sunday night, the 7th of May, Mr. Lewis met with the A.-C. College Y. M. C. Association and delivered a most timely, appropriate, helpful, inspiring address, Mr. John Marshall, *alias* Mr. Dzau Sih-kung, one of our teachers, acting as interpreter. At the close of the address Mr. Lewis was introduced to the officers of the Association and invited them to his house to tea on the following Wednesday afternoon. They went and spent a pleasant profitable hour.

Mr. Lewis was so well pleased with the appearance of the pupils, the close and careful attention to his address, and the manner in which they received it, that he remarked to me he would like to have a week in which to work with and for the students.

I was only too glad to avail of the services of one so gifted, so well qualified, so anxious to work for

students who needed just the help, sympathy and leadership Mr. Lewis could give. I told him to come again on the following Sunday night and continue each night for the week. This he did, and during the week delivered six addresses most admirably suited to students. All of the boarding pupils and some from outside, with the most of the teachers, came regularly each night, and showed by their attentive hearing that their minds and hearts were receiving the truths spoken.

Some of the pupils met Mr. Lewis privately for special help and instruction. His meetings were object lessons to the officers of the Association, and he showed them how to work for others. His addresses were helpful to all who heard them. They did much good, and will continue to do good as the seed then sown has time to germinate, grow and produce fruit.

Results of the Meeting.

A Workers' Band was formed. Sixty persons promised to observe the 'morning watch,' which means to spend a half hour each morning in Bible study and prayer. Some promised to read the Bible a quarter of an hour. This will, I trust, lead them to pray also.

These sixty persons were divided into three classes, which meet weekly for a review of what they have read during the week. They study the Gospel of John. Those who can understand English quite well, form one class, with Mr. Lewis as leader. The older ones who do not know much English yet, who are Christians and probationers, form another class, with one of our Christian teachers as a leader. Another class is composed of smaller boys, some of whom are trying to be Christians, are led by the President of the Association, one of our teachers, a young man of fine character, more than ordinary ability and of great promise. Six pupils took a decided stand for Christ. One of them wishes now to receive baptism. The others must obtain the consent of their parents.

I for one hail with glad delight the coming of Mr. Lewis to China. I am very thankful that he is located in Shanghai. He is peculiarly fitted for the work he has come here to do, and I do most heartily commend him to the teachers and pupils in all of our colleges in particular and to all the missionaries in general.

The students in the college felt strangely drawn to him, and he is always more than welcome to come among us. We are grateful to him for what, under God, he did for us all.

P.S.—The Workers' Bible Training Class, composed mostly of the officers of the Association, ten in number, is studying the Life of Christ and of His apostles with particular reference to the *personal* work done by them. This class meets once in two weeks, when each one gives an account of the personal work done during that time.

I look for much good from this class, and hope that this personal work will be a blessing to the workers and also to those for whom they work.

The College has enrolled 238 students this term, the largest number ever enrolled. Many pupils were turned away for want of accommodation. This session has been a successful one, and already there are applicants for the fall term. Evangelistic work has been kept to the front all this term with good results. Twenty pupils have become probationers.

G. R. Loehr.

Our Book Table.

The Preparation for Christianity in the Ancient World. A study in the History of Moral Development. By R. M. Wenley, Sc. D. (Edin.), D. Phil. (Glas.), Professor of Philosophy in the University of Michigan, some time Honorary President of the Glasgow University Theological Society. Fleming H. Revell Co., 1898, pp. 189.

This little work consists of nine chapters, the first of which is an introduction. This is followed by one on 'Socrates as a Missionary of the Human Spirit,' another on 'Greek Self-Criticism,' a third on 'Salvation by Wisdom,' a fourth on 'The Mission of the Jews,' and three more on 'The Preparation of the World', 'The Preparation of the Spirit,' and 'The Advent of the Saviour,' followed by a conclusion.

The preface informs us that in so rapid a survey of so great a theme no attempt at originality is made, unless it be in making the past vivid. Processes are entirely suppressed, results alone appear. The book is one of what is termed the Church of Scotland 'Guild Series,' designed to deepen the intelligent interest of the laity in all questions connected with the origin, nature, history, and extension of the Christian religion. Of the value of such compendiums upon important themes there can be no question. In regard to the usefulness of this special volume we think that there can also be no room for much difference of opinion, although every student of the subjects treated will wish that some particular themes had been more elaborated than the author found possible in the very limited space assigned him.

We should like to suggest to all writers on philosophical topics that an excellent test of the reality of a thought in English, is the possibility of transferring it into Chinese without losing the greater part of it. Many of Prof. Wenley's sentences would not bear this test, but then he never intended that they should. Every missionary will here find hints for development in teaching his more advanced pupils. On page 114 we note a misprint, by which 'learning' is made to represent 'clearing.'

A. H. S.

THE CONFERENCE COMMENTARY.

"And their works do follow them." In the General Missionary Conference of 1890 the late Rev. Dr. A. Williamson ably advocated a Bible with notes and comments, and under his masterly guidance an Executive Committee, with Rev. J. W. Stevenson as Secretary, was appointed to select annotators who should do the work. The New Testament Commentary is now in press—the first edition 5000—and is expected to be for sale in October.

The notes, which are limited in extent to three times the text, are prepared with special reference to the Chinese Christians, so that all who can read may understand the mind and words of apostles and prophets. The introductions to the books are a special feature of the work, and it is a full Reference Commentary. There are analyses of the books, chapters and paragraphs. It is published in the paragraph style. First, the subject of the paragraph; then the text (6 to 12 verses), and the notes, with references interspersed, to follow. The Executive Committee had an eye to the *æsthetic* in the style of printing they have selected. The paragraph title is in the *Ming* 明, the text in the *Chung* 中, the comments in the *Hing* 行, and the references in the *Kya* 解, while the words taken from the text are

enclosed in brackets,—one of the most beautiful pages issued by the Mission Press. Dr. John's version, in lieu of the revision, has been used as the text. It is a convenient Bible for student missionaries to gather homiletic notes, a textbook for the schools, a companion for the native preacher and colporteur, and an excellent compend for young theological professors to put in the hands of their classes, who can simply recite from the Commentary, committing many of the parallel passages to memory.

The books have been divided as follows :—

Matthew, Part I., A. P. Parker, D.D.
" " II., J. Ross, D.D.
Mark, H. V. Noyes, D.D.
Luke, H. C. DuBose, D.D.
John, Wm. Muirhead, D.D.
Acts, H. C. DuBose, D.D.
Romans, H. C. DuBose, D.D.
I. II. Cor., Rev. C. K. Voskamp.
Galatians, Wm. Muirhiad, D.D.
Ephesians, H. C. DuBose, D.D.
Philippians, H. C. DuBose, D.D.
Colossians, H. C. DuBose, D.D.
I. II. Thess., H. C. DuBose, D.D.
I. II. Tim., H. V. Noyes, D.D.
Titus, J. Ross, D.D.
Philemon, J. Ross, D.D.
Hebrews, H. V. Noyes, D.D.
James, J. Ross, D.D.
I. II. Peter, Wm. Muirhead, D.D.
I. II. III. John, H. C. DuBose, D.D.
Jude, J. Ross, D.D.
Revelation, Rev. C. K. Voskamp.

Each book was sent by the author to the other members of the Commentary Committee for criticism, and after these criticisms were engrossed it passed the rounds the second time, and as a proof of the faithfulness of those to whom the work was intrusted it may be mentioned that the larger part of the books had to be rewritten. It was often asked, "How can men of different nationalities and denominations make a union commentary?" The answer was, "It has been done." The spirits of harmony and unanimity prevailed throughout the whole work. It was considered a most felicitous circumstance that Shanghai's Jubilee missionary, the Nestor of Sinim—a Prince on interpretation—was the Chairman of the Committee. His eye was not dimmed to behold the glories of the Word, nor his strength in unveiling its meaning abated, and as this venerable minister of Christ felt that he could not go on with the Old Testament, his brethren parted from him with unfeigned expressions of regret, but with rejoicing that the Words of Jesus and His disciples had been expounded by this master in Israel, whose sun, now westward inclined, is setting in a blaze of glory and reflecting its radiance over the eighteen provinces.

The Chinese Tract Society are the publishers of the Commentary. Rev. James Jackson, of Kiukiang, has been added to the O. T. Committee, of which Dr. Noyes is the Chairman. One or two more members will be chosen and the work pressed forward to completion at as early a day as possible.

The following extract is from a notice of Mr. Macgowan's History of China, taken from the *Hongkong China Mail*:—

This is a fat tome of over six hundred closely-packed pages. It begins in the remotest mythical ages and ends with June, 1895, when Liu Yung-fu, the vaunting Black-flag chief, secretly took flight from Formosa. After careful and leisurely perusal we have no hesitation in saying that it would be difficult to speak too highly of this work. Mr. Macgowan, in the second paragraph of his very modestly-phrased preface, tells us he has been over thirty years in China; and the bulky volume under review is clear evidence that they have been years of honest fruitful toil. He has given us an eminently useful contribution to the

knowledge of the history of the Middle Kingdom,—one that will easily and immediately rank with the best that has so far been produced. It is a solid and enduring monument to the author's patient, unwearied researches amid the dreary lonely wastes and interminable arid wilds of Chinese annalistic literature; and must, unquestionably, place his name in the very forefront of living sinologues. Mr. Macgowan has richly won the lasting gratitude not merely of the small band of students of Chinese, but of that much larger class of readers of general history to whom his splendid work will come both as an unexpected revelation and a boon. We could not possibly give higher praise; to award it a lesser meed would be manifestly unjust.

British and Foreign Bible Society. Report of the China Agency for the year ending December 31st, 1897.

This well printed volume of 77 pages is replete with most interesting and useful facts. Encouragement marks nearly every line. The active representative of the Society in China, Rev. G. H. Bondfield, says at the outset:—

"Again I have the pleasure to report a successful year. The details of printing, issues and circulation which follow, shew that the gratifying advance of 1896 has been well maintained in 1897, whilst the reports from sub-agents and missionaries confirm the experience of former years that rightly directed colportage is one of the most effective agencies at work for the evangelization of the Chinese."

"*Printing.*—There were printed and received into stock 2,132 Bibles, 28,426 Testaments and 684,591 Portions, making a total of 715,149 volumes, an increase of 174,453 over the figures of last year."

The following table shows the increase in 1897:—

	Bibles and O. T.	*Tests.*	*Portions.*	*Totals.*
"*Circulation for 1890	1,041	4,703	206,313	212,057
" " 1891	1,690	6,021	230,231	237,942
" " 1892	1,561	4,360	184,993	190,949
" " 1893	2,556	7,055	226,310	235,921
" " 1894	1,817	6,509	280,430	288,756
" " 1895	3,011	8,034	225,672	236,717
" " 1896	3,274	12,437	350,636	366,347
" " 1897	4,689	18,576	543,747	567,012
Total Circulation prior to 1890,				4,320,000
" " to date,				6,655,701."

The Report continues: "Thanks to the energy of our sub-agents and to the hearty co-operation of an increasing number of missionaries, we have been able during the past year to circulate the Holy Scriptures, in whole or in part, in seventeen out of the eighteen provinces, as well as in Manchuria, Mongolia, Thibet, Hainan and Hongkong. And, side by side with their ordinary duties, it is gratifying to report that our colporteurs in many districts are doing a work of special importance by seeking out in their own villages and hamlets those who are known to be interested in the truth or to have come under the influence of the Gospel in hospital or preaching hall or by casual attendance at some service. In places far removed from any mission centre the catechumen or enquirer is often to be found, and the colporteur is perhaps the only helper or instructor such scattered disciples are able to meet with from one year's end to the other. Could the story of some of our native workers be fully told, it would be seen that these men with the Book, are indeed bearers of the Word of Life to many a heart. In their visits to the houses of enquirers, in their evening gatherings for prayer and Bible reading, and in their frequent talks by the wayside, they are rendering service, the fruitfulness of which it is difficult to estimate. The reports which have reached us as to the good work done by our colporteurs are most encouraging, and the help which so many missionaries have rendered, both in instructing them and in superin-

tending their work, is gratefully acknowledged."

The personal reports of sub-agents and missionaries are of much value, as they contain many incidents which show that the Word of God is becoming more and more appreciated by native Christians and even by the heathen. In Manchuria 64,565 Bibles and Portions were sold, and 6,557 Gospels were circulated in Mongolia. Letters received from border stations in Kansuh indicate that our glorious Gospel is being introduced into the sealed country of Thibet.

"In a journey of twenty days' duration south of the Blue Lake (Kokonor) amongst the Panaka tribes, Mr. Rijnhart was able to visit between 200 and 300 tents, to meet with many Lamas and others, who received with readiness the books offered them. In a report, graphic and deeply interesting, but too long for reproduction, Mr. Rijnhart gives details of his journey. 'We gave a book to every tent we saw,' he writes, 'so that the Word of God will reach, being read to others by those who can read in each tent, at least 2,000 persons.'"

The lack of space forbids the insertion of other extracts.

The colporteurs of this Society are not encouraged to sell Bibles promiscuously, but to supply them to interested and instructed readers only. Grateful for the facts of this excellent Report we heartily concur with our brother Bondfield when he says: "The increase in the number of complete Bibles and Testaments sold is a noteworthy feature, and is one of many signs of the remarkable progress of missionary enterprise in China. For were there no increase in the Church, or in the number of those who have placed themselves under Christian instruction, there would be no increase in the demand for complete copies of the Holy Scriptures."

S. I. WOODBRIDGE.

Editorial Comment.

THE death of the late Rev. Y. K. Yen, of the American Episcopal Mission, Shanghai, deserves more than a passing notice. Other Chinese have been educated in the United States, and returned to their native land to live and labor among their own people, but there was only one Mr. Yen. He had a remarkable command of the English language, had read extensively and studied hard. With the retentive memory, which is almost the birth-right of a Chinaman, and with no ordinary powers as a public speaker, his services were sought for and availed of in both Great Britain and America, both in behalf of the work of Missions and as a forcible speaker against the opium traffic. His whole soul was stirred by the mischief which that pernicious drug was doing to his countrymen. Mr. Yen was not only a leader among his fellow-ministers of his own nationality, but at times like the General Missionary Conferences in Shanghai, his words were listened to with profound respect and his opinion was given the greatest weight. In a very appreciative notice of his life by the Rev. F. L. H. Pott, in the *North-China Daily News* of June 25th, he says Mr. Yen's "whole life was a protest against those hasty generalisations sometimes made in regard to the

character of the Chinese." Mr. Yen's life was certainly a noble illustration of the possibilities of a cultivated, Christianized, Chinese mind. Indefatigable in his labors, wise in his counsels, modest and unpretentious yet always courteous in his daily life, his death has deprived China of one of her most valuable workers, and the missionary body of a much loved and respected brother.

* * *

THE Tientsin Committee of the Tien-tsu-hui having offered prizes for the best essay against foot-binding, received last month 107 essays; these were sent from four provinces; the first prize for $20.00 was gained by Mr. Yang Shen-chin, of the *Hu Pao* Office, Shanghai. The second, $10.00, was taken by a student of the Tientsin University; and the third was carried off by a Tientsin theological student.

* * *

OUR readers will find much that is encouraging in the statistical table showing the progress of the Presbyterian Missions in Manchuria (published in Missionary News department). A friend who was present at the annual meetings of Presbytery and Conference, writes: "A note of hopeful enthusiasm rang through all the meetings. Anxious questionings as to the future ill-effect of Russian aggression upon our work fell flat. The feeling was something like this: 'We don't know what Russia may do, and we don't care very much. God's in His Heaven, all's well with His Church in Manchuria.' There was never a doubt as to *our* future move. It must be forward in faith and fearlessness."

IT is a matter of interest to a wide circle of those well informed in missionary literature that the Fleming H. Revell Company are already publishing a third editon of Dr. Dennis' "Christian Missions and Social Progress,"* which was issued in September last. The second volume will not be ready before the late autumn. It will embody the results of much research as to the social tendencies of mission efforts and present in painstaking detail the points of contact where Christian teaching and service have benefitted heathen peoples and their social environment. Dr. Dennis finds the material to be abundant and much of it of striking interest, so much so that an elaborate series of statistical tables he was expecting to include in the second volume, will have to be printed separately as a supplement. A summary of these tables will, however, be given in an appendix to the second volume. The entire work, when completed, gives an encyclopedic view of the Christian forces at work among non-Christian races, a subject full of marvelous interest and of profound import at the present period of the world's history.

* * *

There are many friends of foreign missionaries who make it a point to send them copies of late works of interest and value, which are hard to obtain in distant lands, and to which our attention might not otherwise be directed, however diligent we may be in keeping up with book reviews. Occasionally some benevolent individual leaves a fund, the interest of which is to be used in this way, and not infrequently authors are kind enough to present mission Boards with a large number of copies of their works for general distribution. In the course of a somewhat extended observation and experience we have known many books of real value thus put

* Copies have just been received at the Presbyterian Mission Press.

into the hands of those who not only read them with interest, but passed them on to a still wider circle to continue their usefulness.

* * *

But it must be confessed that along with these really helpful volumes there are many others of very doubtful value. Somebody issues a book of 'Poems' which do not 'go off' as well as he hoped, and he at once gratifies his desire to do good and to get fame by shipping them to the addresses of all the missionaries of whom he gets track through published lists, accessible, alas! to everyone. There is in Christian lands a great and an apparently growing army of eccentric people who strive to set creation right by methods of their own patent. A surprisingly large number of these people seem to think, for what reason we can only imperfectly conjecture, that the poor missionary is athirst to know what they think and say. Whether it is because we are so benighted, or so advanced that we are expected to be abreast of every new device we are not entirely clear. But the fact is impressive. Fortunately postage on printed matter must be prepaid, and the tax on the time of the recipient when worst comes to worst—as it often does—is simply that of laying the papers or pamphlets neatly in a pile for distribution to the Chinese who can 'take in' any number of Western periodicals and feel no inconvenience whatever.

* * *

Of the increasing number of commercial documents which begin to flood the 'New China' all our readers must have experience. We are merely invited—not to be the agents of the 'Museum'—that we should probably not care to do—but merely to send samples of everything produced in our locality, together with suggestions as to what goods from our countries would be most likely to find a market. Some years since one of these enterprising individuals sent us a letter—with a two-cent stamp—asking for the addresses of the leading dealers in silk worms in our region. We returned on a postal card the names—in Chinese—of a cook in one of the families and of one of our children, the only persons in the station answering to the conditions, but we never heard from the silk worm producer again, and he is probably exhibiting our communication as a rare Chinese curio, which perhaps it really is.

Missionary News.

Report of the Committee of the North-China Mission of the American Board on Self-support. 1897-98.

The providence of God in withholding a large proportion of the wonted supplies for mission work, keeps the topic of self-support prominent in the thought of many workers in many lands. There is surely a deep meaning in this world-wide fact. The matter is in the air, and more than that, a cursory examination of missionary literature shows that many new plans are laid, and that decided progress has been made under widely varying conditions of missionary activity. It often happens that there are two obstacles to the attainment of self-support. One is the Chinese convert, who has a natural and an instinctive conservatism which makes the effort involved repellant. He greatly prefers the old way, and without strong pressure will never adopt

any other. The second obstacle is the missionary himself, and of the two he is not infrequently the more serious one to deal with, because harder to move and more independent in his action. There is a right way and a wrong way in which to approach this subject with the Chinese. Irrigation is most beneficial to growing crops, but irrigation with hot water sometimes fails to promote the harvest. We should bring to bear upon our Chinese constituency all the love and sympathy with which we are endowed, and should pray daily and earnestly for greater endowments of these indispensable graces in aid of the desired end. The best basis for this reform, as for any other, is the biblical. We think that all seminary students, all station-classes, whether of men or women, should receive careful instruction as to the Scripture teachings on such matters as money and its use, the dangers of covetousness, the history of the Tithe, with rational inferences as to the relation between Old Testament rules and modern conditions, specific examples of liberal giving, such as those in the Books of Exodus and Chronicles, in the construction of the Tabernacle and the Temple; especially the 8th and 9th chapters of Paul's Second Letter to the Corinthians. The tactful methods of the Apostle in dealing with the Corinthians and the Galatians, offer to us a model of shrewd, practical wisdom.

The Chinese are fond of spending considerable sums for friends, in the form of presents, complimentary scrolls and the like. It is quite possible to persuade them to put the sums that would have been thus expended into something of more practical value to the Church, as has been done in one instance known to this committee. They can be induced to make considerable gifts, especially if the precedent is once set, to specific purposes, and all our wisdom is needed to secure the best results. Five affiliated Societies of Endeavor in our mission have now an accumulated sum amounting to more than nine hundred thousand cash, which they are purposing to invest in good land. It has been suggested that the income should be used in supporting the Principal of the P'ang-chuang Academy. In the future, as in the past, contributions from the members of each of these Societies will be collected. In due time, when the proceeds of the accumulated interest shall be sufficient to warrant it, a similar investment will be made for the station having the next largest fund, and so on in turn. We do not approve of invested funds as a support for native pastors; but to the use of them to promote the new and higher education which mission work increasingly requires, there can be no valid objection. During the past year material progress has been made in the mission in the line of self-support by the ordination in one station of two pastors, the whole of whose support is assumed by the Church. Larger sums than before have been required from the patrons of station and village schools in some parts of the field. Self-supporting station-classes for men, and in at least one case for women, have been begun in three stations, as well as in our Shansi mission. One of our stations has, by vote of the local Congregational Association, determined that in future all its village schools shall be wholly supported by their patrons. One station requires of its probationers at the time when they are received, an explicit pledge to give of their substance as God has prospered them, the bamboo tallies for their contributions being formally presented to them on the Sunday of their reception as probationers. We find the Chinese extremely alive to every aspect of the

need for greater self-help, and we are greatly encouraged by the unanimity and heartiness with which they take each forward step as the way is made clear. If there are parts of our wide field to which these observations do not altogether apply, we urge patience, sympathy and loving perseverance in presenting the matter in all wise ways, sure of ultimate success.

ARTHUR H. SMITH,
GEORGE D. WILDER. } *Committee.*

Statistics presented to Presbytery of Manchuria, May, 1898.

	Native Pastor.	Elders.	Deacons.	Chapels.	Members, May, 1897.	Baptized Adults. May, 1897 to May, 1898.	Baptized Children. May, 1897 to May, 1898.	Members, May, 1898.	Attendance at Communion.	Candidates.	Schools.	Boys.	Girls.	Contributions. Taels.
(U. P. Church, Scotland).														
Hai-ch'êng		7	15	17	391	315	47	746	70	2,298	10	60	71	484.60
Liao-yang		1	10	9	211	103	17	327	100	300	4	28	22	89.00
Moukden	1	6	73	30	1,084	1,057	84	2,184	472	1,800	13	156	97	1,195.65
K'ai-yüan		5	57	28	1,265	500	27	1,743	363	1,406	15	135	77	1,337.00
Eastern Marches		2	43	20	565	568	49	1,138	101	1,053	9	101	7	962.00
Shuang-ch'êng-p'u		...	3	2	71	...	...	52	...	53	...	...	...	35.44
(Presb. Ch. of Ireland).														
Newchwang		2	4	11	190	57	...	227	92	173	...	...	...	262.50
Chin-chou (W.)		2	11	8	345	138	31	497	135	700	5	67	6	102.40
Kuang-ning		2	39	12	247	357	19	604	200	500	1	11	3	750.00
Hsin-min-t'ing		1	33	18	1,107	804	154	2,057	415	655	2	21	15	518.25
Fa-k'u-men														
K'uan-ch'êng-tzŭ		...	6	6	106	26	2	151	90	214	1	22	...	93.75
Kirin		...	6	10	206	273	57	529	151	290	4	35	8	124.37
Total	1	28	294	171	5,788	4,198	487	10,255 of whom about 9,000 adults.	2,189	9,442	64	626	306	Tls. 5,935.00
Corresponding returns, not including Coreans	1	17	171	104	3,713	1,771	191	5,788	1,101	6,300	59	692		=$8,243.00 @ 72.
May, 1897... ... }						85	10							$5,400.00

JAMES W. INGLIS,
Chairman for 1898.

Diary of Events in the Far East.

May, 1898.

29th.—An Imperial edict of this date announces the death of Prince Kung on the 29th of May. The Emperor bestows upon the late Prince the posthumous title of "Prince Kung the Faithful," and a tablet bearing these words is to be placed in the Memorial Temple dedicated to Wise and Faithful Ministers of the Dynasty, by command of the Emperor, at noon to-day.

June, 1898.

9th.—A Hongkong telegram to the *N.-C. Daily News* gives information of a rice riot at Lien-chow in Kuangtung. Troops have been sent to the scene from Chow-chow Fu and Canton.

—Telegrams received by the local mandarins (says the *N.-C. Daily News*) report a general uprising of the Black-flag regiments of General Liu Yung-fu on the afternoon of 6th instant, at Canton. It transpires that no proper provisions had been made by the military secretariat of the Viceroy of the Two Kuang provinces to feed the 3000 extra Black-flags recruited by their General in Kuangsi and the Annamese border towns, at the request of Viceroy T'an immediately after it became known that the Germans had seized Kiaochou Bay; and General Liu Yung-fu had to go on as best he could feeding 5000 men with the rations allowed to 2000. Being occasionally assisted in this by Viceroy T'an, the Black-flag General managed to still the murmurs of his troops for awhile, but immediately it became known, on the morning of the 5th inst., that Viceroy T'an was *in extremis*, the Provincial Treasurer and Governor refused to be responsible for the actions of the dying Viceroy, declaring that there was neither money nor rice to distribute to the new Black-flags in the future. This declaration naturally aroused the greatest indignation amongst the officers and men of Liu Yung-fu's command and refusing to listen any longer to his commands and exhortations, they rose up in the afternoon in arms and plundered all the rice shops and banks in the suburbs in the vicinity of their camps.

10th.—The dissolution of the Japanese Diet was ordered on the 10th instant.

11th.—According to London telegram to the *N.-C. Daily News* China has leased to Great Britain two hundred square miles around Hongkong, including the territory on the mainland behind Kowloon to a line joining Mirs Bay and Deep Bay, besides the waters of these bays and the island of Lantao.

—The following important changes in Peking have been reported from Tientsin. H. E. Jung Lu (a Manchu, a member of the Grand Secretariat and of the Special War Department and the Tsung-li Yamên, who was quite recently appointed Comptroller-General of the Board of Revenue and a full Grand Secretary) is appointed Viceroy of Chihli, the present Viceroy, H. E. Wang Wên-shao, being ordered to Peking. The present incumbent of the Board of Revenue, Peking, has been dismissed from all his offices.

Missionary Journal.

BIRTHS.

At Moukden, May 9th, 1898, the wife of Rev. H. W. PULLAR, of a son.

At T'ai-yüen Fu, Shan-si, May 23rd, 1898, the wife of Dr. ARNOLD E. LOVITT, of a son.

DEATHS.

At Soh-ping, Shan-si, April 22nd, 1898, Mr. C. F. KING, of China Inland Mission.

On the 14th inst., PHŒBE ESTHER, beloved wife of the Right Rev. Bishop BURDON, D.D.

At Shanghai, June 20th, 1898, Rev. Y. K. YEN, M.A., Pastor, Church of Our Saviour.

MARRIAGES.

At Denver, Colo., U.S.A., March 21st, 1898, by the Rev Joshua Gravett, Mr. A. N. CAMERON to Miss JENNIE WILLIAMS.

At Chinkiang, May 31st, 1898, Mr. W. EMSLIE to Miss J. D. CUTHBERT, both of China Inland Mission.

ARRIVALS.

At Shanghai, June 4th, 1898, Miss L. VARNEY, M. E. M., Foochow; Dr. H. W. BOONE, American Epis. Mission, Shanghai (returned), from U. S. A.

At Shanghai, June 22nd, 1898, Rev. L. P. PRET and family, A. B. C. F. M., Foochow (returned), from U. S. A., Mrs. ELIZABETH WHITE, M.D., unconnected, from Australia.

DEPARTURES.

From Shanghai, June 6th, 1898, Misses R. BARNETT and A. SLATER, for England, both of C. I. M.

From Shanghai, June 11th, 1898, Mrs. ANNA L. DAVIS, M. E. M., Nanking.

THE

CHINESE RECORDER

AND

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Notes on Chinese Etiquette.

BY REV. G. G. WARREN.

THE accompanying notes on etiquette are meant more especially to be helpful to those who desire to have intercourse with officials. Although official etiquette does not vary much between one town and another, the writer would give a caution to his readers that his own experience has been almost confined to a prefectural city in the north of Hupeh, and although many friends, both English and Chinese, have kindly looked through the manuscript, there may be usages noted down here which are more or less local; at any rate, judging from such articles on this subject as have come under his notice, there is a probability that this is the case. It is well therefore to check every detail by an appeal to one acquainted with the customs of the neighbourhood. But in doing this it is necessary to guard against a fault which is by no means uncommon, the fault, viz., of regarding a Chinese "teacher" as an encyclopædia concerning all things Chinese. If one only considers how much there is in one's own native country concerning which one is ignorant, and, even to confine ourselves to the subject of this paper, how often one is obliged to appeal to others for guidance concerning points of Western etiquette, it will not be surprising that a Chinese gentleman, notwithstanding the fact that he is a scholar, may not always be able to tell what is the right thing to do or say under certain circumstances.

Although the notes are especially intended for guidance in meeting officials on friendly terms, yet many, if not most of them, are applicable to similar intercourse with the gentry and well-to-do tradesmen, and more especially with the literary classes. These all having access to the officials themselves, are accustomed to conform to the rules of official etiquette, and appreciate the conduct of those who treat them with more respect than is absolutely their due.

The romanization and tone marks adopted are those of Giles (and Goodrich in the main). The star after a numeral is a mark of the 5th tone.

§ I. On 官話 (*Kuan*^{1}-*hua*^{4}).

The phrase *kuan*^{1}-*hua*,^{4} or as it is usually rendered "Mandarin," has three distinct usages, two of which are more common in Anglo-Chinese than the third, but it is this third which is the general meaning of the phrase as it is used by the Chinese themselves.

1. In contradistinction to the other dialects of Chinese which are distributed over the southern and coast provinces the dialect which is spoken throughout the northern and central provinces is known as "Mandarin."

2. Books which are not written in the usual literary style are often said to be in *kuan*^{1}-*hua*^{4}. This use is scarcely accurate, as it fails to distinguish between the *kuan*^{1}-*hua*^{4} and the *su*^{2*}-*hua*^{4}, or "colloquial," in which the greater part of the books referred to are really written.

3. This distinction between "Mandarin" and "Colloquial" is the one which is usually emphasized in the native usage of the words *kuan*^{1}-*hua*^{4}. The difference between these two is not at all comparable to the difference in accent or brogue which is noticeable between the educated and uneducated classes in England, for every Chinaman retains the pronunciation of his native place, or at least of the part in which he was brought up; it consists rather in a different vocabulary, of which an instance for comparison is found in our "Mandarin" word *stipend* as opposed to our "colloquial" *wages*. But whereas in English there is a comparatively limited range of words in which such a difference is marked, in Chinese quite a large number of the names of persons and things and actions have one set of nouns or verbs which are used by the educated classes and another which are used by the uneducated. A most noteworthy feature of this *kuan*^{1}-*hua*^{4} is the extension to a large number of personal nouns, a usage which in the West is confined to the personal pronoun, so that an entirely different word is used to denote the relatives of the person speaking, from that used to denote the corresponding relatives of the person spoken to. In some cases there is even a still further extension and what might be called a "3rd person" is found, in which another phrase is used to denote or qualify persons or things belonging to a person spoken of.

Of course to one who has gained a certain fluency in the use of the ordinary *su*^{2*}-*hua*^{4}, and who has had scarcely any practice in *kuan*^{1}-*hua*^{4}, there seems something stilted and affected about the

latter; it sounds "put on." This last phrase just hits the fact by the use of a simile which should remind us that just as a Chinaman expects dress-clothes to be "put on" on certain occasions, so he expects "dress" words—if the phrase may be allowed—to be used when their occasion arises, and it may well be doubted whether the English idea of pomposity connected with the use of *kuan*^{1}-*hua*^{4} is as strongly marked as the Chinese idea of vulgarity connected with their absence. In fact, the correct usage of *kuan*^{1}-*hua*^{4} is a necessary element in native etiquette, and correctness of manners and correctness of dress would scarcely overcome the effect of any awkwardness in speaking or understanding the language which is prescribed for set occasions. Happily, intimacy with the better classes not only makes one feel more at home in the use of *kuan*^{1}-*hua*^{4}, but also allows much more freedom in the use of every-day clothes and common-place words which after all are more comfortable.

The conversational phrases given in these pages are *kuan*^{1}-*hua*^{4}, *i.e.*, such as may be used in ordinary intercourse with the official and literary classes. A list of some of the more common terms for relatives and of a few phrases for use on special occasions is given later on. Of course it makes no pretension to be anything like complete. It would be always well before having an interview with an official on any particular subject to inquire of a teacher what the best *kuan*^{1}-*hua*^{4} expressions are, and also what expressions are likely to be used in answer to such as he suggests for our use.

One frequent error of non-Chinese speakers of Chinese may be conveniently noted here. The phrase 本地 (*pĕn*^{3}-*ti*^{4}) is usually made to mean "native," *i.e.*, CHINESE, but the word 本 should qualify things native to the speaker, and so, if an Englishman is speaking, 本國 (*pen*^{3}-*kuo*^{2*}) should mean "England," 本教 (*pen*^{3}-*chiao*^{4}) should be "Christian;" "Chinese" or "native" should be spoken as 貴國的 (*kuéi*^{4}-*kuo*^{2*}-*ti*^{1*}).

§ II. On Personal Names, Designations, etc.

The number of names which a Chinese gentleman owns is only equalled in the West by a prince of the blood or a Spanish grandee. Unlike the European names, however, the Chinese are not all given at once—they grow with the growth of the boy; nor are they ever all used at once—they are rather a set of names, each of which has its own particular time and circumstance of use. It is as though a gentleman were to send in his card with "John Smith" printed on it, and on our asking him what we might call him were to reply, "William Henry," and were further to tell us that in his childhood he was called "Thomas George;" that he belongs to the

"Edward" generation, so that on the family register he appears as "Edward Albert," connected with which is his name of "Herbert Richard;" the "John" on his card being the name under which he was successful at the examinations, and therefore the one in which he now holds office.

It may be some consolation to those who desire to enter on friendly terms with their social equals in China that they need equip themselves with but three elements only out of this multiplicity of names: (1) the 姓 (*hsing*^{4}), (2) the 名字 (*ming*^{2}-*tzŭ*^{4}) and (3) the 號 (*hao*^{4}). A short account of each of these three may not be out of place.

1. The 姓.—The family names most commonly used in China are arranged in a small work known as the 百家姓 (*po*^{3*}-*chia*^{1}-*hsing*^{4}.) They are there grouped in fours, and one way of identifying the particular character, which is the surname, is to repeat the line of the *po*^{3*}-*chia*^{1}-*hsing*^{4} in which it occurs. For instance, there are two characters of exactly similar sound occurring in the list, and if a gentleman is named *mao*^{2} he would be able to explain which of the two characters was his by repeating either 祁毛禹狄 (*ch'i*^{2}-*mao*^{2}-*yü*^{3}-*ti*^{2*}) or 譚宋茅龐 (*t'an*^{2}-*sung*^{4}-*mao*^{2}-*pang*^{2}.) As a rule, the selection of a Chinese surname by a European is made to turn on some resemblance in sound to one of the syllables of the home surname. This, however, is not a necessity; but when once the name has been chosen it is better not to be changed. In choosing a surname, however, it is well to remember that the more common the surname the less liable will its owner be to a cross examination when he gives his name to any enquirer.

The ordinary method of asking a gentleman his name is 請教 (*ch'ing*^{3}-*chiao*^{4}), lit. "Please teach." The phrase is used for other purposes than that of asking the name, but when used alone, and especially on meeting a gentleman for the first time, that is its conventional meaning. Theory demands that the polite answer to this question requires 敝姓 (*pi*^{4}-*hsing*^{4}) to be prefixed to the name; but in actual practice it is at least as frequent to give the simple character of the name only.

One is not supposed to ask the name of a gentleman on whom one calls; that at least is a piece of information that should be provided before a visit is made. Ordinarily an official is not asked his name; it is assumed that he is sufficiently distinguished to have made his name known.

2. The 名字.—There are two or three varieties of *ming*^{2}-*tzŭ*^{4}, but the chief one is known as the 派名 (*p'ai*^{4}-*ming*^{2}) (see Giles, No. 8583); it is the name enrolled on the clan register. A student frequently takes another name when he enters for his examina-

tion, that is, his 考名 (*k'ao³-ming²*). If he is successful, the *k'ao³-ming²* becomes his 官名 (*kuan¹-ming²*). In other cases the *p'ai³-ming²* is used as the *k'ao³-ming²*, and so becomes the *kuan¹-ming²*.

The *p'ai³-ming²* may consist of but one character or (much more frequently) of two. In the latter case one of the two characters (usually the first) is known as the *p'ai³* and the other as the *ming²*. The *p'ai³* is that part of the name which all the members of the same generation have in common; each man having his own *ming²*.

The *p'ai³* is never repeated by after generations; for a man to have the same *p'ai³* as his remotest ancestor, would be regarded as the almost unnatural crime of 犯了上 (*fan⁴-liao³-shang⁴*). The *p'ai³* for the successive generations are selected by the elders of a clan at a formal meeting in the ancestral hall. An example of the succession is sometimes found in sets of five, corresponding to the five "elements:" 金, 木, 水, 火, 土, (*chin¹-mu⁴*†-*shui³-huo³-t'u³*). For instance, a friend of the writer's, in one such family, is of the "*t'u³*" generation. His ancestors for the past four generations have borne the respective *p'ai³* of 鉛 (*yuen²*), 葉 (*ye⁴*†),* 澤 (*tsê²**), 耀 (*yao⁴*); his own is 培 (*p'ei²*); his son reverts to the 金 for radical, and has 錫 (*hsi²**).

The *ming²-tzŭ⁴* is used on visiting cards, where, in accordance with the Chinese idiom, it follows the surname. This reversed usage of the surname and Christian name is maintained in the case of titles; the Chinese order being, "Smith, Mister," or "Smith, Colonel," etc.‡ But in speaking to or of a gentleman his *ming²-tzŭ⁴* is never used; to call a man by his *ming²-tzŭ⁴* is to lower him to the rank of a domestic servant or a common soldier.

It is worth noting here that in the *Peking Gazette* officials are always spoken of by their *kuan¹-ming²*, for the *Gazette* is published by command, and hence the highest official is regarded as but the servant of his imperial master. It is probably due to the translations of the *Gazette* which appear in the *N.-C. Daily News* that Chinese statesmen are usually referred to in English newspapers or in English conversation as Li Hung-chang, Chang Chih-tung, etc. But such a usage would be considered out of place in conversation amongst Chinese gentlemen, especially of the official class. They are more politely referred to by the use of a title, *e.g.*, Viceroy or as 大人 (*ta⁴-jen²*). (See over).

† This generation had but one character for the 名字; each individual having his own character, but all having the 木 radical.

‡ Missionaries sometimes use a left-handed method of speaking of the Apostles, *e.g.*, 使徒保羅. This order, which is correct in the superscription of the Epistles (where it corresponds to the superscription of a proclamation) should be reversed in preaching, when it should be 保羅使徒.

Through the *ming*^{2}-*tzŭ*^{4} being so little used in conversation it rarely has to be asked for. When referred to it is politely termed the *kuan*^{1}-*ming*.^{2}.

3. The 號 (*hao*^{4}), called also the 外 號 (*wai*^{4}-*hao*^{4}) or the 齋 號 (*chai*^{1}-*hao*^{4}).—This invariably consists of two characters, and is connected in meaning with the 名 of the *ming*^{2}-*tzŭ*^{4}, *e.g.*, suppose a man's *ming*^{2}-*tzŭ*^{4} to be 正 本 (*cheng*^{4}-*pen*^{3}), the *hao*^{4} may be either 立 齋 (*li*^{4}-*chai*^{1}) or 道 生 (*tao*^{4}-*shêng*^{1}), the reference being to a passage in the Analects (I. ii. 2. See Legge, p. 2, new ed., p. 138), 本 立 而 道 生.

The *hao*^{4} is used amongst friends in both conversation and correspondence; where it is desirable to show some respect the character 兄 (*hsiung*^{1}) is added; still more respect is given when the second of the two characters is replaced by 翁 (*wêng*^{1}).

The ordinary method of asking a gentleman for his *hao*^{4} is, 台 甫 (*t'ai*^{1}-*fu*^{3}), which might be rendered into English, as far as the meaning is concerned, by, "By what name may I call you." The answer is usually prefaced by the words 草 字 (*ts'ao*^{3}-*tzŭ*^{4}.) When the *hao*^{4} of a gentleman not present is asked for the question would run, 他 號 麼 事 (*t'a*^{1}-*hao*^{4}-*mo*^{4}-*shih*^{4}).

The person spoken to may be addressed not only by the use of the *hao*^{4} as referred to above; he may be called 老 兄 (*lao*^{2}-*hsiung*^{1}) (or any of its synonyms given in Giles, 4688), or 閣 下 (*ko*^{2}-*hsia*^{4}), "a term of address which admits of very wide application and is one of the safest and most convenient for general colloquial purposes." (Giles, 6037).

If he is an official of the 1st, 2nd or 3rd rank, literary or military, he is entitled to be addressed as 大 人 (*ta*^{4}-*jen*^{2}); a prefect, *i.e.*, 知 府 (*chih*^{1}-*fu*^{3}), is called 太 尊 (*t'ai*^{1}-*tsun*^{1}); a departmental magistrate, whether a 知 州 (*chih*^{1}-*chou*^{1}) or a 知 縣 (*chih*^{1}-*hsien*^{4}), is called 父 台 (*fu*^{4}-*t'ai*^{1}) or 老 父 台 (*lao*^{2}-*fu*^{4}-*t'ai*^{1}); the officials at the Confucian temple are known as 老 師 (*lao*^{2}-*shih*^{1}); scholars also use this latter title of the higher officials with whom they have any personal connection, *e.g.*, graduates speak of the 學 臺 (*hsio*^{2}*-*t'ai*^{2}), at whose examination they graduated, by this name; the students who are successful at a viceregal examination speak thus of the viceroy, and it is also used by students at a governmental or provincial college of the professors and others connected with the college.

The title 先 生 (*hsien*^{4}-*shêng*^{1}) is almost limited to those who are actually engaged in the work of tuition; they may also be styled 老 夫 子 (*lao*^{2}-*fu*^{1}-*tzŭ*^{3}).

The title 老 爺 (*lao*^{2}-*yeh*^{2}) is scarcely used in conversation by graduates or those who associate with officials on equal terms.

兄 弟 (*hsuing*^{1}-*ti*^{4}) is the conventional term for "I." In repeating a conversation in which one is referred to, any title, such as

先生 or 牧師 (*mu*^{4}*-*shih*^{1}), which may have been used by the person whose words are being quoted, is omitted and the words 某人 (*mou*^{3}-*jen*^{2}) are substituted.*

There are two or three ways of referring to a gentleman not present. His surname and *hao*^{4} may be used, or this usage may be made more respectful by the substitution of 翁 for the second character of the *hao*^{4} Or the surname may be used with 兄 (*hsiung*^{1}) or with 公 (*kung*^{1}). A prefect may also be referred to by using his surname and 太尊, and a departmental magistrate or officer of instruction by the surname with 父台 or 老師 respectively.

There are some instances in which the use of personal names and designations in writing offer distinctions between ordinary Chinese and ordinary European usage.

In addressing a letter to an official, his surname and title *ta*^{4}-*jen*^{2} or *ta*^{4}-*lao*^{3}-*yeh*^{2} are used without either the *ming*^{2}-*tzŭ*^{4} or *hao*^{4}; when addressing a letter to a gentleman not in office the surname and some title, *e.g.*, 先生, are written in large characters, and are followed by the character 甫 (*fu*^{3}) with the *hao*^{4} or by 印 (*yin*^{4}) with the *kuan*^{1}-*ming*^{2}. The Chinese do not use the 名字 (*ming*^{2}-*tzŭ*^{4}) or 號 (*hao*^{4}) on a door plate, but the surname only. A small wooden tablet, say seven or eight inches long by three wide, or a strip of paper, bears the two characters, *e.g.*, 李寓 (*Li*^{3}-*yü*^{4}). Lanterns also bear the surname only; on the opposite side to the face bearing the one character, *e.g.*, 李. the name of the residence is inscribed, *e.g.*, 福音堂 (*Fu*^{2}*-*yin*^{1}-*t'ang*^{2}).

Books, pictures, etc., are often marked by the owner by means of one or two seals, on one of which his surname and *ming*^{2}-*tzŭ*^{4} and on the other his *hao*^{4} is inscribed in "seal" characters. When books are given as a present no inscription is put on the book itself, only on the wrapping.

§ III. Visiting Cards.

The ordinary visiting card, or 片子 (*p'ien*^{4}-*tzŭ*^{3}), is a leaf of red paper on which are printed the surname and *ming*^{2}-*tzŭ*^{4} of the owner. The size of the characters is supposed to give some indication of the importance of the person named, hence it is not advisable to have them very large, though of course an opposite extreme of making oneself a nobody must also be avoided.

A Hanlin's card, just after his attaining the degree, is about ten inches by five, and the three bold characters about fill this ample

* It is well for preachers to adopt this form of speech when addressing any public audience; it is perfectly understood by the least educated hearer and is not liable to the misinterpretation that the repetition of titles applied by others to oneself would be.

space. As soon, however, as he assumes office, he drops back again almost to the ordinary every-day-sized card and characters.

A member of a family which possesses a Hanlin or other distinguished man often has the character for the surname printed larger than those for the *ming²-tzŭ⁴*, though not nearly so large as the happy possessor of the coveted degree himself.

A card must never have the 號 printed on its front with the surname instead of the 名字.

The back of the card may be either plain, or it may bear the 號. In the latter case, the *hao⁴* is printed in small characters together with 行一 (*hang²-i¹**), 行二 (*hang²-erh⁴*), etc., meaning that the owner is the oldest or second son.

A note that the card is to be used for visiting only is also frequently added on the back of the card. Generally red ink is used for any information given on the back of the card, though black ink is allowable.

A visiting card is frequently used for a short letter—a "chit." In such cases a small 弟 is written above the surname while the person addressed is named at the right hand side of the printed characters and at the very top of the card.

The character 制 *(chih⁴)* is often added above the surname as a mark of mourning; deeper mourning is indicated by the use of ashen coloured paper, at least for the printing of the 名字.

In addition to the ordinary visiting card a folded sheet of red paper, 帖子 *(t'ieh¹*-tzŭ³)*, called a 手本 (*shou³-pên³**) or 手帖 (*shou³-t'ieh¹**), is also necessary. The sheet is folded in a booklet of five leaves; on the outer edge of the right hand side of an open page the surname, *ming²-tzŭ⁴*, description of office and congratulations are written. The following is an example: 英教士張道德頓首拜 (*Ying¹-chiao⁴-shih⁴ Chang¹ Tao⁴-tê²*-tun⁴-shou²-pai⁴*), *i.e.*, "Chang Tao-tê, an English preacher, presents his compliments.

On another leaf may be written: 愚弟張道德頓首拜 (*Yü²-ti⁴*, *etc.*,) *i.e.*, "Your friend Chang Tao-tê presents his compliments."

Some word of explanation is perhaps necessary on the rendering of "*Yü²-ti⁴*" by "Your friend." The literal rendering of these two characters, which is, of course, "Foolish younger brother," does not in any way convey to an English ear the meaning that the Chinese phrase conveys to the Chinese ear. On the other hand, the Chinese phrase never gives to a Chinaman the idea which the English literal rendering gives to the Englishman. It is a conventional phrase, and in that matter may be compared to our conven-

* *Shou³-pen³* is the term used for the written *t'ieh¹*-tzŭ³* of an inferior; *shou³-t'ieh¹** for that of a superior or equal. Hence one avoids the use of the former term when speaking of the *t'ieh¹*-tzŭ³* of a guest.

tional "Your obedient servant." No sensible Englishman would imagine that, *e.g.*, Her Majesty's Consul, who might so style himself in an official communication, would be willing to light his fire or black his boots, though a servant would not be regarded as obedient if he showed himself unwilling to perform such offices; just so no sensible Chinaman would imagine that a gentleman who described himself as 愚弟 would be either lacking in intelligence or younger in years than the person he was addressing. The fact is, conventional language is often like debased coinage; its face value is "100 cash," but in the actual business of daily life it is worth but ten, and when such a coin is passed from one to another, neither does the giver complain of paying ten times the amount he ought to, nor does the receiver rejoice in gaining ten times the amount he asked. So the phrase 愚弟 has come to mean "Your friend." It is not used by an inferior official to his superior, though a superior may honour an inferior by sending in his 手本 opened at the leaf describing himself as the friend of his subordinate. Hence it is advisable when calling on an official, for the first time, to send in the card with the inscription 英敎士; but when friendly relations have been set up, then the inscription 愚弟 may be used.

Ordinary visiting cards are taken with the *shou*^{3}-*t'ieh*^{1*}; the former only are left at each place of call. A verbal message, *e.g.*, an enquiry concerning the health of one who is ill, is made more respectfully by sending a messenger with a *shou*^{3}-*t'ieh*^{1*} rather than with a visiting card only.

Note that a return card should always be sent by the receiver of a card; one is always expected by the sender, just as one looks for a signature in the chit book by the receiver of a chit.

§ IV. Dress.

(1). Native Dress.—Those who adopt native dress should remember that any eccentricities or mistakes will be more noticeable to Chinese eyes than to ours. If we try to reverse the conditions and imagine a Chinese gentleman adopting European costume we should at once detect an irregularity, *e.g.*, the absence of a neck-tie, or the wearing of a hat with the bow on the right side instead of the left, though these things might well be overlooked by the wearer or his fellow-countrymen. It is well therefore to request a Chinese friend or a servant to point out any deficiencies, and especially should this be done before a visitor is received or a visit paid.

A "full dress" outfit consists of 袍子 (*p'ao*^{2}-*tzŭ*^{3}), 套子, (*t'ao*^{4}-*tzŭ*^{3}), 大帽子 (*ta*^{4}-*mao*^{4}-*tzŭ*^{3}), 靴子 (*hsŭeh*^{1}-*tzŭ*^{3}), and is used at funerals and weddings, at New Year's and other ceremonial visits by almost all classes of Chinese. It is not strictly comparable to the

"swallow-tail" coat of the West, confined, or almost so, to the upper classes; it might rather be compared to the black coat prescribed for Sunday wear. A missionary who might object to don the "swallow-tail" is not therefore justified, when he adopts Chinese clothes, in declining to provide himself with the Chinese "dress" suit. It may well be doubted whether the wearing of a nice new suit of good material, but of ordinary cut, makes amends in Chinese eyes for the absence of a dress which it may be admitted does not commend itself to Western taste or lack of it. Certainly no Chinese gentleman would appear in plain dress to receive a visitor in full dress, and especially if the visitor were an official; nor would he return a call made in full dress other than in full dress.

A first call made by a gentleman, soon after coming to reside in a city, should be made in full dress. But if, on a journey, a visit has unexpectedly to be made to a yamên, an apology for plain dress should be offered immediately after the bows have been exchanged.

The dress suit for summer wear differs from that used in the winter, especially in the hats; one being known as the 凉帽 (*liang*^{2}-*mao*^{4}), the other as the 冬帽 (*tung*^{1}-*mao*^{4}). The change from one to the other is not made at pleasure, but is officially regulated; the change is known as 換季 (*huan*^{4}-*chi*^{4}); it is improper to wear the wrong hat, though the etiquette on the other articles of dress does yield somewhat to the clerk of the weather.

Attention must be paid to the local customs of the months during which it is allowable to wear 夏布 (*hsia*^{4}-*pu*^{4}), also to those in which lined clothes, 夾衣 (*chia*^{2*}-*i*^{2}), and collars, 領 (*ling*^{3}), are obligatory.

On journeys—especially when walking—a good deal of license is allowed, but the missionary would do well never to enter a town for book-selling purposes without attending to his dress; neglect of this simple precaution may lead not merely to contempt of the missionary himself, but also to refusal to listen to the Gospel message he has to preach.

(2). European Dress.—Those who do not change their costume must beware of thinking that a Chinaman cannot distinguish between a respectably dressed and a shabbily dressed European. A missionary who had done some years of good service for one of the Bible Societies, told me that he always brushed his boots before entering a town to sell books. If a man does not pay the Chinese (and himself) as much respect in an inland town as he does his fellow-countrymen in a treaty port, ought he to complain of a lack of respect on the part of the Chinese which we should certainly say he would deserve, as well as get from those who live on a concession? We do not engage in street-preaching or other evangelistic work at home without attend-

ing to these matters; neither ought we, nay, much less ought we to do so in China.

It is well in European dress to make a distinction between "full" and "plain" dress. The "swallow-tail" would scarcely be advisable for use as "full" dress. For a missionary such dress as he would wear when conducting a public service in his own land, might correctly be termed "full" dress; such dress as he would use to make an afternoon call, would be "plain" dress.

Many missionaries ban the short cut which constitutes the every-day costume, especially in the summer in the treaty ports when living amongst the Chinese; if not altogether discarded it is as well cut a few inches longer than is customary.

(To be concluded.)

The Missionary Movement in China.

Third Period—1860 to 1895. 35 Years.

BY REV. WILLIAM ASHMORE, D.D.

Part II.

IN the previous article it was stated that the events of the period would properly have their developments grouped under three heads, according as they concerned, more especially—*the Foreigners generally, the Chinese themselves,* and *the Missionaries,* though, of course, they overlap and interlock. The two former have been adverted to. We now speak of the period as regards :—

Its Missionary Features.

I. *The treaty of Tientsin produced a vast enlargement of the missionary field and the missionary opportunity, while missions themselves, for the first time, received from the Chinese government a recognition of the right to exist.*

Several new ports were opened, to begin with. These were, Taiwan, Chefoo, Swatow and others, and, in sequential order, Hankow, Tientsin, Pekin and other important places.

How much this meant will be seen by glancing at Swatow. Hundreds of thousands of the people speaking the dialect of that region, were crowded into Singapore and Siam. Missions had been carried on among them as emigrants, and had been successful, but it was now permitted the missionaries to go to the very centre of their habitation in China. Instead of the limited and restricted order of reaching the heart from the extremities, missionaries were to enjoy the better method of reaching the extremities from the centre. Two strong and effective missions are now at Swatow,

the influence of which is felt in Hongkong, the Straits Settlements and Siam, and to some extent as far as Penang.

But Swatow was a mere bagatelle compared with those splendid openings up the Yangtse and in North-China. It was like the dawn of a new era to missions. Of course there was a renewal and an intensification of that special interest which had marked the opening of the original five ports. All Christendom felt the movement and all Christendom began to pulsate with new missionary aspiration.

Of great value to the missionaries was the introduction of the passport system. Hitherto, 'in common with all others, they had been restricted to the thirty-mile radius.' Now they might go as visitors where they pleased. Though they could not, as yet, rent houses and settle down, they could do a deal of effective pioneer work and of miscellaneous seed-sowing. There was no loss in this limitation at that time. They were hardly in a condition to settle down. Even Abraham, who had the largest land grant that was ever made to anyone man, had to go through and through the land and look about before settling down. It came later—that privilege—and about as soon as it could be made available. The treaties themselves did not contain the right of inland residence, but it was found sandwiched in some way in the French treaty where it was intended for the special benefit of Roman Catholics. Queer explanations are given of the way the sandwiching was done. There was a diplomatic tussle over it—the French *pro* and the Chinese *con*. But the *pro* got it very much as Peter von Koppig used to carry his points at Niew Amsterdam by the sheer strength of his head. Then came in that wonderful adjuster of general averages of the international sort called "the most favored nation" clause. What had, at length, been fully conceded to Romanists could now, with propriety, be claimed for Protestants. And so all are in there together.

It is not to be assumed that the Chinese yielded these things gracefully. They did not; they never do. A Chinese concession is usually too much like the Irishman's will: "*Item—I give and bequeath to my brother Dennis one thousand dollars.*" "Why, Patrick," said the astonished lawyer, "you are not worth that much money in the world." "Niver moind," was the reply. "It is my will that he should have it; if he wants it he may work for it and get it." The man who gets a concession from the Chinese must work for it and get it. It has been so with everything we have ever had. The inland residence question is all settled, so far as paper goes, but the fight for acquisition still goes on. There is this good thing about it,—the opposition grows more weak and wavering. We shall get there in time.

Above all else the *Toleration Articles* of the various treaties were an immense stride in favor of missionaries. Missionaries who believe in special providences—and they all do—will appreciate the fact that at the time these treaties were formed there were two men—one in the British embassy and another in the American embassy—both in secretarial capacity, who took the subject upon their hearts. It is due to *them* that the Toleration Articles were worked in. Those who have read Dr. Martin's book will be prepared to understand that the American Minister, Hon. Wm. B. Reed, would not have made it a point of importance and did not mean to press it. But Dr. Williams, from whose own mouth we had the story, did consider it vital. He got permission from Mr. Reed to ask for it, to see whether it would be granted or not. Dr. Williams had his argument with the Chinese Ministers alone, who yielded him all he asked, so that Mr. Reed had no reason for not including it. From these two faithful Christian secretaries came the charter of religious freedom in China we enjoy to-day.

A charter of great value it surely is. For hitherto Christianity had been practically outlawed. Anything under the sun not contraband of war, anything, in a hundred items, provided there was a cent of "money in it," could come in and be welcome—old bones, clams, dried fish that could be smelled half way across the harbor, gunny bags, hen feathers, old rags, orange peel, jewsharps, gimcracks and gewgaws, along with things of far more value and utility, were all tenderly provided with tickets of admission, but Christianity was to be kept out. Had there been anything which could have been included in a tariff list it might have been different, but as it was, "none for Joseph" was the sentiment of the Chinese. The missionaries themselves could stand all this if they must, still they were hampered by the invidious discrimination against them. But those who might wish to learn what Christian teaching is had to do so at great personal risks. Now, that all passed away so far as legal status was concerned. As for the rest, here again they had to fight for what had been legalised, and they are fighting for it yet. These treaty articles on religious liberty are not put in there to furnish any material aid to the propagation of Christianity. The arm of power is not relied on for any such purpose. They mean that all men shall be allowed freedom of opinion in all matters religious, the same as they have in other things ; that if any man wishes to teach Christianity, or any man, white, black, or yellow, chooses to believe Christianity, he shall not be treated as a rascal on that account. It was a great gain therefore when all religions, Confucianism (so far as it is a religion), Buddhism, Taoism, Shintuism, Mahommedanism and Christianity—Romanism and Pro-

testantism—were allowed to stand on the same platform, each to rise or fall according to its own merits. Protestants never ask for anything more. Romanists do. They want state backing and support. Protestants never! They ask for *no state aid* from China or from their own governments.

II. *This period is noted for the rise and conspicuous advancement of inland missions, which, in some things, have altered the missionary line of battle. and in the end will do much to determine the missionary forms of conquest.* There is no disparagement of the importance of the open ports. Paul preached in what were the open ports in his day, but he pushed into the interior also. No country can be Christianized by concentration at its sea ports. Inlands, low lands and high lands, good lands and "bad lands," must all be invaded. Open ports in China have their advantages; they have also their disadvantages. Adverse influences of various kinds hinder the work of the missionary. For a time missionaries were kept out of Inland China, and the work was doomed to drag to a corresponding degree. In the nick of time, or what would be more proper to say, in the nick of providence, men were raised up just fitted for this work. The demand was for self-abnegation, for consecrated devotion, for men, and women too, who could rough it in the hedges and ditches of heathenism, men who had a supreme faith in God and a consuming conviction that they were in the right, that they had a commission, and who could form themselves into an invading column, or into a *testudo* to resist assault. Such were wanted, and such presented themselves.

The honor of leading off and of keeping ahead in this pioneer work belongs to the China Inland Mission, started by that honored Christian brother, J. Hudson Taylor, and a few other missionary mighties whom the Lord sent to join him. They were few in number for a time, but they grew just as their troubles and hindrances grew. The more of the latter the more there would be of the former. Their methods were peculiar. They had to be so. It was a deal of a "venture" they were engaged in, and people were not quite sure as to just when and how they would come out or whether they would come out at all. "Out" is not the word to apply to them; it should be "in". *In* they are, and *in* they stick. They began in 1867. They have multiplied in numbers; now they count over seven hundred, and they are stationed in no less than fifteen of the provinces of China. There is no sign of flagging among the supporters at home or the workers abroad. The whole movement is full of suggestiveness to the older, and what were once called the greater, societies; "greater" they can hardly be called at this day. It will not be saying too much, we think, to declare

our conviction that the China Inland Mission's experience promises to work more or less of a revolution, not only abroad, but also at home, in the manner of carrying on mission work and in the matter of getting funds. However, there are mooted questions. Missionary sentiment is not all in one groove, but it is true that all are looking on and studying the development with absorbing interest, and, with open mindedness honorable to their Christian candor, are ready to profit. In some things it is held the China Inland has veered a little towards the others, but in other things the others have certainly veered towards the China Inland.

An American society, the Christian Alliance, has followed in the wake of the China Inland. They number at this time about a hundred and ten. They too make for new and unoccupied fields without any helps to start with, blazing the way and breaking up the sod for themselves in heroic way. But, now, these are not all. Still others have gone. The old societies themselves have pushed their videttes into the uttermost parts, and those stalwart and progressive men, abreast of the foremost, have crowded their way to the confines of China and the heart of Asia itself. It is not merely the China Inland that is edging into Hunan, that is planting the Gospel in Sze-chuan, that is scaling the walls of Thibet. Men of the other societies as well are doing, under a fire of opposition, what Mr. Burlingame with a sublime flight of the imagination, but without a word of truth, said the Chinese government were asking the missionary to do—to plant the shining cross upon a thousand hills.

The simple and unrecorded acts of heroism attending this work have become one of the richest dividends of mission supporting Churches. These acts of heroism are multiplied to the myriad. They are not only of the valorous assertive kind, many of them; they are of that patient persistent enduring kind which constitutes the loftiest form of heroic greatness. With many, the achievement of the heroic is not an occasional incident, but a regular round of daily life. The Churches at home ought to appreciate them more than they do. Aside from the good that is being done in the salvation of men, and the implanting of the seeds of the Kingdom of God, their evidential attestation of the virility of the Christianity of to-day is of inestimable value. When Rome was weak and effiminate at the centre, it was the valor and prowess of her legions at the extremities that energised the pulsations at the heart. If Christianity in the home lands has grown somewhat lax and flabby in places, it is not so among all. The presence of fifteen hundred men and women in the unattractive and unwholesome environments

of inland China, leading such lives and doing such works as the missionaries are doing, are enough to show that a sturdy and aggressive Christianity exists in the West ready to strip and gird itself for the final conflict of these latter days.

III. *The entire period was marked by a continued series of missionary conflicts to get and retain a foothold, in all of which, however, at the end, the missionaries came out the winners.*

They had to run the gauntlet notwithstanding treaty provision for protection. Those familiar with the customs of the North American Indians know what it is to run a gauntlet. The long parallel lines of Indians were formed, facing each other only a few feet apart. In these lines were ranged every worshipful old chief, every masterful old squaw, every lively young buck, every sprig of a boy, or a girl big enough to hit a blow. They were armed with sticks and switches and thorn-hooks ready to administer a knock, or a kick, or a cuff, a jerk of the hair, or a pinch at the legs ; each one according to his ability. Down between these lines the unfortunate prisoner must run at the top of his speed. It may be a matter of life and death with him. Do the best he can he comes out battered, lacerated and bloody at the end.

Much after that sort has it been with the missionary. Members of the Tsung-li Yamên, members of the diplomatic body, members of Chamber of Commerce, members of Parliament, naval officers, special correspondents of the home papers, ship captains, globe trotters, members of all the classes and "conditions of men" known to the prayer book, have cheerfully vied with each other in giving a passing whack at the missionaries. They were "doing nothing," they were "living in luxury and idleness," they were "uneducated," they were "mischief makers," they were "deceiving the Christian public at home," they were "interfering with trade," and what not, besides. Who is there that has "gone down to the sea in great ships" has not heard over and over again the yarn about "*the few remaining bricks?*" It will be said it is hardly dignified and worthy of a great subject to mention these things. Perhaps so, but it is worse to have them true, and as we are recalling history now, let the facts be recognised at least.

This subject of "the missionary troubles," as a certain English diplomat called them, has been spoken of in a past number of the RECORDER. The "troubles" are not ended. Even now, every little while, we hear of some missionary home being looted. It may be far in the north; then it will be up the Yang-tse, then it will be up the West River, then it will be somewhere else, but there is usually a "trouble" lurking around. Missionaries are not allowed to settle down and think the millennium has come, that the wolf and

the lamb will feed together, that the lion will eat straw like the bullock, and that dust will be the serpent's meat—not just yet.

As to where lies the responsibility for the continuance of such outrages,—that is a question which invites inquiry. Some, of course, are ready to ascribe it to missionary indiscretion always. As a body the missionaries will not object to taking their fair share of blame, but they do not want coupons of condemnation cut off and handed over to them which belong to somebody else. We grant freely that now and then some unwise pressing of a point, in face of some intense local opposition, instead of waiting a bit until the way can be smoothed over, leads to a "trouble." Then a certain amount of natural antagonism between Christianity and Confucianism leads to friction any how, but which a wise missionary will be always on the lookout to guard against and prevent the strain reaching the breaking point.

The gentry and the literati have been against us. Through them many a mob has been stirred up. They are moderating, but no one supposes that the fang is extracted. Just now the government, as we believe, *is* in real earnest to protect missionaries. It does not pay to mob and kill off missionaries, especially if he be a Roman Catholic and a Frenchman or a German. A dead or a wounded missionary is the greatest bit of treasure trove a European government can get now-a-days which is out here seeking for a sphere of influence, or looking for an "occasion." There is "money in it," and territory, and railroad concessions, and mine exploitations and whatever else is good and profitable unto ambitious crowned heads. Nevertheless the government is still responsible, in part, for what goes on. They have superinduced the condition of things that makes riots easy. They have winked at riots, they have condemned riots, they have in some instances directly instigated riots, and they have, in many long years, been encouraging the growth of a riotous spirit. The new riots that are occurring are largely a crop from old seed which the officials have scattered. They have no right, therefore, to plead immunity—these now panic-stricken officials. They ought to be held to face the truth that all this is but the aftermath of their own ill-doings. But neither are Western governments free from blame. The Chinese soon found that they could "pull wool" over the eyes of diplomats, and made a speciality of pleading that they were not able to control the "ignorant and stupid masses." The diplomats unwisely admitted the plea and accepted it as an excuse, instead of telling them that if indeed they were not able to control their people they were only proclaiming their incompetency and their unfitness to rule; and if that were to continue, some outside means should be invoked to

do what all men have a right to demand, but which the Chinese were unable to afford. The more decided policy of some of the nations has been to this effect, and it is surprising and delightful to see what vigor it infused into the flabby administration of China.

In this matter of missionary trouble no one can tell just what is before us. We are passing through a dangerous shallow; there is a lowering sky overhead; the hoarse murmur of breakers is heard in the distance; we do not know just when we shall be in tranquil waters. The wretched misgovernment of China, the aggressions of foreign governments, and the wretched imbecility of the officials may, together, breed a crop of insurrections and then there will, for a time, be more troubles than ever. But we are confident that the storm will pass over, though it may work a deal of wreckage before it does, and then (and perhaps we shall not have to wait for the sweet bye and bye for it either) we shall have a blue sky, a placid sea, a serene outlook, and the day of China's deliverance will have come. Meanwhile we are to wait, to watch, and to work.

Some of Professor J. Legge's Criticisms on Confucianism.

GATHERED BY PASTOR P. KRANZ.

(Continued from July number.)

ON page 138 Prof. Legge says: "At the foundation of a well-ordered social state the Chinese moralists place the right regulation of the relation between husband and wife. Pages might be filled with admirable sentiments from them on this subject, but nowhere does **a fundamental vice** of the family and social constitution of the nation appear more strikingly than in the She. In the earliest pieces of it, as well as in the latest, we have abundant evidence of the **low status** which was theoretically accorded to woman and of the practice of *polygamy*. Biot has referred to the evidence furnished by the last two stanzas of II. iv. VI. of the different way in which the birth of *sons* and that of *daughters* was received in a family. The family there, indeed, is the royal family, but the king to whom the ode is believed to refer was one of excellent character; and the theory of China is that the lower classes are always conformed to the example of those above them. The sentiments expressed in that ode are those of *every class* of the Chinese, ancient and modern." . . . "In II. i. I. a bride is

compared to a dove, but the point of comparison lies in the *stupidity* of the bird, whose nest consists of a few sticks brought inartistically together. It is no undesirable thing for a wife to be stupid, whereas a wise woman is more likely to be a curse in a family than a blessing. As it is expressed in III. iii. X. 3 :—

> 'A wise man builds up the wall (of a city),
> But a wise woman overthrows it.
> Admirable may be the wise woman,
> But she is no better than an owl.
> A woman with a long tongue
> Is (like) a stepping-stone to disorder.
> Disorder does not come down from heaven;
> It is produced by the woman.
> Those from whom come no lessons, no instruction,
> Are women and eunuchs.' "

P. 139 (lower down): "There is *no* evidence to show that *honourable* marriages ever took place without the intervention of the go-between, and merely by the preference and *choice* of the principal parties concerned; and there can be no doubt that *polygamy* prevailed from the earliest times just as it prevails *now*, *limited only* by the *means* of the family." (P. 140): "So far from there being no intimations of it in the odes of Part I. there are *many*. In ode IV. of Book I. the other ladies of King Wăn's *harem* sing the praises of T'ae-sze, his queen, the paragon and *model* to all ages of female excellence, *because* of her freedom from jealousy. The subject of ode V. is similar. In ode X., Book II., we see the ladies of some prince's harem repairing to his apartment, happy in their lot and *acquiescing* in the difference between it and that of their mistress. Every feudal prince received his bride *and eight other ladies* at once—*a younger sister of the bride* and a *cousin* and three ladies from each of two great houses of the *same* surname. The thing is seen in detail in the narratives of the Tso-chuen. Let the reader refer to the 5th passage which I have given—on pp. 88, 89—from Han Ying's Illustrations of the She. The lady Fan Ke there, a *favourite* heroine of the Chinese, tells the King of Ts'oo how she had sought to minister to his pleasure and had sent round among the neighbouring States to find ladies whom she might introduce to him, and who from their beauty and docility would satisfy all his desires. *Nothing could show more* **the degrading influence of polygamy** than this vaunted freedom from jealousy on the part of the *proper wife*, and, subordinately, in her inferiors.

The *consequences* of this social State were such as might be *expected*. Many of the odes have reference to the deeds of **atrocious licentiousness** and **horrible bloodshed** to which it gave rise. We wonder that with such an element of *depravation* and *disorder* working among the people the moral condition of the people, *bad as it was*, *was not worse*. That China now, *with this*

thing in it, can be heartily received into the comity of Western nations, is a vain imagination.

ii. The preserving salt of the kingdom was, I believe, the filial piety, with the strong family affections of the Chinese race, and their respect for the aged; virtues certainly of eminent worth. All these are illustrated in many odes of the She; and yet there is a *danger* of misjudging from them the actual condition of the country." On the margin Prof. Legge has as heading of this paragraph the words: "The filial piety and other virtues of the Chinese *not* conducing to the peace of the country so much as we might expect."

On page 141 Prof. Legge says: "It may be allowed that the natural tendency of the She as a whole is not to excite a military spirit, but to dispose to habits of peace; yet, as a *matter of fact, there has not been less of war in China than in other lands.* During the greater part of the Chow dynasty a condition of intestine strife among the feudal States was chronic. The State of Ts'in fought its way to empire through *seas of blood.* Probably there is no country in the world which has drunk in so much blood from its battles, sieges and massacres as this."

The next paragraph treats of "Immolating men at the tombs of the princes or *burying them alive* in them." Professor Legge says:—

"iii. The 6th ode of Book XI., Part I, relates to a deplorable event—the burying of three men, brothers, esteemed throughout the State of Ts'in for their admirable character, in the grave of Duke Muh and along with his coffin. Altogether, according to the Teo-chuen, 177 individuals were immolated *on that occasion.* Following the authority of Sze-ma Ts'ëen, who says that the cruel practice began with Duke Ch'ing Muh's elder brother and predecessor, at whose death 66 persons were buried alive, M. Biot observes that this bloody sacrifice had been recently taken from the Tartars.* . . ."

A Few Quotations from Professor Legge's Work on the Ch'un Ts'ëw.

Page 40, of the Prolegomena, Prof. Legge says: "The scholars of China are ready, even forward, to admit that Confucius, in the Ch'un Ts'ëw, often *conceals* the truth about things. On V. i. 6. Kung-yang says: 'The Ch'un Ts'ëw conceals (the truth) on behalf of the *high in rank*, out of regard to *kinship* and on behalf of men of worth.' On V. i. 1 Tso says that it was the *rule* for the historiographers to *conceal* any wickedness which affected the character of the State. But this 'concealing' covers all the ground occupied by our three English words—*ignoring, concealing and misrepresenting.*"

* On the sacrifice of human beings at burials, see De Groot, the Religious Systems of China, Vol II., Book I., Part III., Chapter IX.

"[i.] The Ch'un Ts'ëw often ignores facts, and of this I will content myself with adducing two instances." . . . On p. 42 "[ii.] A large list of cases of ignoring might be made out by comparing the notes and narratives of Tso with the entries of the Ch'un Ts'ëw, *but the cases of concealing* the truth are much more numerous; and in fact it is difficult to draw the line in regard to many of them between mere *concealment* and misrepresentation. I have quoted, on p. 13, from Maou K'e-ling many *startling* instances of the manner in which the simple notice 'he died' is used, covering almost every possible way of violent and unnatural deaths. . . ."

On page 45 [iii.] "I go on to the third and most *serious* charge which can be brought against the Ch'un Ts'ëw. It not only *ignores* facts and *conceals* them, thus not merely hiding truth or distorting it, but *telling us what was not the truth.* The observation of Mencius that when the Ch'un Ts'ëw was made, rebellious ministers and villainous sons became afraid, suggests the instances by which this feature of the classic may be best illustrated. . . ."

There follow six cases of misrepresentations of facts. On page 49 Prof. Legge continues under the heading, "What are we to think, from the Ch'un Ts'ëw, of Confucius?" "It remains for me, having thus set forth the suppressions, the concealments, and the misrepresentations which abound in the Ch'un Ts'ëw, to say a few words on the view which we must take from it *of Confucius* as its author or compiler. Again and again I have spoken of the *triviality* of the work and indicated my opinion of its being *unworthy* of the sage to have put together *so slight a thing.* But these **positively bad characteristics** of it on which I have now enlarged, demand the expression of a *sterner* judgment . . ."

P. 50: "Well, we have examined the *model* summary of history from the *stylus* of the sage, and it testifies to three *characteristics* of *his* mind, which it is *painful* to have thus distinctly to point out. First, he *had no reverence for truth in history,* I may say *no reverence for truth, without any modification.* He *understood* well enough that it was the description of events and actions according as they had taken place; but he himself constantly *transgressed* it in all the three ways which I have indicated. Second, *he shrank from looking the truth fairly in the face.* It was through this attribute of weakness that he so frequently endeavoured to *hide* the truth from himself and others by ignoring it altogether, or by giving an imperfect and *misleading* account of it. Wherever his *prejudices* were concerned he was liable to do this. Third, he had more sympathy with power than with weakness, and would *overlook wickedness and oppression in authority* rather than resentment and revenge in men who were suffering from them. He could conceive of nothing so worthy of condemnation as to be in-

subordinate. Hence he was so frequently *partial* in his judgments on what happened to rulers and *unjust* in his estimate of conduct of their subjects. In this respect he was *inferior to Mencius*, his disciple."

P. 51: "I have written these sentences about Confucius with *reluctance* and from a *compulsion of a sense of duty*. I have been accused of being unjust to him and of dealing with him inhumanly. Others have said that I was partial *to* him, and represented his character and doctrines *too favourably*. The conflicting charges encourage me to hope that I have pursued the golden Mean and dealt fairly with my subject. My conscience gives no response to the charge that I have been on the look-out for opportunities to depreciate Confucius. I know on the contrary that I have been forward to accord a generous appreciation to him and his teachings. But I have been *unable to make a hero of him*. My work was undertaken that I might understand for myself, and help others to understand, the religious, moral, social and political condition of China, and that I might see and suggest *the most likely methods of its improvement*. **Nothing stands in the way of this improvement so much as the devotion of its scholars and government to Confucius**. It is *he who* **leads** *them that* **causes** *them to err and has* **destroyed** *the way of their path.*'

"5. The above sentence leads me to the last point on which I proposed to touch in this section the *influence* which the Ch'un Ts'ëw has had on the successive governments of China and on the Chinese people at large. And here I will be brief." . . .

On page 52: "But the influence of the Ch'un Ts'ëw on the *literature* of China is of little importance, excepting as that influence has aided its moulding power on the *government* and *character of the people;* and in this respect it appears to me to have been **very injurious.** The three defects of Confucius which have left their impress so clearly on his work, have been painfully conspicuous in the *history* of the country and the people *down to the present day*. The teachings of Mencius, bringing into prominence the lessons of the Shoo and the She concerning the different awards of Providence, according as a *government* cherished or neglected the welfare of the people, have *modified* the *extreme* reverence for authority which was so remarkable in Confucius; but there remain altogether unmitigated the **want of reverence for truth** and the *shrinking from looking fairly at the realities of their conditions and relations.* And these are *the great evils under which China is suffering at the present day.* During the past forty years her *position* with regard to the more advanced nations of the world, has been *entirely changed.* She has entered into *treaties* with them upon *equal* terms; but I do not think her ministers and people have yet looked this truth fairly in

the face, so as to realize the fact that China is only *one* of *many* independent nations in the world, and that the 'beneath the sky,' over which her Emperor has rule, is not *all* beneath the sky, but only a certain portion of it which is defined on the earth's surface and can be pointed out *upon the map*. But if they will not admit this, and strictly keep good faith according to the treaties which they have accepted, the *result* will be for them *calamities greater than any that have yet befallen the empire*. Their lot has fallen in critical times, when *the books of Confucius* are **a very insufficient and unsafe guide for them**. If my study of the Ch'un Ts'ëw *help towards convincing them of this* and leading them *to look away from him to another teacher*, a great aim of my life will have been gained."

From Prof. Legge's Introduction to the Yi-king.

From this I will only quote one passage p. 38: "Chinese scholars and gentlemen, however, who have got some little acquaintance with Western science, are fond of saying that all the truths of *electricity, heat, light* and other branches of European *physics*, are in the eight trigrams. When asked how, then, they and their countrymen have been and are ignorant of those truths, they say that they have to learn them first from Western books, and then, *looking into the Yi*, they see that they were *all known to Confucius* more than 2000 years ago. The vain assumption thus manifested is **childish**; and *until* the Chinese drop their *hallucination* about the Yî as containing all things that have ever been dreamt of in all philosophies, it will prove a *stumbling block* to them and keep them from entering on the *true path of science*."

From Prof. Legge's Prolegomena to Mencius.

On p. 72 Prof. Legge says: "When Mencius insists again that every individual may become what he *fancies* that the sages were, *i.e.*, perfect, living in love, walking in righteousness, observant of propriety, approving whatsoever is good and disapproving whatever is evil, he is pushing his doctrine *beyond its proper limits*, he is making a use of it of which it is not capable. It supplies a *law* of conduct, and I have set it forth as entitled to our highest admiration for the manner in which it does so; but law *only* gives the *knowledge* of what we are *required* to do; **it does not give the power to do it.** We have seen how when it was necessary to explain accurately his statement that the nature of man is good, Mencius *defined* it as meaning that 'it is *constituted* for the practice of that which is good.' Because it is so *constituted* it follows that every man *ought* to practise what is good. But some *disorganization* may have happened to the nature, some *sad change* may have come over

it. The very fact that man has, in Mencius' own words, to **recover his 'lost mind,'** shows that the object of the *constitution* of the nature has not been *realized*. Whether he *can* recover it *or not*, therefore, is a question altogether different from that of its proper *design*."

P. 74: "Mencius is not to be *blamed* for his ignorance of what is to us the *Doctrine of the Fall*. He had no means of becoming acquainted with it. We have to *regret*, however, that his study of human nature produced in him no deep *feeling* on account of men's proneness to go astray. *He never betrays any consciousness of his own weakness.* In this respect he is again *inferior* to Confucius, and *far* from being, as I have said of him in *another* aspect of his character, 'more admirable' than he. In the former volume I have shown that we may sometimes recognize, in what the sage says of himself, the expressions of *genuine humility*. He acknowledges that he comes *short* of what he *knows* he *ought* to be. *We do not meet with this in Mencius.* His merit is that of the speculative *thinker*. His glance is searching and his penetration deep; but there is wanting that *moral sensibility* which would draw us to him, in our best moments, as a man of like passions with ourselves. The *absence* of *humility* is naturally accompanied with a lack of *sympathy*. There is a *hardness* about his teachings. He is the professor, performing an operation in the class room, amid a throng of pupils who are admiring his science and dexterity, and who *forgets* in the triumph of his skill the suffering of the patient. The transgressors of their nature are to Mencius the 'tyrants of themselves' or 'the self-abandoned.' The utmost stretch of his commiseration is a *contemptuous* 'Alas for them!' The **radical defect** of the orthodox moral school of China, that there only needs a *knowledge* of duty to insure its *performance*, is in him *exceedingly apparent*. Confucius, Tsze-sze, and Mencius, *most strangely* never thought of calling this principle in question. It is always in the formula of Tsze-sze:—'Given the sincerity, and there shall be the intelligence; given the *intelligence*, and there shall be the *sincerity*.'" (P. 75.)

"I said above that Mencius' doctrine of human nature was *defective*, inasmuch as even his *ideal* does *not* cover the *whole* field of duty. He says very little of **what we owe to God**. There is no glow of natural piety in his pages. *Instead of the name of God*, containing in itself a recognition of the divine personality and supremacy, we hear from him more commonly, as from Confucius, of *Heaven*. Butler has said: 'By the love of God I would understand all those regards, all those affections of mind, which are due immediately to Him from such a creature as man, and which *rest in Him* as their end.' Of such affections *Mencius knows nothing*. In

one place he speaks of 'delighting in Heaven,' but he is speaking, when he does so, of the sovereign who, with a great State, serves a small one, and the delight is seen in certain condescensions to the weak and unworthy. *Never once,* where he is treating of the nature of man, *does he make mention of any exercise of the mind as due directly to God.* The services of religion come in China under the principle of *propriety,* and are only **a cold formalism** ; but even here *other* things come with Mencius *before* them. We are told: 'The richest fruit of *love* is this, the service of one's parents ; the richest fruit of *righteousness* is this, the obeying one's elder brothers ; the richest fruit of *wisdom* is this, the knowing those two things and not departing from them ; the richest fruit of *propriety* is this, the ordering and adorning those two things.' How *different* is this from the reiterated declaration of the Scriptures that '*the fear of the Lord is the beginning of wisdom!*' The first and great commandment, '**Thou shalt love the Lord, thy God,** with *all* thy heart and soul and mind and strength,' was never thought of, much less delivered, by any Chinese philosopher or sage. Had Mencius apprehended this, and seen how *all our duties to our fellow-men* are **to be performed as to God**, he could not have thought so highly as he did of *man's* powers ; a suspicion might have grown up that there is a *shadow* on the light which he has in himself.

"This *absence* of the recognition of man's *highest obligations* from Mencius' ideal of our nature, is itself a striking illustration of man's *estrangement from God. His talking of Heaven has combined with the similar practice of his master* **to prepare the way** *for the grosser conceptions* of the modern literati, who would often seem to *deny* the divine personality altogether and *substitute* for both God and Heaven a *mere principle of order or fitness of things.* It has done *more,* it has **left** the *people in the mass* to become an *easy prey* to the **idolatrous fooleries of Buddhism**. Yea, the *unreligiousness* of the teachers has **helped to deprave** still more the religion of the nation, such as it is, and makes its services *a miserable pageant of irreverent forms.* (P. 76).

"It is time to have done with this portion of my theme. It may be thought that I have done Mencius more than justice in the first part of my remarks and less than justice at the last ; but I hope it is *not* so. A *very important* use is to be made both of what he *succeeds* in and where he *fails* in his discoursing upon human nature. His principles may be, and I conceive *ought* to be, *turned against himself.* They should be pressed to produce the **conviction of sin.** There is enough in them if the conscience be but quickened by the Spirit of God to make the haughtiest scholar cry out,

'*O wretched man that I am!* who *shall deliver me from this body of death?*' *Then* may it be said to him with effect, 'Behold the Lamb of God who *taketh away* the sin of the world!' Then may Christ, as a new and true exemplar of all that man should be, be displayed, 'altogether lovely,' to the trembling mind! Then may a *new heart* be *received* from *Him* that shall thrill in the acknowledgment of the claims, both of men *and God*, and girding up the loins of the mind, address itself to walk in all His commandments and ordinances blameless! One thing should be plain. In Mencius' lessons on human duty there is no hope for his countrymen. If they serve as a schoolmaster to bring them to Christ, they will have done their part; but it is from *Christ alone* that the help of the Chinese can come."

Professor Legge concludes this grand chapter on Mencius, p. 79, with the following words: "The idol of Chinese superstition is about to be broken. Broken it must be ere long, and *a new generation of thinkers* will arise, to whom Mencius will be a study but not a guide."

(To be concluded.)

Memorial of Rev. Y. K. Yen.

THE Executive Committee of the Anti-Opium League in China has learned with profound sorrow of the death of their esteemed colleague, the Rev. Y. K. Yen, of Shanghai.

Mr. Yen was educated in the United States, receiving the degree of A.M. from his Alma Mater.

Returning to his native land, for over thirty years he has been an able minister of the Gospel.

By birth a Chinese, by education an American, trusted by his own brethren, and considered a wise counsellor by the missionary body, he occupied a conspicuous position as the Prince of Intermediaries between the native and the foreign Church. Feeling deeply the misery brought upon his people by the curse of opium, for years he has been a prominent advocate of the Anti-Opium Movement.

In 1894, by invitation, he visited England in behalf of this cause, and his eloquent pleadings were heard by large audiences throughout the United Kingdom. At the time of his death he was a member of the Editorial Committee appointed to collect and publish the views of physicians of China on the effects of the use of opium on the Chinese. He had in contemplation the preparation of an urgent appeal to his countrymen for general organization to

resist the inroads of opium, but the hand of disease prevented its completion.

The Executive Committee desires to bear testimony to the faithfulness of our brother as a minister and as a philanthropist, and pray that among the Chinese many may be raised up to take his place in rescuing the millions addicted to the opium habit.

Adopted June 28th by the Executive Committee of the A.-O. L.

Rev. Wm. Muirhead, D.D., was unanimously elected to fill the vacancy caused by the death of Rev. Y. K. Yen.

J. N. HAYES,
Secretary.

In Memoriam.

HENRIETTA BLODGET WILLIAMS.

Died at Kalgan, of typhus fever, May 30th, 1898.

MY earliest recollections of Etta, as she was always called, were of a girl seven or eight years old, absorbed with her book, at first pictures, then anything readable. She literally devoured anything within her reach, including encyclopedias and histories.

Her power of concentration was remarkable. When reading she was totally oblivious to whatever was going on around her, even the loud calling of her own name. And sometimes her meals were sacrificed to her book.

She early learned the art of skimming through a book, and yet gaining and retaining all its essential ideas, and with a quick perception she grasped the aims and genius and characteristics of each author read. She thus became an excellent judge of most of the writers of the day. And her criticisms, while original, were seldom at fault.

Had she chosen to devote herself to literary work, her rare acquaintance with others' writings, her vivid imagination, and especially her keen sense of humor, with her versatility of expression, would have almost certainly made her a successful and popular writer.

But she early determined to give herself and whatever talents she possessed to the uplifting of her down-trodden sisters in China.

To this end on arriving at Kalgan she attacked the language vigorously. And applying to it her well trained memory and systematic habits of study, she soon recalled the language of her childhood, and also gained a familiarity with the written character.

When new missionaries came to the station she was a great help to them in learning the language.

She began early to use what she had learned, in teaching and preaching to the women and children. And she at once became a great favorite with all.

Improved methods of study were introduced into her girls' school. She was specially interested in the anti-foot-binding reform. And in her school the number of girls, with unbound feet, increased in three years from one to thirteen.

But she could not rest in school-work alone while so little was being done for the women outside. She secured an efficient teacher for the school, and gradually left some of the routine work to others, while she went out on horseback tours, where there were Christian families. And her missionary horse became known in many places. In the summer vacations she rode to the most distant out-stations, from fifty to one hundred miles away. And everywhere she endeavored to teach the women and children to read the Bible and pray and sing. I remember meeting her in one of these distant tours. She was out in the chapel court after a service, giving further instruction to those who would listen. She had one child on her lap, held two others by the hand, while half a dozen others crowded against her, and a dozen women sat around. And all listened eagerly to her Bible stories, or tried to follow her in singing. She seemed for the time one of them. She wore the native women's costume, and greatly enjoyed eating Chinese food with them. No wonder she came home tired, and less clean by far than when she started out.

Her visits were all too short for the people who clung to her and urged her to come again soon. Often and often have I been asked, "When is Miss Williams coming again?"

It was indeed interesting to see how she pleased all by doing so much for them.

It was just this giving herself unreservedly to others' wants that cost her her life. For when her school girls were taken sick there was nothing she did not do for them. She was with them night and day. The school-room now became a hospital. For there were five girls down with the fever at once. Every real and imaginary want was attended to personally.

As there was no physician to be had (Dr. Waples had gone to America two months before) she did not suspect it was typhus until it was too late. And as her father and Mr. and Mrs. Sprague were gone to Mission meeting she was quite alone with them, except the Chinese women. The Swedish ladies in the other part of the city offered to come, but she thought she did not need any

help. And even when she came down she was loth to call Mrs. Larson till she was barely able to write the word. In three days another lady came. And the next day her father returned. But then she was barely able to speak, though she recognized him, and expressed her joy at seeing him. And in the third day after, her spirit took its flight to the heavenly land. While she entered into rest, and the reward of those who have given their lives for others, we were left to mourn her absence from us, and sorrow that one so well fitted, and so much needed, should be called from earthly service in less than five years from beginning work for these Chinese.

Who knows but this short, earnest, self-giving life may kindle the spiritual life of some, even many who perhaps because of this death may be used of God for accomplishing great things in His kingdom.

And is not this a loud call for some other self-denying volunteer to take up the fallen standard, and from her gained vantage ground, carry on this, the Master's work, to a grand consummation?

W. P. SPRAGUE.

Kalgan, North-China, June 17th, 1898.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

Kindergartens in the Hawaiian Islands.

BY GEORGE B. FRYER.

THE kindergarten as an indispensable part of educational systems is every year becoming more prominent. "Necessity is the mother of invention;" and in proportion as the necessity for the instruction of the youngest children has been felt, the requisite means and methods have been and will be discovered and set into operation. In our own countries the kindergarten has advanced with rapid steps during the past few years, so that in centres where such a thing as a kindergarten was not even known or thought of may now be found public free kindergartens for the children of the lower and middle classes and private kindergartens for the wealthy. Some of them are graded and working on a regular system of organization, directed by Boards, and having students who are trained and educated especially for the work, and who, beginning as assistants, gradually rise up to responsible positions as principals.

Even in the very middle of the Pacific I was most interested to notice the rapid growth of the kindergartens at Honolulu during a recent visit. Here the system has necessarily to be adapted to the requirements of the races who people this "Paradise of the Pacific."

The climate and productions of the Hawaiian Islands are such that people have flocked there from all parts of the earth, especially from the United States, China, Japan and Portugal, and have made these Islands their home. As the population increases there are necessarily a great number of children between the age of three and six years, of all classes, both foreign and native.

What can best be done with them is the question of the more philanthropic among the residents. This was decided by the Rev. Frank W. Damon, who started a free kindergarten in connection with his Chinese mission in 1892. It formed a nucleus, and the following year "The Woman's Board of Missions of the Pacific Islands" established a Hawaiian, a Portuguese and a Japanese kindergarten.

In 1894 a foreign kindergarten was opened, and the Woman's Board organized a kindergarten department in their society. Five kindergartens were thus organized, and teachers and helpers had to be provided. A training school was therefore formed. Miss Eastman, of San Francisco, was elected to direct it and train young ladies for kindergarten work. During the following year the "Children's Aid Association" and the "Free Kindergarten Society" joined forces, and were soon acting harmoniously in their noble work.

There were now five regular kindergartens with about three hundred children on the rolls; but on account of whooping-cough, measles, rainy weather, etc., not more than two hundred were in regular attendance. The report for 1896 says: "Three hundred little lives gladdened by the sunny atmosphere of the kindergarten! Who can tell what good has been accomplished in the homes of these children, who have been trained in courtesy, neatness and unselfishness!"

1897 saw some radical changes in the kindergartens. Three more had been started, one of them being on the Ewa plantation. It had long been thought and cherished in the hearts of the directors that kindergartens ought to be started on the plantations, as the children were growing up without any chance of an education, because their parents have very little opportunity to help them. The directors have much to thank the managers of the plantation for their assistance in starting the first school of its kind. It is said that much will depend upon the results of this experiment, and it is therefore watched with anxious eyes.

The attendance at all the kindergartens of the Association has now greatly increased; about five hundred being on the rolls, viz., Chinese, eighty; Hawaiian, forty-four; Japanese, fifty-four; Portuguese, eighty-four; foreign, one hundred; Palama mixed kindergarten, one hundred and three; Ewa, twenty-four; and Maemae, twenty.

The training school has proved successful; twelve students have graduated and twenty-three more are on the road. It has once changed hands; Miss Eastman having returned to her work in San Francisco and Miss Lawrence, of Chicago, having taken over her duties in a most satisfactory manner.

All candidates for the training school must have a written certificate of high moral character from some responsible person; must show a high school diploma or its equivalent; have a knowlege of music and drawing; a physician's certificate of good health and be eighteen years of age, except in special cases. The students are required to assist daily in the kindergartens in lieu of paying tuition fees. Those who are unable to do so, pay a tuition fee of $5 a month.

The greatest care is taken of each child's sanitary affairs in all the kindergartens. Skin and other diseases being prevalent among the poorer part of the population, each child is carefully watched. As soon as a child shows any sign of disease, it is at once taken to the dispensary, where it is treated. All kindergartens are supplied with carbolic soap. Even individual drinking cups are used in some of them, and it is hoped that individual towels may also be introduced.

The children are supposed to reach the kindergartens at nine o'clock. In some cases an omnibus meets those who live too far away to walk. They are first washed and prepared for their morning's work. After their "Good Morning" songs they engage in various modes of exercise. Some dance and skip together, others march around the room and go through various exercises prepared for them. Some play at bean-bags and some in the sand, building houses, making towns, hills, valleys, etc. Others draw on the black-board, and thus represent their ideas. Some draw men or birds, caterpillars, houses or chairs. Of course these look crude, but still they express original ideas, which are soon of great service to them. Others play with clay and represent their ideas in that way. As with the black-board figures, their models, too, look crude, but they serve the same purpose, if anything they serve the purpose better, because children generally can mould better than they draw. A small group find amusement in blocks and build strange things on the floor. Sometimes a limitation is given in order to make the

expression more clear, as for instance a house must have two stories. They are given a certain number of blocks to express the given idea; but even then no two are alike.

A favorite form of amusement is found in carpentering; the materials being already prepared. These the children nail together according to a given pattern. Still others are given a hoe and a rake to dig in their little gardens. They cultivate flowers and vegetables and sell them to assist kindergarten children that are even poorer than themselves.

The teachers visit the homes of the children at least once a month. This gives them a better idea of the children's home surroundings and enables them to counteract some of the influences of bad environments. Besides this the mothers are encouraged to visit the school whenever they are able. This gives them a better insight as to what their children are learning and doing. Mother's meetings are sometimes held, in which a few light refreshments are served, and thus a happy hour is spent. The mothers are often given hints as to how they may better care for their children so as to make them grow up happy and useful citizens.

Who can deny that these kindergartens are already doing a noble work? Though the amount of good seed sown in the youthful mind does not always bear immediate fruit yet good results are often seen at this early stage. Little children are now prevented from wandering on the streets or mixing with bad companions older than themselves. This influence is exerted during that part of their lives, when early and lasting impressions are being made, which, if of the wrong kind, subsequent education may fail to eradicate. The kindergartens may thus do much to close the jails and reformatory schools.

Mothers pressed with poverty cannot do all for their children they would like to. A great many are ignorant as to the proper methods of caring for them. Without the aid of these kind kindergarten friends, who care for them and try to make their surroundings more pleasant, these little ones would grow up and become a race that would be a burden to the community.

In these kindergartens it will always be seen that when children of different natures and dispositions are brought into contact with one another, and their rough points are smoothed off, they grow up and pass through the world side by side giving mutual help rather than mutual hindrance.

If this ideal could be universally carried out, citizen would stand by citizen, and country by country, until at last wars would be no more, evil wiped away, and all nations would be united in sentiment

as one people, while peace and prosperity would reign until the end of the world.

May the kindergartens continue to increase and prosper, not only in these lovely islands, but also throughout the world! Surely there cannot be a country where they are more needed than in China! Four hundred millions of people, having at least one young child out of every ten of their number, would thus require kindergartens for forty millions of children. Reckoning forty children for a school on an average, it will be thus seen that a million kindergarteners are needed by China before she can have her needs adequately supplied. The Roman Catholics establish foundling hospitals, and in other ways bring up young Chinese children in great numbers as the most satisfactory kind of missionary work. When will our Protestant societies awake to the necessity of following more widely this example by establishing Chinese kindergartens in large numbers and thus easily gain an influence over the next generation of Chinese that will be of a most beneficial and permanent character? Is there any way by which missionary energy and mission funds could be employed to better advantage for the good of China?

Notes and Items.

THE following Imperial decree of the 23rd June is to hand:—

The Demise of the Wen-chang.

When our dynasty ruled China we followed the old examination regulations of the previous Ming dynasty, making a thorough knowledge of the Four Books (*Confucian Analects*) a *sine quâ non* to official preferment. In the reign of the second Emperor K'ang Hsi this was changed and short practical essays were the rule, which, however, did not last long, for a return to the old methods was made shortly afterwards. Classical elegance and brilliant practical essays therefore became the rule at that time, and erudite scholars were turned out not a few. But of late scholarship has daily declined and miserable results have been displayed by candidates at examinations. This apparently has been caused by general carelessness and apathy for the classics, etc., and we therefore now rarely meet with any erudite and brilliant scholars, while those who have been chosen for degrees owed it rather to the reckless methods of making the selections. It therefore has come to this, that we must make certain changes in the literary curriculum in order to enable the true scholars and really deserving to get advancement. We therefore hereby command that commencing with the next literary examinations, from those for doctor down to the licentiate examinations throughout the empire,

the candidates shall be examined in short practical essays instead of in subjects from the *Confucian Analects* as of old. As to how to effect this end, by arranging the various methods of examination, we hereby command the Board of Rites to consider the matter carefully and report to us as to the details of the said new course of examinations. We issue this special decree at this time really because the present methods of study are opposed to the necessities of the times and so deeply rooted by custom and habit that we are forced to order a change from the ruts of old literary procedure. The shallow customs of old will therefore be broken down, and scholars, while still making the Classics and Analects their foundation for learning, will also be enabled, by being examined in short practical essays in current subjects, to keep their positions as true and erudite but practical scholars imbued with a thorough knowledge of present day topics. They will escape also the charge of being merely technical scholars possessed of empty knowledge. Let there be earnest and practical study, therefore, and thus justify this decision of the Throne towards going out of the way to secure true talent.—*N.-C. Daily News.*

The New Imperial University.

An Imperial edict of the 3rd inst., appoints Sun Chia-nai, President of the Board of Civil Appointments and ex-Tutor of the late Emperor Tung Chih, to be President of the proposed Imperial University of Peking, the rules and curriculum for which have been copied from Western educational institutions of the same nature by the Grand Council and the Tsung-li Yamên under orders from the Emperor. The new President is given full discretion to select the staff of professors and tutors for the University, foreign and Chinese scholars being equally eligible for these posts. The Board of Revenue is further commanded in the above edict to provide the funds for establishing the University and maintaining it after it has been started, while the two Reform Clubs established after the late war, are also commanded to amalgamate with the new University. Similar universities are to be established in the various provinces—one to each.—*N.-C. Daily News.*

Genuine Signs of Progress.

The two Imperial edicts which are given in the preceding notes form the most important epoch in the colossal changes which are coming over China. They affect the education of the scholars and rulers, and therefore strike at the very root of the country's advancement. The last and strongest fortress of conservatism has capitulated and a new force of educational principles is to assume control. The standard essay—Wên-chang—has been the chief cause of the working of the minds of the literati and causing them to labor ceaselessly in the same old tread-mill. It

has held absolute sway for a millennium over China's intellectual life, and its baneful effects can be seen everywhere in the literature of the last three dynasties. Scholars have learned what they could not afterwards make use of in actual life, and they have had no time left for learning what could be used. The scholars of the Sung dynasty bequeathed in this legacy of the Wên-chang a burden of such weight upon the mental life of China that it has been steadily crushing out its very existence. Originated to perpetuate classical learning it has been the liveliest factor in suppressing the desire for such knowledge. It has absolutely nothing to be said in its favor unless the remark of an eminent living statesman of China be given to its credit that "it has repressed rebellion by keeping the minds of ambitious men cramped by the pursuit of useless knowledge." The main reason that has kept it alive has been that it was supposed to be the essence of orthodox Confucianism. Now that this bubble of orthodoxy has been pricked by Imperial decree the scholars will all readily fall in with any abuse which can be heaped upon the defunct derelict. The credit of urging the change upon the immediate attention of the Emperor is commonly given to K'ang An-mei, the Canton sage, who is now a Minister of the Tsung-li Yamên. As the Imperial edict mentions, the Emperor K'ang Hsi endeavored to give up the essay system, and in fact held two triennial examinations without it, but was finally compelled by the stress of public opinion to revert to it. Times have changed since then, and we can conceive of no possibility of a resurrection of the wretched tyrant. China is now for the first time free to inaugurate a new educational system, and that she really intends to do this is seen by the immediate establishment of an Imperial University at Peking, which is to be the model of schools in each of the provincial capitals. New developments in education can be confidently expected.

An important article from Mr. Robert E. Lewis, Secretary of the College Young Men's Christian Association, on "The Significance of the Student Missionary Enterprise," will appear in our next issue. Mr. Lewis is at present in Japan attending conventions of students.

New Degrees.

Two of the students of the Kiukiang Institute, of which Rev. James Jackson is President, obtained their Siu-tsai degree in their local examinations recently. They obtained their degrees by examination in mathematics and elementary science. This is one of the first instances we have heard of young men obtaining their degrees in this way, and it reflects great credit upon the local reputation of the school and its Principal, as well as upon the good-will of the Literary Chancellor. The Imperial

edict of ten years ago provided for such instances, but the conservatism of examiners prevented candidates from making use of it. We learn that the incident created quite a sensation locally, and it must certainly have a very beneficial effect upon the standing of the destitute.

The late Mrs. Mateer.

It is a great pleasure to learn that the students of Têng-chow College are corresponding with each other with a view to erecting in Têng-chow a memorial building for the late Mrs. Mateer. The building is to be used for the holding of women's classes and for the entertainment of women visitors. One of the older graduates is of his own motion collecting materials for the preparation of a memoir in Chinese. These are pleasing evidences of the sincerity of the gratitude and affection so markedly evinced toward this 'elect lady' during her life-time. Surely 'her works do follow her.'

Correspondence.

PRACTICAL QUESTIONS.

To the Editor of
"THE CHINESE RECORDER."

The Plague "Wonderful" and of "Long Continuance."

DEAR SIR: The appearance of the plague for the third and even fourth time in the same locality has suggested to the more intelligent natives the idea that a change in their style of architecture is desirable. In this as in nearly all radical reforms the native Christians, especially the native pastors, are expected to set the example. They are intimate with the foreigner, and read his publications. The Christian parsonage should therefore show the new architecture. All seem to realize that one of the essentials is, getting away from the earth, say from three to five feet. They are also fully agreed that thieves and tigers must be duly considered, and therefore the new house must, like the old, be a miniature fortress, affording safety to domestic animals, farm implements, produce, &c. Light and ventilation are further essentials that complicate the problem. The questions to be considered are the following:—

1st. How can we have our domestic animals protected without taking them to bed with us, so to speak?

2nd. How can grain be kept in the house without drawing the pestiferous rats?

3rd. How can light and air be secured without inviting calls from thieves and wild animals?

In a large district another question is:—

How can the new house be made a tower of safety in the village wars without, however, giving it the appearance of a tower. The old, solid blank walls to the rear and at both ends of the present house (unbroken by window, air-hole or any such thing) are apparently an essential so long as attacks by bands of armed men are events of frequent occurrence.

I believe there is a large field here for our illustrated native papers and for those of our missionary brethren who have some ability as architects, and I would suggest that they give the country the benefit of their ideas. To many of us but one remedy suggests itself, namely the establishment of a government worthy of the name.

F. OHLINGER.

Hing-hua, June, 1898.

MISSION WORK IN INDIA.

To the Editor of

"THE CHINESE RECORDER."

Mhow, May 24th, 1898.

MY DEAR FRIEND: You asked me to tell you something about mission work in this part of India, but I fear I have nothing of interest to relate.

The first thing that struck me on coming here was the fact that mission work is conducted on a much larger scale in India than is generally seen in China. One missionary may have charge of a large district of country and at the same time run a high school, half a dozen primary schools, and possibly a boys' boarding-school and an orphanage. The amount of work undertaken is seemingly regulated by the amount of money supplied by the home Board. One of the mistakes in some of the missions is the multiplying of such institutions. The main strength of many, I believe we might say of all the missions, has been directed to educational work with the result that, although evangelistic work has not been neglected, it has not received its proper share of the energy expended.

There is educational work enough at present for three times as much evangelistic work as is carried on. Educational work has had every advantage in India for many years past, and missionaries have toiled hard and waited patiently for adequate results, but I believe it is generally admitted that the results have been far from encouraging. Some missionaries look forward hopefully to the time when there will be a general movement in favor of Christianity, and then it is expected that many who are now kept back, through fear, will come forward bravely; and many more, who have a good knowledge of Christianity gained at mission schools, and who are now bitterly opposed to the religion of Jesus Christ, will in that day be influenced by the Holy Spirit to accept Jesus as their Saviour. Our prayer is that God may hasten that day, and to the end we wish to see the number of those who will give all their time to the preaching of the Gospel, increased many-fold.

The salary paid for native agents, especially teachers, is very high. High school teachers command from Rs. 60 to Rs. 150, and middle school teachers Rs. 30 to Rs. 60 per month, while catechists receive from Rs. 15 to Rs. 40 per month, and ordained preachers as high as Rs. 100 and more. (The Rupee is worth about 70 cents Mex.).

There has been a great outcry in many quarters against the cut imposed upon the appropriations from home, and yet after more than a year has passed it is believed in most cases to have proved a great blessing. In this connection a number of the missions have been earnestly studying Dr. Nevius' Methods of Mission Work, and as a result of the careful and prayerful study of the question we believe that some better plan of self-support will be decided upon.

Some of the problems which the missions in India have had to face, are as yet unknown in China, but the changing conditions there are going to bring some of these to the front, and wisdom will be needed to deal with them rightly. I am convinced, however, that no matter

what the changed conditions may be, that our first duty is to preach the Gospel, for it is still "the power of God unto salvation to every one that believeth." I have still a very warm place in my heart for China, and my prayer is that God may bless all the workers there with wisdom, and above all with the power of the Holy Ghost.

Yours sincerely,

J. Frazer Smith.

A NEW SUMMER RESORT.

To the Editor of

"The Chinese Recorder."

Dear Sir: As the question of a summer resort presses upon the missionary body more and more the matter of expense, distance and time become important factors. Without any desire to enter into competition or contrast with other places, and still less seeking to advertise the locality below mentioned, it is fair to state facts, so far as they are facts, and offer our fellow-workers an opportunity to provide for themselves and families a suitable summer home at a very moderate cost. In 1887, Rev. G. L. Mason, of Huchow, secured rooms in a native house on the Moh-kön-san 莫干山, a range or cluster of mountains in North Chekiang. Since then others have gone there at intervals, but although near, it has been considered rather inaccessible, and the natural attractiveness of the place has been rather obviated by the loneliness and lack of a market. However quite a number have bought land there and others have rented native houses, so that this present season there are more than a dozen families making trial of the locality. A land-holders' committee have undertaken to supply fresh bread every day from Hangchow. Mails come daily from Shanghai and fresh groceries can now be bought on the ground at about ten per cent extra for carriage. The local market is improving, though not yet all that could be desired. The altitude of the best building sites range from 1200 to 2600 feet. There is abundance of bamboo shade and some trees, numerous clear, cold water springs abound, and the roads of stone steps or paved inclines can be made very much better by some outlay. Houses of three or four rooms, with mud or stone walls plastered within and without, with all-around verandahs and tile roofs, can be built for from four hundred to one thousand dollars Mexican. Bamboo booths, sufficiently comfortable for a season, can be put up for about thirty dollars. Steam launches tow houseboats to Dang-hsi 棲塘; from thence to San-gyao-bu 三橋埠 is about fifty-four *li* by canal. The ascent from San-gyao-bu can be made in chairs for something over one dollar each. Baggage and stores can go up for five or six cash per catty. Building materials cost in proportion to the difficulty of handling. The temperature, as observed for three years, will average about eight or ten degrees lower than Hangchow, Soochow and Shanghai. The nights are cool enough to insure sound sleep; children under the natural shade or bamboo mat sheds can play all day in the open air along the ridges. Competent medical opinion holds that the elevation is not sufficient to induce bowel troubles while there is no local malaria. The extreme age of some of the Chinese who live there suggests a high degree of healthiness. It is unfortunate that something of a rush was made during the spring by parties overanxious to purchase land, and consequently high prices now rule, but the land-holders' committee is taking the matter in hand, and such a spirit of unity and co-operation has been manifested that it is probable that good building sites with road-

way and water privileges can be secured at a reasonable price if pursued in a proper way. This committee will endeavor to expend in improvements any profits arising from the sale or subdivision of the property. As those who expect to aid in extending these privileges are busy men there is no time to waste on any but *bonâ fide* seekers for summer homes. Applications for lots may be sent in to the Mission Press, Shanghai, and will receive attention in due time. The time from Shanghai to Dang-hsi by steam launch is about twenty-eight hours, from Soochow less than twenty-four, from Hangchow something over two. A small boat meets these launches at Dang-hsi daily, except Sunday, and carriers and chair-men, sufficient for small parties, are already engaged to facilitate transit. The writer of this is in no sense interested in making money, and does not propose to act in the premises except as a servant of the committee and of his fellow-workers.

W. H. Hudson,
South. Presb. Mission.

July 19th, 1898.

NATIVE CONVERTS.

To the Editor of

"The Chinese Recorder."

Dear Sir: Will you allow me a little space in reply to Mr. Medhurst's letter published in the May number of your Journal? That gentleman belongs to a mission which has for many years studied earnestly to win the good-will of the people; and for patient forbearance, for gentle and courteous dealing with the natives, they are perhaps unexcelled. They are, moreover, very careful in the reception of converts, keeping them on probation 18 months and "wishing it were longer." The consequence is a large and fairly healthy work, so that with this environment Mr. Medhurst naturally sees things in their best color and setting, yet even there he admits "that there is a large percentage of nominal Christians on our church books (which) none can truthfully deny."

Now I claim to have had wide enough experience to know that in China particularly all is not gold that glitters, and I see no sufficient reason why we should try to persuade ourselves (as many do) that it *is* gold. If it be true,—and I will go some way to grant it,—that the churches at home are no better than those in China, that only proves that nominal Christianity has a very distinct place in our home churches, and that in them there are many who have a name to live and are dead. Home churches should not therefore be our standard in this matter, nor their weakness our excuse, for the spirit of the world abounds in many of them.

Mr. Medhurst says: "Christianity in China principally born of hopes of obtaining a share of the spoils of office!!!" and then says: "Why, Sir, the thought is a libel on the power of God's Spirit to convert and a slander on the thousands," etc. I do not know where Mr. Medhurst gets that first sentence from; certainly not from my pen, or Mr. Partch's, and yet it is made to appear as said by one of us, for he goes on to say: "Were my sentiments the same as Dr. Randle's . . . . . I would leave this trying field and seek again some comfortable pastorate." Now, if it were the chief end of the Christian teacher to make himself comfortable, and to seek his own well-being, then perhaps he might fall in with the suggestion given, but if it be of importance to him to serve God, in God's own way, other purposes might possibly prevail. If it be God's will that we should labor here without converts, oh, for grace to do even that. The multi-

plication of converts (such as we get) is no evidence that the work is being blessed of God. Brethren, examine the position and let us have that which is right, and, as far as we can know it, that which is in accordance with God's will, cost what it may.

Yours fraternally,

HORACE A. RANDLE.

Ping-tu, June 2nd, 1898.

NATIVE CONVERTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was much interested reading the contributions of Mr. Mason and Mr. Medhurst in the May number.

I welcome the testimony of the latter regarding the main point at issue. Briefly summed up it is: The native Church is as good if not a little better than the home Church. There are many in the former constantly growing in grace. But there remain a large percentage whose religion is based on the catechism. These propositions coincide so nearly with my own convictions that I feel distinctly comforted. I feared that my seeing so little real religious motive and consistent loyalty to high aims in the native converts, was merely a blur of my own unspiritual vision. Doubtless too Mr. Medhurst is right in saying that we the leaders are largely responsible.

I heartily concur too in the statement of Mr. Mason that "Christ is honored more by a dozen real Christians than by ten thousand who wear the Christian name for revenue only." Our final ideal is the same. Methods are and must be different. I cannot, however, but take exception to the criticism that such "up to date" missionary work is very unlike apostolic teaching and practice. We have indeed very little apostolic teaching on the subject of the reception of members; their injunctions being directed mainly to the instruction and ordering of the Church already gathered. But we do have hints here and there of their practice, which are very suggestive. Allow me to repeat my conditions of Church membership as I briefly outlined them in the March number. "All who want to join the Church shall be received, provided they understand the rudiments of Christian truth and promise to follow Christ's example and teaching." I have thought and think still that that is apostolic practice. It cannot be thought that the five thousand who joined the Church in the few days succeeding Pentecost, were subjected to a searching examination or placed on probation. Neither did apostolic method sift out all the chaff as witness Ananias and Sapphira. Philip went down to Samaria to preach, and it is recorded that "when they believed they were baptized both men and women." One at least of that number, Simon, turned out ignorant and unworthy. Peter commanded the baptism of Cornelius and his company immediately on their reception of the truth. The record of Paul's first missionary journey, makes it evident that he received all believers as they came, and on his return trip organized them into Churches. How immediately baptism followed confession in Paul's practice, may be seen from the cases of the Philippian jailer, Lydia, and the Ephesian disciples who had only received John's baptism. The results were what might be expected. "Your glorying is not good." "I marvel that ye are so soon removed from him that called you into the grace of Christ." "O foolish Galatians, who hath bewitched you that ye should not obey the truth." "I desire to be present with you now and to change my voice; for I stand in doubt of you." "All they

which are in Asia are turned away from me."

"Demas hath forsaken me having loved this present world." Let me quote from a recent writer on Paul and his times. "Moreover, his own churches, those which had grown up under his ministry, turned against him. Again and again the planting of his own hands he saw perverted or corrupted. He had been received by the Galatians with enthusiasm; and he had seen them dropping away from him, suspecting his motives and abandoning his ministry and going back into Judaism. He had been welcomed by enthusiastic disciples in Corinth; and he had seen them dividing into sects and himself traduced by missionaries who undermined his authority and questioned his motives. He had been so aroused with indignation that once he started to go back to Corinth by his own personal presence to do battle to those who had misrepresented and misreported, and then stopped because he did not quite dare to trust his temper under the circumstances. He had seen corruption enter the churches of Ephesus and Colosse; he had seen them turned away from the simplicity which was in the Lord Jesus Christ by the Orientalism which had been imported from Alexandria and under its influence a mongrel religion grow up—polytheistic and pantheistic, lacking the simplicity of the Hebrew faith, and these were the churches he had himself established." Therefore, I think a missionary has apostolic warrant for setting the seal of the Church on many who are unworthy. It only remains for him then to follow apostolic example to the end and "preach the Word: be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine," and so he will escape the "purely nominal Christianity that satisfies the Catholic hierarchy."

The low state of missionary churches is no new thing under the sun. From the Acts of the Apostles down, it may be traced.

The point I wish particularly to emphasize is: Be honest in representing the results of missionary work. I am not a pessimist, but I cannot but cry out against the overdrawn optimism with which the churches at home are deluged.

Sincerely yours,
V. F. Partch.

"ONE BIBLE OR THREE."

To the Editor of
"The Chinese Recorder."

Shanghai, 23rd July, 1898.

Dear Sir: In the July number of the "Recorder" Dr. DuBose thought it right to sound an "alarm" and to call for the rejection of work, the preliminary stages of which are now only drawing to a close. This surely is altogether premature.

May I remind Dr. DuBose that the Conference of 1890 instructed the Executive Committees on the translation and revision of the Scriptures to secure "*one Bible in three versions*" (see *Records*, pp. XL, XLII and XLIII). There is no reason whatever to suppose that these instructions have been forgotten or disregarded.

May I further say in reply to Dr. DuBose: (1) that the Delegates' version has not been published exclusively by the British and Foreign Bible Society, (2) that the new High Wên-li version, like the Easy Wên-li and Mandarin versions, will be the common property of the three Societies, with whose "concurrence and financial help" this revision is being carried forward, and (3) that nothing like "6,000,000 copies of the Delegates" have been "distributed among the eighteen provinces" by the British and Foreign Bible Society or by all the Societies combined.

Yours truly,
G. H. Bondfield,
Agent,
B. & F. B. S., Shanghai.

Our Book Table.

Grammaire Annamite. Hanoi, 1897. An Annamite Grammar, prepared for the use of Frenchmen in Annam and Tongking.

This is a French work of 210 pages. The Annamite language is half Chinese and half native. The Chinese invaded Annam more than 2000 years ago. Colonists settled there and taught the Chinese language. The information on old Chinese afforded by the Annamite language is of the most valuable kind, because of its antiquity. The French protectors of Annam wonder at the fondness of the Annamese for the Chinese language which has taken hold there as in Corea and Japan. The native words are monosyllabic. They have not the adaptation for political use which Chinese words possess. The Chinese vocabulary is adapted for politics, city government, education and trade. It is thoughtful and varied. This is the reason that it has taken hold in border kingdoms and cannot be eradicated by French or by English.

The masculine in Annamite is *duk* and the feminine *kai*. *Bo-duk* is a bull, *bo-kai* a cow. The adjective follows the noun. Here the Annamite differs from Chinese in syntax. *Swot* is a rat. This shows us the lost t of the Chinese *shu*. S is our English r. The word is identical in Annamite, English and Chinese. The reason is that roots are in all languages identical, as is proved by such examples as this.

I recommend this book as useful to students of language. The Annamite being monosyllabic supports the claim of monosyllabism to be the oldest form of language. Polysyllabism was not adopted till after the first ages of man in society. The language of those first ages must have been monosyllabic, because polysyllabic words are made up of old roots gradually annexed one to another just as powerful empires grow wider by annexing new provinces.

J. Edkins.

REVIEW.

Self-hood and Service. The Relation of Christian Personality to Wealth and Social Redemption. By David Beaton. Chicago: Fleming H. Revell Co. 1898. Pp. 220. $1.00.

This book is by the pastor of the Lincoln Park Congregational Church, Chicago, and consists of eighteen chapters, beginning with Social Redemption through Christianity and ending with the New Christian Civilization and the Scope and Sanity of the New Ideal. The two main contentions of the author are directed against the socialistic teaching that the right of accumulation ought to be limited, and in favor of the Christian doctrine that wealth is a sacred trust to be used, and not kept or misused. These propositions are amplified and illustrated in a great variety of ways, and with much cogency of argument, and with Scotch shrewdness and persistency. While treating of matters coming within the sphere of social science the book is quite free from the technicalities, either of sociology or of political economy. The whole scope of it is both sane and Christian. It is a great contrast to the works which Professor Herron used to put forth, filled with vague generalities, such as the announcement that 'Society is Redemption', and the like. Unlike Dr. Herron's treatises, Dr. Beaton's is quite susceptible of being translated into Chinese, a test, as we have frequently had occasion to remark, it is a pity that more authors do not know how to apply in advance. The prin-

ciples here elaborated ought to be brought to the attention of every scholar in our colleges and universities with varied but unwearied iteration, until a new generation shall arise, which not only believes them, but what is far more is ready to put them into practice. This book ought to have a wide circulation and to demand very soon a second edition. We have noted occasional inaccuracies in quotation and some inexcusable misprints, such as 'ought not tend' on page 83.

The True Vine. Meditations for a Month on John XV. 1—16. By Rev. Andrew Murray. Revells. 1898. Pp. 159. $0.50.

This is intended as a shorter and a simpler work than the author's well known 'Abide in Christ' for the use of the young who know and love the Lord. It is characterized by the familiar traits of practicality and devoutness in equal proportions, and like Mr. Murray's other volumes will have a wide reading the world around.

The Hidden Years at Nazareth. By Rev. G. Campbell Morgan. Pastor of the New Congregational Church, Tollington Park, London; Author of Discipleship. Revells. 1898. Pp. 48. $0.25.

The theme of this little book, which weighs less than two ounces and a half, is contained in the last sentence: 'The carpenter's shop made Calvary not a battle field merely, but a day of triumph that lit heaven and earth with hope; and if you and I would triumph when our Calvary comes, we must triumph in the little things of the common hours.' A. H. S.

The Twenty-second Annual Report of the Central China Religious Tract Society for the year ending Dec. 31st, 1897. Head-quarters—Hankow and Wuchang. Depôts—Hankow, Chungking and Chen-tu.

The introduction to this Report reads:—

After a year of comparative calm we find ourselves in the midst of stirring events which are fraught with the utmost good or the direst ill to the land and work we love so well. Yet our prevailing note is one of thanksgiving and praise for the past year and of confident hope for the year, the threshold of which we crossed but a few days ago.

The total number of issues from the Central Depôt during the year are:—

Books	269,567
Hymn books	1,982
Folders	253,247
Sheets	117,963
Calendars	294,220
Other Societies' works ...	21,667
	958,646
N B. S. S. Introduction to Scriptures	270,000
Total ...	1,228,646

The annual meeting was held in Hankow, January 7th, 1898, when encouraging addresses were made by Rev. Messrs. Warren, Adams, John and others. That of the latter was published in the RECORDER of March, 1898, and is one of the best missionary addresses we have ever read. The reports of the colporteurs are good.

Of these it is said: "We wish to make it very clear that we do not employ Christian Chinese as colporteurs simply because they happen to have the power of getting rid of a large number of tracts, leaving it to themselves as to how much, or how little, Christian work they shall undertake over and above the routine business of bookselling. Our aim is to seek out earnest Christian men who are longing to do more for God than is possible in their circumstances, and by giving them a small regular allowance in wages, or in books to sell, on the proceeds of which they can live, set them free to put all their time and strength into direct

Christian work, doing their book-selling only as one of the things expected of them."

And of the work: "Colportage work is not only a splendid training school, but it is a fine test of character and fitness, while the responsibility of the colporteur's position is of course very much less than that of the native preacher. Several men who were trained and tested as colporteurs now occupy important spheres in connection with more than one mission. They have already given evidence of the sound preparation they thus received for their life-work."

S. I. W.

Ninth Annual Report of the Canadian Presbyterian Mission in North Honan, China, 1897.

The Presbyterian Church in Canada had for many years carried on work in North Formosa, but in 1887 a new mission on the mainland was begun. This new mission was born during a revival of missionary interest in the Canadian colleges, whose first fruit was the sending out to Honan of Rev. J. Goforth, supported by Knox College, Toronto, and of Rev. J. Frazer Smith, M.D., supported by Queen's College, Kingston. The arrival of reinforcements, some of whom were supported by single congregations and private individuals, led shortly afterwards to the formation of the Presbytery of Honan. Temporary bases of operation were found in Shantung, at P'ang-chuang and Lin-ching, stations of the A. B. C. F. M. In 1890 Ch'u-wang in Chang-te prefecture, and soon after Hsin-chen, in Wei-hui prefecture, within the province of Honan, were opened as stations, and the whole staff moved in to occupy them. In 1894 property was also secured in the prefectural city of Chang-te-fu, one of the most important cities of the province; and in 1895 regular mission work was begun there.

Besides the wives of missionaries the foreign force of this mission is now fourteen. These still occupy the three stations of Ch'u-wang, Hsin-chen and Chang-te, together with several out-stations. Referring to Chang-te-fu it is said: "During this the second year of our residence in this city we have met with the usual hatred from the enemies of the Truth. There seemed many who were anxious to get rid of us. In the suburbs and surrounding villages during the early part of the year many thought to do away with us by making dough effigies of the foreigners and casting them to the crows; some of the foolish people went to one of the temples and prayed the gods to destroy us. The wheat promised to be an excellent crop last May, but rust struck it, and the farmers' hopes were blighted. The necromancers took advantage of this and went about the country telling the people that we had caused the rust; this excited the farmers, and they fixed a day to come and tear down our buildings, but a timely proclamation checked them. Many other absurd and wicked stories were circulated about us, such as child-stealing, the salting down and eating of children, witchcraft, etc. Some of the enemies even went so far as to hire an old woman to go around the villages, pretending to poison the wells; when remonstrated with by the people she would say that we had hired her to do it, and that the object was to have all who drank the water covered with sores. It is said that the old woman who did this usually resides in the court of the Buddhist temple inside the city.

The above, however, is only what we might expect from those who know not God, and though some of the people have raged and others have imagined vain things, yet on

the whole we believe that they are becoming more friendly. Some of the chief gentry have paid us friendly visits; among them was a "Chin Shih," who some years ago strove to keep us out of the city. We hear of the family of an ex-official where the idols have been cast away; we hear of some of the gentry, including several B.A.s. and M.A.s., who are convinced that the Bible is the Word of God, and that all men should obey Him. But the fear of man is a snare; they as yet love the praise of men more than the praise of God. We distributed several copies of the *Review of the Times* among the scholars, who seemed to prize it very much."

The outlook at the other stations is favourable. The gospel is being preached faithfully and the physicians are opening the way in new places. At Ch'u-wang 16,293 cases were treated, and a woman's waiting room and dispensary was opened in November.

The reports of "woman's work" are encouraging.

S. I. W.

Editorial Comment.

JUST as we go to press there comes news of the death of Mr. Samuel Dyer, who for so many years occupied the important position of agent of the British and Foreign Bible Society. His deep piety and earnestness of purpose could not but helpfully influence all who come into contact with him. Our deepest sympathy goes out to the bereaved widow.

MANY friends in Central China, other than those of the C. M. S., will regret the withdrawal from that field of Rev. J. C. Hoare, so long identified with the Society's work in Ningpo. All, however, will join in best prayerful wishes for that tried worker's success in his new sphere, the Bishopric of Victoria, Hongkong.

THE news of the recent riot in the French Concession, Shanghai (see Diary of Events, p. 414), with accompanying loss of life, must have been read in more or less detail by our readers. In the present unsettled state of the question and in the absence of full particulars as to the rights and wrongs of the Ningpo Weikwan matter, we prefer holding over our discussion of the prominent lessons of these calamitous circumstances, until next issue. The prompt and firm repression of mob violence was, however, justifiable; and we believe that all the circumstances—even those most regrettable and painful—will be overruled for China's ultimate good.

THIS is the season of the year when our American friends will be reaping their annual crop of honorary titles, and we shall probably soon witness the results in the caudal appendages which will be tacked on to the names of some of our friends from that side of the world, where titulary honors seem to grow so rank and are so easily plucked. Personally, we do not like them. We sympathise with Elihu when he said to Job, "Let me not, I pray you respect any man's person. Neither will I give flattering titles to any man. For I know not to give flattering titles. Else

would my maker soon take me away."

We have received a copy of the Doshisha Supplement of the "Mission News," edited by the A. B. C. F. M. Mission in Japan. It is a quarto of 24 pages, and is all taken up with expressions of opinion in regard to the recent action of the Trustees of the Doshisha University striking out Article sixth from the "Fundamental Principles" of the Constitution of the University, thus formally secularizing what was founded as a distinctly Christian institution. It is interesting to see the friends of the institution, not only missionaries but the secular press as well, and especially the alumni of the University making such strong protest against this most unwarranted and immoral action of the Trustees. Not the least forcible is that of Count Okuma, who classes it with the alleged cruelty of the Japanese at Port Arthur, the death of the Korean Queen, and the disturbances in Formosa, as conspiring to throw doubt upon the Japanese character in the eyes of all foreigners. It is sincerely to be hoped that the present agitation will result in a restoration of the institution to its original design, and that it may yet become such a help to the cause of Christianity as its founder, Mr. Neesima, designed.

We have before us the proceedings of the Sixth Conference of the Foreign Missions Boards in the United States and Canada, which are represented by their Presidents, Secretaries and Treasurers. The organization of this body forms a new era in mission work, and we have followed the movement with great interest. Although it can have no organic ecclesiastical union, it is held together by the strongest cohesive power—fraternal love and sympathy and a fervent desire to extend the glorious cause of our common Master. And these characterized the whole proceedings.

* * *

Representatives from 23 organizations were present and over 50 constituted the assembly. One is struck by the very frank and open way in which all subjects were discussed. There was a conspicuous absence of that *kwei kü* which Secretaries observe in addressing a popular, non-official audience. Missionaries and mission work were handled without that preliminary back-patting and flattery which many good people seem to think proper and necessary to every foreign missionary meeting.

* * *

The knowledge and experience of our American Secretaries, derived from personal observation in extended tours, is very valuable and useful to missionary work; first in directing the missionary, and then in imparting information to the home churches. In the subjects discussed at this meeting we are most interested in those which directly concern us and our particular work. Some of the Secretaries who favoured us with a visit were somewhat reticent on certain subjects; they saw and thought a great deal, but said little. This, of course, was quite proper. The store of wise conclusions, kept in reserve for so long, is opened in these Conferences of the Missions Boards, and they are the resultant of much expense in time,

energy and money. This is appreciated fully.

MISSIONARIES were "sized up" pretty well. "I do not think I met a single missionary connected with our Church for whose present recall I would vote." "I am sure I did not," said one member who had *toured* extensively and who represented one of our largest churches. Yet he "met some missionaries who believe that there is no science of missions; that the best any man can do is to slap dash ahead, and he will come out somewhere."

That is pretty nearly what some of us have been thinking about the Secretaries for years; only we would not have said it in that terse and surprising way.

* * *

SELF-SUPPORT in the native Church has been discussed for years by our Boards. Joint conference has produced clouds of blanks to be filled in by the already overtaxed missionary. A very good king, a man after God's own heart, was once punished very severely for counting noses. But our Secretaries are pressed for "results" by those who think that China can be won for Christ by the missionaries as Manila and Santiago de Cuba were won by the gunboats, and that spiritual results can be calculated by natural arithmetic.

"The native Church fed on Mellin's Food for seventy years and still calling loudly for more" is about the way it was put last year by one. Another wrote of the "Vital importance of gradually and judiciously weaning that strapping youth, the Church of Christ in Japan." We get the idea, despite the technical and metaphorical terms; and we take in every word of the discussion of this difficult, practical, not-to-be-managed-from-a-distance subject. It is admitted that we have made many mistakes, but poor China, unlike the home field, is lying prone without any spiritual power to arise. The native Church is and has been wretchedly poor and asleep, and ought not to be paralyzed by a rude awakening.

This whole matter has been absorbed by missionaries on the field gradually through a long course of painful experiences and mortifying failures. We would not express it by "Mellin's Food" and "strapping youth."

The Secretaries have gathered a surprising fund of information on all missionary questions; and the sermons, speeches, reports and letters at this Conference are helpful, instructive and stimulating.

* * *

BUT we say emphatically that the incident, derogatory to a missionary and favourable to a United States Minister, not a professing Christian, ought never to have been printed, or even mentioned in the Conference. If the Secretary who visited the Minister Plenipotentiary in Japan listened to the tale about two "erratic missionaries," we hope he knew what value was to be placed on the "very complimentary" references made to the missionary body of Japan. As no defence was made of these absent delinquents, we take occasion to say that the generality of Consuls in the East consider *all* missionaries "erratic," and very much fear that Rev. Wm. M. Bell, D.D., was sadly "taken in" by Hon. Albert E. Buck, Minister Plenipotentiary of Atlanta, Georgia.

Missionary News.

The Anti-Opium League in China.

The following doctors have sent in replies since the last list was published:—

W. Millar Wilson	...	Pingiangfu, Shansi.
H. L. Canright	...	Chentu.
N. S. Hopkins	...	Tsunhua, Chili.
F. A. Keller	...	Kiukiang.
David Rankine	...	Ichang.
Y. K. Tsao ...	...	Peking.
W. E. Macklin	...	Nankin.
Geo. D. Lowry	...	Peking.
H. N. Kinnear	...	Foochow.
Thomas Gillison	...	Hankow.
Mary Stone ...	...	Kiukiang.
Ida Kahn ...	...	Kiukiang.
R. H. Graves	...	Canton.
J. B. Fearn ...	...	Changshuh.
Anne W. Fearn	...	Changshuh.
C. J. Davenport	...	Wuchang
Geo. A. Huntley	...	Shansi and Hupeh.
E. R. Wagner	...	Kalgan.
O. T. Logan...	...	Ichang.
H. Parry ...	...	Szchuan, Shantung.

Let the rest of the replies come in rapidly, please, as we wish to publish the pamphlet in September or October.

W. H. Park.

Soochow, July 11th, 1898.

Contributions.

Previously acknowledged	—	$253.80
Rev. Dr. J. N. B. Smith	...	1.00
Miss Rollestone...	— —	0.50
Total to date, Mex.		$255.30

With thanks,

G. L. Mason,
Treasurer.

Care,
1 Seward Road,
Shanghai.

Baptist Union Meeting, Ch'ing-chou-fu.

May 18th and 19th, 1898.

We held our annual "T'ung H'ui" or Union meetings this year again in Ch'ing-chou-fu. We are hoping to be able when the new Church in Chou-ping is built to hold our meetings in that city and in this alternately. The number of invitations to attend this conference was more strictly limited, and therefore the attendance, though better in quality, was less in quantity than formerly; nevertheless what with students and friends the gatherings numbered about 250 persons.

Wednesday morning, 18th May, 1898, the proceedings commenced at 9 o'clock with a devotional meeting led by Mr. Jones, who read and commented on I. Cor. 13th chapter and said amongst other things that our meetings were designed to aid in the development of the "loving heart" described in that chapter.

At 10.30 a.m. Mr. Burt took the chair, and reports were given by the pastors and elders of the Ch'ing-chou-fu and Chou-ping districts; this occupying the entire morning session.

The general character of the reports showed continued rapid advance in Chou-ping district and in the Ch'ing-chou district brighter prospects of increase than ever before.

Elder Fu, of Lin-ch'u, spoke of some of his young people keeping each a mission hen, selling the eggs and devoting the proceeds to aid in preaching the gospel in that district; 13,000 small cash, or about 17s. of our money, a large sum when all the circumstances are

considered, was raised and spent in this way last year.

Mr. Wills spoke of having started a Christian Endeavour Society in Chou-ts'un with 40 members in attendance, who seem greatly interested and benefited by it. This is a new departure in this important centre, and is full of promise.

Delegates were received from the native Church under our American Presbyterian friends in the neighbouring district of Wei-hsien and also from our American Baptist brethren in P'ing-tu.

Our Wei-hsien friends spoke of some of the scholars in their day-schools devoting Saturday afternoon to *preaching*, a very novel departure for young folks in China.

The brethren from P'ing-tu reported 45 additions last year, a very encouraging result of faithful and earnest labor in a very unpromising field.

The total additions to our native Church in the Chou-ping and Ch'ing-chou-fu districts were reported as 473 for last year, and the total membership as 3,750.

At 3 p.m. a conference on "the deepening of spiritual life" was held, introduced by Mr. Burt, who spoke of the necessity of cultivating the spiritual life, likening the church to a tree which might have fair show of leaves and large branches, but if the root be not *deep* it might easily be overthrown. Or like a river which might be very broad and yet not deep and so unfit to bear on its waters the traffic of the people, and be instead, like the Yellow River, a constant source of sorrow and bring ruin and disaster on its floods. The remedies suggested were greater care in nourishing our own spiritual life by daily prayer and meditation on God's Word.

Elder Fu, of Ch'ing-chou-fu native Church, said some Christians thought that as soon as they believed and were baptized they had nothing more to do and gradually got colder and perhaps fell away. We must eat to keep alive, feed our souls on the bread of life.

Tan Ju-fong, deacon of Ch'ing-chou Church, said fire needs fuel; prayer is the fuel which feeds the spiritual fires. We must be diligent in attending to this.

Pastor Nieh, of Ch'ing-chou-fu Church, said we must get near to Christ and think of Christ's love on the cross to warm our cold hearts.

Elder Hsun, from A. P. Mission, Wei-hsien, told us of the wonderful results which followed a series of meetings held in the different districts of their church area for deepening spiritual life. The result was as life from the dead.

Pastor Wang-ming, of Ch'ing-chou-fu Church, spoke of meetings recently held in his district by Mr. Bruce on similar lines. He confessed that he had great doubts of their success, but found that interest deepened and attendance increased every day till the close.

Mr. Medhurst spoke of his experiences in America, and, in a series of evangelistic meetings held in his own church, got no blessing till he had himself publicly confessed his own faults. We must all put away known sin if we would have the divine blessing.

Mr. Nickalls spoke of the difficulties which many of them no doubt felt of finding time for reading and prayer. Many of them also could not read. However, all could learn, say one sentence a day, and prayer might be more sincere if only one sentence were spoken.

The whole meeting was found most interesting and helpful and showed the growth of the native mind in the apprehension of spiritual truths in a very marked manner.

At 7.30 p.m. a meeting for public worship, followed by a communion service, was held. Mr. Nickalls conducted the service and

gave a very helpful and impressive discourse.

Thursday, 19th May, at 9 a.m., devotional service conducted by Pastor Wang Pao-t'ai, of Ch'ing-chou-fu Church. He spoke on the parables of "the Importunate Widow," and "the Pharisee and the Publican," and urged the necessity of earnestness and humility in prayer.

At 10 a.m, after a short recess, Mr. Whitewright took the chair and gave a free translation of a letter from a conference held in Delhi, thanking their Chinese brethren for their contributions in aid of the Indian Famine Relief Fund.

This was followed by a conference on "The Duty of the Christian Church in the Evangelization of the Heathen." The conference was opened by Mr. Medhurst, who said: Unless we preach, the blood of our heathen neighbours will be required at our hands. We must preach with zeal and fervour, or our message will not be received. For our own sakes we must preach, or love will grow cold and we ourselves in danger of becoming castaways. For Christ's sake we must preach. He has left it in our hands, and if we do not do it His heart is grieved.

We are ambassadors for Christ; let us be faithful to our high calling.

Mr. Li Pei-wa, of Chou-p'ing, said: Christ suffered that we might be saved. Think of the sufferings of Paul in preaching the gospel. We are soldiers of Christ, and must therefore endure hardness.

Elder Fu, of Ch'ing-chou-fu Church, said: We must understand the Scriptures before we preach. We must carefully prepare beforehand. Be careful to exhibit good life and conduct. Be zealous and in earnest. Must lift up Christ, and He will draw men to Him.

Elder Chao Ting-tso, of Chou-ping Church, said: We can learn a great deal from outsiders as to our own faults and their needs.

Chang Chin-hsiang, student in institute, said: Don't tell people their faults and so excite dislike.

Leng Tzu-hsin, student in institute, said: The most important thing in preaching is to have a loving heart.

Mr. Forsyth said: Whatever else you do, do not neglect the children. Suffer them also to come to Christ. Let us be careful to instruct our own children in the right way and not think it beneath us to seek the salvation of heathen children. If children are won a whole life-time is given to you.

At 3 p.m. a conference was held on girls' schools. Subject introduced by Elder Chao, of Chou-ping Church, who said our girls will soon become the mothers of the next generation and will then have children to train. Important therefore that the coming mothers should be themselves taught and trained.

Moses and Samuel had good mothers.

Elder Tung, of Chou-ping Church, said: Whoever trains girls should have their hearts firmly established in the doctrine.

The girls are important, as they will be the women of the next generation.

It is amongst women that idolatry and superstition has the strongest hold. Look at the wives of the missionaries how helpful they are to their husbands in the management of business. Is not this an evidence of the power of the gospel? Let us then establish schools for our girls.

Elder Hsun, of the Wei-hsien Presbyterian Church, said: We Chinese despise our girls and do not send them to school. When they get husbands and households of their own they bring disgrace on the doctrine if they are not taught.

Pastor Wu, of Ch'ing-chou-fu,

said: It is necessary for the girls to earn a living and knowledge helps.

The girls of to-day are the mothers of to-morrow. The girls are invited to come to the Saviour as well as the boys.

Others spoke on the foot-binding question and strongly urged the abandonment of this cruel practice.

Mr. Nickalls as chairman summed up and invited the delegates to visit the new buildings for the girls' boarding-school which are just erected by the Z. M. S. This invitation was largely accepted by our native brethren.

In the evening at 7.30 a social meeting was held. The chapel was cleared of forms and beautifully decorated with flowering plants.

After tea and cakes had been partaken of, animated greetings and conversation ensued, the audience freely moving about for this purpose. In the course of the evening an organ solo was given by Mr. Couling and a duet on the violin by Misses Elsie and Ethel Whitewright, accompanied on the organ by Mrs. Whitewright. The foreign missionaries sang the Te Deum, and after votes of thanks a very happy evening was closed by worship.

Partial Statistics of the North-China Mission of the American Board for the year ending Dec. 31st, 1897.

Station.	Communicants.		Contributions and Payments from Natives only.					Boarding Schools.		Other Schools.		Total under instruction.
	Total Dec. 31.	Added in 1897.	Church Expenses.	For Education.	For Buildings.	For Missions.	Total.	Boys.	Girls.	Boys.	Girls.	
			$									
Kalgan ...	223	15	53.80	6.34	29.00	.....	53.82	17	17	30	...	64
Sin-ch'ing ...	52	18	10.00	4.55	.....	.....	14.55	10	...	...	10	45
P'ang-chuang	637	107	117.59	166.48	22.31	35.96	342.34	44	30	85	...	723
Pao-ting-fu	264	26	28.50	15.00	.....	8.00	51.50	20	21	15	25	81
Peking ..	724	59	50.08	16.13	.....	13.24	79.45	...	71	48	29	241
Tientsin ...	174	19	19.20	.....	.....	.....	19.20	18	21	22	...	74
T'ung-chen	192	21	47.70	18.00	36.36	16.36	118.42	29	...	45	40	278
	2266	265	.....	.....	.....	.....	679.28	138	160	245	104	1506

Diary of Events in the Far East.

June, 1898.

30th.—Arrival at Manila of the first steamers with U. S. troops from San Francisco.

The Carolines and Ladrones were captured by the U. S. S. *Charleston* on her way to Manila, and the American flag has been hoisted on the principal islands in both groups.

The Spanish gunboat *Leyte* was captured on the 29th with 183 Spanish troops on board, driven out of Pampangas River by the rebels.

July, 1898.

8th.—A Chungking telegram to the *North-China Daily News* says:—"The Protestant and Catholic Missions at Shuin-ching-fu have been attacked by rioters. Yuin-chang and adjacent cities are much disturbed. A French priest has been captured by the brigands, who demand a ransom of ten thousand taels. Several natives have been killed and much property destroyed. The situation is critical. The Consuls here are on the alert, and Chungking is quiet."

12th.—A special Imperial edict blames the high authorities of the provinces for not being strict and stern enough in their orders to the local authorities under them, with regard to the protection given to missionaries and their converts, which is theirs by right of treaty and concerning which the Emperor has repeatedly issued decrees, one after the other. All officials, high and low, have therefore failed in their duty to the Throne, and the Emperor now for the last time issues the present decree warning all concerned to act more vigorously and energetically; for his Majesty is determined that there shall be no more riots against missionaries from hence forth.—*N.-C. Daily News.*

15th.—A Hongkong telegram states that Pei-lin and Lu-chuan, in Kuang-si, south-west of Wu-chow, have been sacked by the rebels, and Heng-yi is reported taken.

Fifteen hundred more troops have left Canton, Kwei-lin, and Ho-yuen for the scene of the rebellion. Wu-chou is considered safe.

16th.—The French Municipality, supported by Count de Bezaure, the Consul-General, take steps for entering on possession of the Ningpo Wei-kwan and adjoining property, for the carrying out of necessary improvements. As a serious riot had occurred in 1874 in connection with the same matter, and resistance was threatened, the French police were strengthened by a landing party from the cruiser *l'Eclaireur*. During the day opposition was offered by large crowds, and several Chinese injured.

17th.—The opposition became more dangerous, and in self-defence the sailors, police and volunteers, at various points of tension and conflict had to use their weapons. About fifteen Chinese were killed and a large number wounded. Ningpo workmen in various lines of business stopped work.

Later.—After several days' idleness all the workmen have returned to work. The Chinese and French officials holding conferences with a view to amicable settlement.

16th—Arrival of the second lot of U. S. troops, under General Green, at Manila.

—Occupation by the Americans of Weeks Island, near the Ladrones.

20th.—A later telegram states that the Chinese troops have recaptured Pak-lan, and the rebels have abandoned Lu-chuan and Yung-hsien.

Missionary Journal.

BIRTH.

At Ningpo, July 26th, 1898, the wife of Rev. J. N. B. Smith, D.D., American Presbyterian Mission, North, of a daughter.

DEATHS.

At Ta-ku-shan, Liao-tung, on the 26th June, 1898, of cholerine, Svend Frederik, son of Rev. and Mrs. C. Bolwig, aged seven months.

At Ku-ling, Kiukiang, on July 1st, 1898, Eliza Anne, the beloved wife of R. Ernest Jones, of Teh-ngan Hsien.

At Ku-ling, Kiukiang, on July 4th, 1898, William Henry Fairbairn, aged five days, the infant son of R. Ernest Jones.

ARRIVALS.

At Shanghai, July 2nd, Dr. and Mrs. Malcolm, Can. Presbyterian Mission.

At Shanghai, July 15th, Rev. and Mrs. W. O. Elterich and family, Amer. Presby. Mission.

DEPARTURES.

From Shanghai, July 2nd, Rev. and Mrs. M. B. Grier and child, Rev. and Mrs. J. Parker and child, Rev. and Mrs. C. F. Viking and child, Misses L. M. Stanley and S. M. Bosworth and Rev. B. H. Franklin, for U. S. A.

From Shanghai, July 23rd, Dr. John Fryer and Mr. R. E. Jones.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXIX. No. 9. SEPTEMBER, 1898. $3.50 per annum.

New China and its Leaders.

IN 1826 there was published a large work in 20 volumes called *King Shih Wên*, or widely known public documents. It consisted of essays from the most distinguished men in the empire on all questions of public interest during the 60 previous years, and was called by some the Blue-books of China, as the documents were considered to represent the views of the government.

In 1886 there was published a supplement to the *King Shih Wên*, also in 20 vols., containing the most important documents since 1826.

As the Chinese government in many of the documents in these two works showed itself very hostile to Christianity, publishing in some of them the vilest calumnies against Christians, the attention of the General Missionary Conference, held in Shanghai in 1890, was called to the fact, and the opinion expressed that if the Chinese government did not suppress these calumnies there might be riots and massacres any day. The riots and massacres did take place in the years following as all the world knows.

In the beginning of this year, 1898, the reform party published what they call the *New King Shih Wên*, also in 20 vols., and uniform with the two former works.

These new volumes contain 580 essays and documents, of which 160 are anonymous. The rest are from 135 different authors; one is a member of the Imperial family, one a president of one of the Boards of Government in Peking, others are viceroys, governors, judges, censors, hanlins, editors, etc., and there are essays from English, American, French, German, Russian and Japanese writers.

Most of the writers have only one or two essays published, but there are ten who have from 8 to 44 essays each.

The chief author drawn upon is Liang K'i-ch'ao, the brilliant editor of the first *Reform Paper* in China. From him they publish 44 essays.

The next in order is K'ang Yeu-wei, the so-called Modern Sage of China. From him they publish 38 essays.

The next is a Christian missionary, Rev. Timothy Richard, from whom they publish 31 essays.

The fourth is Hwang Tsun-huen, Provincial Judge of Hunan, from whom they publish 28 documents.

The fifth is Hsüeh Fu-ching, formerly Chinese ambassador to England, from whom they publish 25 documents.

The sixth is an Under-secretary of the Cabinet in Peking, from whom they publish 18 documents.

The seventh is Kung Sze-chin, a former Under-secretary of the Cabinet, who contributes 17 essays.

The eighth is the editor of the *New Learning* newspaper, from whom they publish 15 articles.

The ninth is Ma Kien-ching, a Taotai, and formerly one of the Directors of the China Merchants' Co., from whom they publish 11 documents.

The tenth is one of the editors of *Chinese Progress*, from whom they publish 8 articles.

Of the remainder, one is by a Chinese lady; five are by another Christian missionary, Rev. Young J. Allen, LL.D., and one is by the former British Consul-General, George Jamieson, C.M.G.

This work shows a vast change in the attitude of the leaders of public opinion in China. In the former works foreigners were only mentioned as deserving execration and extermination, and of course contained no essay by foreigners, while in this collection an Englishman, the Secretary of the *Society for the Diffusion of Christian and General Knowledge*, is given the third place of honour among the reformers of China.

The attitude of the reformers of China towards Christianity is also worthy of special attention. The Chinese writers of these documents appear in three stages: The first is that in which the writer notes the number of points of similarity between Confucianism and Christianity, and then draws the inference, "How widely known is Confucianism!" But writers in this stage are apparently conscious of the weakness of such an argument, for they write anonymously.

The second stage is that in which the writers assume the superiority of Western civilization, and say that it arises from the West having paid attention to higher truths of religion which Confucianists have neglected. The third stage is that in which the writers, like the son of the Governor of Hupeh, become apologists for Christians and defend them against the former aspersions and calumnies.

Largely as the result of the persistent and widespread efforts of this reform party since the Japanese war, the young Emperor has been carefully studying books on the progress of Western nations, in religion, education and in all departments, and during the last three months, since the death of Prince Kung, the Empress-Dowager has once more taken the lead in the government. The combined effect of these influences has been seen in the issue during the last month of a series of remarkable edicts most radical and far-reaching. Besides edicts authorizing contracts for the construction of several trunk railways, there has been an edict abrocating the Chinese essay system of education which has been in force for 500 years; another edict establishing a university for Western education in Peking as a stepping-stone to have similar ones in each of the provincial capitals; another edict authorizing the use of all temples not set apart for government purposes as buildings for the new Western learning; another edict creating a translation department to provide literature on Western learning in the Chinese language; another edict authorizing the issue of patents, whereby premiums will be given for introducing anything new and useful instead of being suppressed as heretofore; and last of all, but not least, a spontaneous edict giving a "last warning" to all mandarins throughout the empire that unless they protect missionaries and Christians they will be severely dealt with.

Our last advices from Peking inform us that the Chinese government is now asking the help of the venerable Rev. W. A. P. Martin, LL.D, in regard to their new departure in education. It is a most fitting crown to a most honourable life and magnificent talents for fifty years devoted to the welfare of the Chinese.

In this intellectual change we see the seeds of one of the greatest reforms China has ever seen. The avalanche has begun to move, and its onward course is irresistible. The Christian forces that were supposed by many in China to be inert, are beginning to prove themselves the most potent over the practical Chinese mind as over the thoughtful Western mind. Let the Christian Church take courage and all thoughtful men take note.

Notes on Chinese Etiquette.

BY REV. G. G. WARREN.

(Concluded from August number.)

§ V. Personal Bearing.

(*a*) Out of Doors.—The Chinese are not accustomed to the haste which the punctuality of our Western railways enforces on rich and poor alike; hence it is that a gentleman is never, or hardly ever, seen hurrying in the streets; a slow stately march is the usual pace. No walking stick is carried except in the case of old age; in fact, a fan is about the only thing a city gentleman will carry or rather will be seen to carry, for the capacious sleeve of the native dress altogether outrivals the pockets of our Western dress in its power to conceal books or other parcels which we feel no shame at carrying openly.

After dark a lantern is used (carried usually by a servant), not merely for the very useful purpose of being a light to one's feet, but also to bear witness that he who is thus abroad after dark is engaged in honourable business, and so is not ashamed to publish his name and address.

On meeting a friend in the street (supposing both to be walking) the greeting is cordial or otherwise according to circumstances, but rarely goes to the extent of a 長揖 (*ch'ang*^{2}-*i*^{1*}), unless at the New Year or some other season of special congratulation. Never look at a person riding in a chair or on horseback, and when you are riding do not notice anyone passing you, because strict etiquette demands that the one riding should dismount and thus show respect to any friend or superior whom he meets. It is usual to avoid being passed by a friendly official when he is riding in state, either by taking a by-road or even by entering a shop. In the country an apology should be offered to any elderly gentleman with whom one is acquainted, whom it may be necessary to overpass, as respect for an elder demands that he be allowed to walk in front. Spectacles are removed as a sign of respect in China much as the hat is in Western countries, *e.g.*, when a high official is passing in the streets, when greeting a friend, and always when entering a house. In the case of those who are obliged to wear spectacles constantly an apology should be offered to a host and his permission requested before replacing them.

(*b*) *In-doors.*—There is no ceremony amongst friends or servants corresponding to our knocking at the door; one should bear this in mind if at any time a Chinese friend comes upon us somewhat

suddenly ; of course, a kindly explanation of our more excellent way will not be taken amiss.

On entering a room a recognition of those in the room should always be made, whether one is intending to stay in the room or merely fetch something. Usually anyone seated in a room rises on the entrance of a friend, and such courtesy should always be returned by an immediate request to be seated.

§ VI. Paying Calls.

A new comer is required to pay the first call, and that should be done as soon as ever his house is made ready for receiving return calls. The return call is made soon after the visit ; the sooner the more respectful ; hence in some cases it is actually made immediately after the visit. Two or three days is an outside limit for those who wish to show respect to one who has paid them a visit.

New Year's calls should be made early in the year ; the morning of the first day is the time when the lower officials call to congratulate their superiors ; the afternoon or evening of the first day is not a convenient time for calling, owing to the habit of passing a sleepless night on the eve of the New Year.

It is not customary to give any notice beforehand when one is making an informal visit or returning a call. To do so is to assume the position of a superior, and to act as if it was of great importance that one should be properly received. At the same time it is not taken amiss in the case of a business call, when an interview is necessary, of sending a request to fix a time which will be convenient to the gentleman on whom the call is made.

A call on an official should always be made in a chair, as the host is required to escort his guest to the door, if he is walking, and that is not convenient for an official. The only exceptions to this rule should be to subordinate officials, and in their case only when intimate relations have been set up.

On the chair reaching the home of the host, the visitor's 手帖 (*shou*^{3}-*t'ieh*^{1*}) is sent in ; if he is to be received the word 請 (*ch'ing*^{3}) is passed from the host to his servants and the doors are thrown open ; if the visitor is not to be received the phrase used is 擋駕 (*tang*^{3}-*chia*^{4}), lit. "(I have) delayed (your) chariot."

This phrase must not be misinterpreted to mean any insult to the visitor whose visit is declined ; so far is it from that, that it is the correct phrase for an inferior official to use to his superiors when they visit him; of course, the phrase may cover a slight, but if it does the slight is not in the phrase.

On sending in the card a message should also be given (if the guest be not in native clothes, otherwise the fact will be noted by the

servants) as to whether the guest is in full dress: 具了衣冠 *(chü⁴-liao³-i²-kuan¹)* or in plain dress; 便衣 *(pien⁴-i²)*.

When the host wishes to show respect he receives the guest immediately the chair is put down in the entrance court, but as this may entail a delay of the chair outside the door it may prove inconvenient, *e.g.*, when a house opens on to a busy street, it is more convenient, if a visitor is to be received, that his chair should not be delayed; in that case, a servant should be standing with the host's *shou³-t'ieh¹** to receive the guest, and should conduct him to the guest-room. There the guest will seat himself in any of the lower seats and *not* on the dais, awaiting his host. Immediately the host arrives the guest will rise and walk towards the door. Owing to our Western prejudices (which are usually known) the "kotow" is neither given nor expected. But in case it is given, certainly Chinese etiquette would exact its return, for a guest to allow a host to "kotow" and not himself to "kotow" would be regarded as a great insult. We are allowed to give the low bow (*ch'ang²-i¹**) in place of the "kotow," which is customary when one Chinese gentleman pays a formal call on another or on his superior. The host then conducts his guest to a seat, and if he wishes to honour him, seats him on the dais. The orthodox Chinese guest room faces south, the dais is on the north side and the seat of honour is that on the east side (*i. e.*, the right hand side of the dais as you enter, the left as you sit.) The next seat is on the opposite side of the dais, the third is the one nearest the first, the fourth that nearest the second, and so on, working by alternate sides until the lowest seat is reached—the first on the left hand side as you enter. Of course many guest-rooms are found not facing south, but it is always arranged if possible to have the main entrance opposite to the dais. It is an invariable rule of politeness to insist on a guest taking a higher seat than that occupied by the host. Tea is brought into the room as the host and guest enter, or as soon after as possible. The host rises and takes (with both hands) the cup intended for the guest from the servant and places it himself on the tea-table near the guest. In formal visits the host raises the cup, at the same time bowing slightly before placing it on the table; he then lifts the cover of the cup and skims off any tea leaves that may be floating, and if any has been spilt in the saucer, empties it out. The guest must rise with the host, taking care not to stand on the foot-rest if there be one in front of the dais, but on the floor. If the host raises the cup, the guest raises his joined hands and also bows; he also tries to prevent the host paying him the attentions of skimming the tea leaves and emptying the spilt tea. This ceremony is repeated for each guest if there be more than one. The servant should place the host's cup in its place while

he is giving the last guest his. If the host has paid attention to the guest's cup, the guest should return the compliment; the host will, in that case, endeavour to prevent this courtesy on the part of the guest.

No description of either the bow, or the ceremonies proper to offering or receiving tea, could be equal to the actual example on the part of a native. It is advisable therefore to receive an object lesson from a Chinese gentleman before attempting to practise them outside the privacy of one's home.

In a formal visit the tea is not drunk until the guest is just about to leave, but where there is any intimacy the host requests the guest to drink at his pleasure, and in the summer or at any time when it is warm, a guest should be requested to remove his hat as soon as the preliminaries of greeting are over. (The correct phrase for this request is 升 冠 (*shen*^{1}-*kuan*^{1}).

A formal visit, *e.g.*, of a new comer, or of a return call, usually lasts but a short time. Directly the tea-cups are raised the servants make preparation for the departure of the guest. Two or three sips are taken; then guest and host rise together. The guest requests the host not to escort him, and repeats the request at every door. On arriving at the chair the guest gives a full bow to the host before stepping inside the shafts of the chair; then, taking care not turn his back on the host, he seats himself, and as he does so again bows and raises his hands. The host returns each bow and remains standing by the chair until it is lifted, when he immediately turns away.

When a guest has walked the host should escort him to the front door, and not merely to the court into which the chair or horse is brought; he should actually step over his threshold, and if there are steps, escort the guest down into the street. But on leaving, instead of the *ch'ang*^{2}-*i*^{1}*, which is twice given when the guest rides, guest and host merely bow to each other.

It is worth noting that the secretaries of an official only escort a guest to the door which opens from the court into their suite of apartments and not to the chair, or street door. The big doors also are not opened for the guest of a secretary. The secretaries, as a rule, live in retirement, and neither pay many visits not receive many visitors.

§ VII. Feasts.

An invitation to a feast is usually given two or three days before the day of entertainment. They are usually written on a 單 帖 (*tan*^{1}-*t'ieh*^{1}*), and if the guests are to be received in full dress, this is enclosed in a 大 帖 (*ta*^{4}-*t'ieh*^{1}*); whether the *ta*^{4}-*t'ieh*^{1} is used or not the invitation is sent in a large red paper cover, so that it is not folded, but is delivered in its full size.

If the invitation is declined it should be returned the same day or at the latest the day after. The cover is returned, and either a *tan*^{1}-*t'ieh*^{1}* or an ordinary visiting card sent with some such inscription as the following: 心領辭 (*hsin*^{1}-*ling*^{3}-*t'zü*^{2}) written on the right hand side of the *t'ieh*^{1}*; the first character being about an inch or more from the top; and 謝 (*hsieh*^{4}) on the top of the t'ieh about the middle; somewhat to the left (but not close to the edge) and towards the lower half of the *t'ieh*^{1}* the surname and *ming*^{2}-*tzü*^{4} with 拜 (*pai*^{4}) or 再拜 (*tsai*^{4}-*pai*^{4}); or in place of the name the phrase 名正具 (*ming*^{2}-*cheng*^{1}-*chü*^{4}) may be used, in which case a *p'ien*^{4}-*tzü*^{4} is added with the *t'ieh*^{1}*.

An invitation is frequently declined from courtesy, and not from any disinclination to accept; it is customary, therefore, to repeat it, and if this is done, it is done immediately after the message declining it has been received; the same invitation card in the same cover being again sent to the guest. If the invited guest really wishes to decline, he repeats his message at once, and this is considered final. If a repeated invitation be retained more than a few hours all preparations are made for receiving the guest.

A less formal, but still quite respectful method of invitation, is by means of a verbal message sent by a servant with the card.

This is, however, only done in cases of intimacy and when the guests are expected in plain dress.

It would be difficult to improve on the hints on the etiquette of dining out given in the tenth of the Ten Dialogues (Part IV) of Wade's "Tzŭ Êrh Chi." The only apology for the insertion of the complete dialogue in both English and Chinese in these pages is that it is to be feared that many readers will not have the opportunity of consulting the original. See Vol. II, pp. 245-248.

It is only necessary to add that a meal is always provided for the personal attendants who accompany the guests, and in the case of an official attending in state his whole retinue is entertained.

§ VIII. Presents.

A kindly side of the Chinese character is seen when notice is taken of the frequency and value of the gifts which are constantly being interchanged. If it has to be admitted that a spirit of nicely calculating how little to give and how much to receive is by no means uncommon, it is also true that frequent instances are found of those who know that it is more blessed to give than to receive. Birthdays and weddings, success in examination and rise in office, and quite a number of feast days, are made opportunities of exhibiting the friendship that exists between members of the same family or town or between acquaintances.

There is no more limit to article selected for a present than there is in the West, and, as with us, many who would be offended at a gift of money, are well pleased by a gift of books or articles of clothing or furniture. Frequently a feast is given by one gentleman to another; the dishes are sent all hot and ready to be placed on the table, the Chinaware being returned in a day or two. A graceful custom prevails of giving pairs of many things which form part of a wedding present, *e.g.*, scrolls, lamps, canisters of tea, baskets of fruit, etc.

When the present is sufficiently weighty to require coolies to carry it, a "boy" is also sent with the donor's card; when it is a small thing, the "boy" takes it as well as the card. A return card is as necessary from the receiver as is the card which accompanies the present. On the return card the word 謝 (*hsieh*[4]) is inscribed at the top, near the middle. A douceur (which should be wrapped in red paper) is always given to the bearers and the servant who bring a present; some gentlemen write the amount of this wine-money in the corner of the return card; this amount generally bears some proportion (about five to ten per cent) of the estimated value of the present.

Occasionally a part of a present only is retained and occasionally the whole is declined, not necessarily as an insult to the donor; if, however, at a time when a large number of presents is being given (as for instance at a wedding), one person's gifts are received and another's returned, the latter would feel aggrieved; if one is accepted all must be accepted, and if one is returned all should be returned.

As in the West presents are not usually made on one side only; Chinese self-respect demands that like should return like.

§ IX. On Intercourse with Teachers and Preachers.

The intercourse of missionaries and their Chinese teachers is apt to be disturbed from a misunderstanding on either or even both sides. On the one hand, the European, new to China, finds that his cook and his teacher both cost about five thousand cash a month, and so he is apt on his side to put these two individuals in one and the same category. On the other side, the teacher is (especially when new to the work) apt to put an immense gulf between himself and his "pupil" and to demand the utmost deference. "I ought to have beaten him," said one of these teachers to me once; his "pupil"—a missionary of about the same age as himself—having protested against the teacher's absenting himself for two or three days without any explanation beforehand! While it is quite necessary to prevent such a misunderstanding as this, it is well to adopt a happy medium, not to speak of the teacher's

"wages:" 工錢 (*kung*[1]-*ch'ien*[2]), but of his "stipend:" 月俸 (*yüeh*[4]* *fung*[4]); always have him provided with hot tea during the lesson; always seat him above oneself in one's own guest room when receiving guests, and, at least always asking him to take the top seat when being received with him as guests by another gentleman; in a word the intercourse should be that of two friends without a tinge on the one hand of employer and employed, or on the other of teacher and taught.

Similar treatment should be accorded to preachers and day-school teachers. Any marked lack of respect on our part towards these gentlemen will be noted and imitated by others. It of course at times happens that men who are not skilled in etiquette, are employed in preaching the gospel, and Christianity has ever been able to defend itself for giving such employment to those who are not amongst the "wise after the flesh," the mighty or the noble; but it is well to remember (1) that the observance of etiquette is much more common amongst the lower classes in China than in the West; and (2) that many of these outward customs are but the visible sign of an inward spirit which loves one's neighbour as oneself. We may, therefore, rightly expect from those who are employed—as European missionaries are—in teaching the gospel, and we ought in all fairness to give to such, sufficient courtesy to mark them as worthy of being held in all honour.

§ X. Servants.

The relations between master and servant in China are generally much more easy-going than is customary in the West. Our punctuality, exactness and thoroughness require some time before they appear as virtues to the Chinese mind. It is only right, therefore, to be cautious in checking offences against our code, especially when the servant is new to his work. Conduct which would savour of impertinence from a European servant, may occasionally be really due to ignorance on the part of a Chinaman.

In leaving home for a journey, or on returning, the servants should be recognised. A present at the feast days is appreciated, and indeed looked for; it being customary in Chinese houses, where the servants usually board at their master's expense, to have something approaching a "feast" on such occasions. Similar treatment should be given to boatmen or coolies who may be employed on the fifth and eighth month festivals, and still more so if any are actually employed crossing the year.

In one of the somewhat numerous series of pamphlets with a similar aim to this one, there is a caution given to the master not to threaten his servant with sending him to the Yamên unless prepared to follow out the threat. One would have imagined that such a caution would more properly belong to a homily on bad temper than

to notes on etiquette; but perhaps the writer was not altogether out of his province when he gave this piece of advice. Of course, if a servant has been mixed up in actual robbery or other crime, he may rightly be treated as a criminal; but, if the head and front of the offence is merely squeezing or lying, then to send the offender to a Yamên would at least imply an interpretation of the phrase 父母官 *(Fu⁴-mu³-kuan¹)*, which is scarcely common amongst the "children" of the officials. Even if the servant actually is a criminal it may not be amiss to think twice before sending him to a Yamên. The present writer knows of one case which happened in a treaty port: amah, cook, boy and coolie were all sent to the Yamên through the Consul in the most proper manner, suspected of being accomplices in a robbery; the amah, cook and boy were soon found to be quite above suspicion, but in two days the poor wretch of a coolie was returned to his employer almost out of his mind, through the treatment his "parent-official" had accorded him, with a message asking whether he had received "enough!" Whether it is better to let the wrong-doer off and use a "Waterbury" instead of one's missing gold watch, or whether it is better to regain one's property at such a price, must be left to individual taste.

With regard to squeezing, it may be noted that it is not properly an "anti-foreign" trait of the Chinese character; most well-to-do Chinamen are fellow-sufferers with ourselves in this matter, and it may well be doubted if a missionary society generally pays more for a house or piece of land than a company of native gentlemen would, who might be trying to establish a pawn-shop or find buildings for a "guild-hall."

Undoubtedly the love of "luck" is strong amongst the coolie as amongst all other classes of Chinese; hence their preference for lower fixed wage and wine-money rather than a higher price, which shall include extras. But notwithstanding this preference much time and feeling on both sides are saved by the establishing of a "custom" 規矩 *(kuei¹-chü³)* with chair, boat, barrow and coolie hong. As a rule the "custom" is somewhat high, and plenty of instances may be found of a lower wage being acceptable; but, it is generally advisable to come to an understanding with the *lao²-pan³* of a hong, and after that to have no bargaining on either side, though of course allowances should be made for extremes of weather or anything else outside the common.

Those who grumble at the ordinary working and coolie class in China have either had little to do with the corresponding classes in the West, or have been more than usually fortunate in their experience.

A List of some of the 官話 *Terms used for the Closer Relatives.*

	1st person.	2nd person.
Grandfather	家祖	令祖
Grandmother	家祖母	令祖母
Father	家父	令尊
Mother	家母	令堂
Old Brother	家兄	令兄
Younger Brother	舍弟	令弟
Older Sister	家姐	令姐
Younger Sister	舍妹	令妹
Son	小子	令郎
Daughter	小女	令嬡
Grandson	小孫	令孫
Granddaughter	小孫女	令孫女
Wife	敝內	嫂夫人
Father-in-law	家岳	令岳
Mother-in-law	家岳母	令岳母
Brother-in-law.		
(a) Sister's Husband	家[姐]夫	令[姐]夫
(b) Wife's Brother	內[弟]	令內[弟]
Sister-in-law.		
Brother's Wife	家嫂 舍弟媳	令嫂 令弟媳

The Missionary Movement in China.

1860 to 1895. 35 Years.

BY REV. WILLIAM ASHMORE, D.D.

Part III.

From the Tientsin Treaties to the Japan War.

THIS period includes large and eventful stages in the development of China. Though all unconsciously to herself, and not fully discernible to others, the old empire was drifting from her moorings and swinging round into the stream-way of the nations. In time the current would be sure to catch her, and onward she would be compelled to go.

As has often been said, purely secular and purely missionary operations intermingle and overlap. It is impossible to treat of the latter without some reference to the former. Accordingly civil, commercial and political features, as forming a general basis of movement, have been touched upon, though briefly. After that, in continuation, certain

Missionary Features of the Movement

were considered. Three of these were specified. They were:—

I. *The rapid entrance into the newly-enlarged field of various other missionary societies.*

II. *Notably the rise of the China Inland Mission, which has had a transforming influence on missionary operations, both at home and abroad.*

III. *It is a period noted for what have been called, but with a misleading significance, "The Missionary Troubles."* It remains to indicate some others of importance.

IV. *The period is signalized by a vast expansion of the use of the press and a consequent increase of power along intellectual, moral and spiritual lines from that potent agency.*

It is not that the press was now being, for the first time, fully appreciated. It had always held a high place among missionary agencies. It had been used, of course, in printing vocabularies, hand-books, dictionaries, first-lessons, tracts, and initial translations of the Scriptures. But it had been a day of small things. Missionary presses were, indeed, a great advance on those simple and primitive outfits of the Chinese. Yet even with them the wooden blocks, the ink brush, and the rubber pad, pressed over the paper to make the impression, were often adequate to all needs. But the progress of the age and the increasing needs of the work could not stand this forever. Wooden blocks must get out of the way. Chinese apparatus was too slow and too poky. A Western man, pushed with work, would go crazy if pinned down to this go-cart gait. So in came the age of movable types and power presses, and steam instead of coolie power. A good start had been made long ago. Metal types had been made in Europe and had been sent out for use to some extent. But now the demand was becoming so great that missionary societies saw the necessity of sending specially qualified men to carry on printing. Then matters began to move at a lively rate. To-day the work of mission presses is multiplied to an extent that thirty or forty years ago would have seemed too much even for the vagaries of a dream. Some of the missionary printing and publishing houses begin to suggest to us the huge dimensions of printing houses at home. The superintendence of certain *ones among* them, as that of the Presbyterian Press in Shanghai, for example, instead of taking up only threads and ends of a missionary's time, as used to be the case, now require a large and well equipped staff of foreign managers and a small army of native employers, whose entire time is taken up with the duties of the establishment. They now cast their own type, do their own

stereotyping, and will soon be doing their own engraving. Their great press room is itself an object worth visiting. Presses of various kinds, doing all sorts of work, are going from morning till night.

But this is only one of the presses. In other places are still other presses, second only to the Presbyterian, and destined soon to be up to where the Presbyterian is now. There is a great establishment at Hankow in connection with the Scotch Bible Society and one at Foochow under the Methodists. And there is a deal of printing being done at Pekin and Tientsin and Canton. And still other places are making a start with smaller presses of their own, but all of them destined to grow. Their principal work is printing Bibles, and tracts, and educational works, medical works, dictionaries, magazines, and the vast and varied amount of general literature made available in missionary work. On this subject every missionary should have in his library that valuable summary prepared by Mr. Gilbert McIntosh, entitled *The Mission Press in China.* It furnishes a view of missionary efficiencies that is at once informing and cheering. The dissemination of so vast an amount of missionary literature is certain to be attended with correspondingly vast results. It is like sowing winter wheat. The snow covers it for a while; it is literally "snowed under," but when spring comes the snow has to go, and then the blades come starting up by the million. This literature is finding its way into every nook and corner of the empire already, and will find its way still more so as time goes on.

V. *As a distinct feature of the missionary movement of the day, mention must be made of the great Bible and Tract operations carried on by societies of the West.*

There are the British and Foreign, the National Bible Society of Scotland, the American Bible Society, the Religious Tract Society, the Central China Religious Tract Society, the North-China Tract Society, and various others. These societies are well organized, and are carrying on their operations with enterprise, vigor, and great breadth of strategy. Their colporteurs have often remarkable experiences. Details of the doings of the various organizations are well known to readers of the RECORDER and need not be rehearsed again. We are to keep in mind, however, that millions and millions of portions of the Word of God, and tens and tens of millions of pages of saving instruction, have been sown broadcast by these societies. Indications are that China is destined, at an early day, to become the greatest field that some of our Bible societies will have. Some of their heaviest outlays will be here, and some of their greatest ingatherings will be in the track

of those who have gone forth reaping, bearing precious seed. Everyone interested in gauging the growing dimensions of China missions should make himself familiar with the reports of these societies, as they appear from year to year. They exhibit as does nothing else the fighting resources of the kingdom.

VI. *The progress made towards Western educational methods, and in the acceptance of Western educational material, has been phenomenal, especially in the last few years.* Until quite recently China has maintained, unabated, her supercilious disdain for Western ideas in education. The works of her own sages were absolute in their sufficiency. Western science they did not care about; Western improvements they did not care about; Western war material was of admitted value; and they had done something to supply themselves. Their sailing junks had been replaced by steamers; their smooth bore clumsy masses of gun metal by finished rifled cannon; their awkward matchlocks by breech-loaders; and they had a few thousand soldiers drilled after Western methods. What more did they want of those distant barbarians? Nothing, absolutely nothing. To this there was an exception of a limited kind. Some little knowledge of English speech, enough to know how to do business, was a paying investment. Even "*Pidgin English*," which is an awkward attempt at mouthing successfully the words "business English," would pay handsomely. Still more would it pay to have a somewhat more correct vocabulary. So for many years there has always been a demand for "English" for its commercial value, but with that it stopped. The innumerable wonders of the Western inventive mind had no attraction even for thoughtful Chinese. Railroads, telegraphs, achievements in hydraulics, pneumatics, and electricity, and all the bewildering discoveries of men of genius were mere puerilities to the man who was a student of Confucius and Mencius. If crowded too hard with the impressiveness of these marvels, and compelled to make an admission of some kind, they would say, "*Oh at Pekin have got all the same; maskee.*"

And yet in this coagulated state of affairs there were the beginnings of a new order of things. There were a few Chinese—a very few—who were more wisely observant of the signs of the sky and more appreciative of what they saw. To them there was a revolution coming; they were ready to bid it welcome, but they were a more handful and, as yet, carried but little weight. Their time had not yet come. Young China was not yet born.

But now the missionaries had been continuously at work. Education as an attendant of their evangelization had been always a *sine qua non*. There is not a unity of sentiment among missionaries

about the proper place of education and the kind of results to be expected in a legitimate missionary program; but difference of opinion there is a family matter to be settled good naturedly among themselves. But as to the essential need of education, and all that the word involves, mental training, mental furnishing and general mental, moral, and physical uplifting—of the need of a sound education in order to the furtherance and stability of Christianity—the unanimity of sentiment among missionaries is complete. And so all can rejoice in the progress that has been made. Certainly that progress has been phenomenal. Mission schools are multitudinous already, and they are being multiplied all the time. Aside from the missionary outcomes expected, the incidental value to the Chinese as a nation, is beyond estimate. Mission schools are preparing the way for a government school system in China just as they did in India. That they have no such system is one of the suicidal features of Chinese administration. There will be a change bye and bye, and missionaries, more than any other class of men, will be credited with its realization.

But the greatest stride has been made in the establishment, of late years, of high grade schools, colleges and universities at a number of the great centres of population and influence, as Canton, Shanghai, Foochow, Soochow, Kiukiang, Pekin, and various other places; most, though not all of them, are in an embryo stage as yet. But they have a great future ahead. A further and more full consideration of what they are likely to effect pertains properly to a coming stage of missionary history, and so specific details, at this time, may be omitted.

VII. *Two notable missionary conferences of vast significance, and of far-reaching consequences, have been held in this period; and the way is being prepared for a third one at no distant day.* The progress made by modern missions—their trajectory of movement—and the tremendous amount of moral and spiritual energy being developed in their operations, is nowhere made more apparent than in the great ecumenical conferences that are called from time to time. A number of such have been held in India, two in China, and one in Japan. A vast conference has been held in London and another is to be held in America in 1900. The striking unity that dominates the diversity of Protestant Christendom towers into prominence. The denominations meet together in the brotherhood of a common faith. Points of difference are harmonized or relegated to the background for the time, while the hosts of the spiritual Israel confer together to press the things whereunto they have already attained, leaving the things wherein they may be "otherwise minded" to the time when God shall reveal even

this unto them. These assemblages are cosmopolitan in a unique sense; one spirit breathes through their many forms of speech. Their languages are many, but their voice is one. They gather together a host of men and women from all parts of the earth. Their ambition is daring and boundless. It is a scheme of world-conquest they have in hand. Nothing but a whole solid globe! Offer them a part and they won't take it; offer them nine-tenths and they won't take it; offer them ninety-nine hundredths and they won't listen. They want the whole, and they intend to have the whole. They spend their money; they take long journeys by land and long voyages by sea; they come together to compare notes, mark progress, correct mistakes, and lay plans; they stay together for days and even weeks if need be and spend more money in order to do it. Then when they have reached a conclusion, back they go, ready to spend all they have got, in order to consummate that same ambitious purpose.

In a smaller way, and yet as a part of the same grand campaign of conquest do these conferences on the mission fields themselves stand out luminous with suggestiveness. In some features they differ from home conferences of the same kind. They are made up wholly of practical men and women; of people who are in the trenches, who know what they are talking about, which is not always true at home; of mere effervescence and of speeches, and harangues of the *Ad captandum* order, there is a minimum; the whole business is too intensely real. The men who take the floor and talk are experts, and they recognise the fact that others are experts as well, and who also know something; and they discuss things after the manner of a bench of judges, wasting precious little time on infinitesimals and making straight for the core of the issue. It was an impressive spectacle to see several hundred missionaries and their coadjutors together for nearly two solid weeks—three times a day—discussing the missionary situation in a great empire. Most extended plans were laid for co-operative work in translation and in education. A vast deal was done from motives of a common understanding. Whatever other impression a visitor might or might not receive, this one he would be sure to have, that there was a body of men and women who had brains, and capacity, and intelligent discernment, and resolute purpose, whose aims were radical and revolutionary, of an existing system of religion, and of education; of men and women who would not be cajoled nor wheedled, nor browbeaten, nor bluffed, or ridiculed off the track. Among all the disruptive and reconstructive forces at work in China, that missionary body included the most efficient. The future destiny of China is not to be moulded without their having a hand in the matter.

VIII. *The latter part of the period is characterized by the incipient self-assertiveness indicative of the coming manhood of the native church.* Such a beginning of self-assertiveness always marks an era. It is a happy attainment. It is a period in a girl's life when she is first introduced into society, and of a boy's life when he begins to be called "Mr." and to be treated as if he were a man. More blessed still when a church can lay aside its pantalets and take a place of its own in the great sisterhood of the churches of God. No greater event in a missionary's experience can be expected to occur than to see his churches "coming of age." With joy he sees them begin to increase; with equal joy he begins to decrease himself.

In the early history of a new mission, when converts are few and churches far between, they lack visibility and a corporate consciousness; they are timid and non-assertive; they stand so much isolated and alone in their new conviction that, like Peter, who wist not that it was true what the angel was doing to him, they wonder whether the whole thing is not a dream. This timidity and sense of loneness shows itself not only in a certain amount of feebleness of assertion, but still more in the queer questionings which come and go like spectres, and torment them (as those converts from Judaism were tormented, to whom the Epistle to the Hebrews was written) and make them wonder whether, after all, they had not made a mistake in turning their back upon the stately teachings of Confucius. For consider what a magnificent genealogy their own religion presents, what multitudes of the living are holding to it now, and what hosts of venerated ancestors all died in its faith; and then, on the other hand, what a pitiable lot they form in themselves, missionaries included. It may be true, this new doctrine which they have learned; this missionary man Moses may be a safe man to follow; they hope so, and mean to keep on, and keep on they do, but they go limping and shaking, not with firm tread and steady gait, believing it is true, but not with that mighty conviction that attends us in the West, who feel the pressure of the head of water of generations, who have accepted all these truths before they came to us.

But in the last ten and fifteen years, more or less, according to locality, this is being changed. Christians in China are beginning to feel the support which comes from a consciousness of having sensible and solid neighbors who think in the same way as themselves. This is scriptural. One reason why Paul wanted to see the Roman converts was, as he expressed it, "that I may be comforted together with you by the mutual faith, both of you and me." The "mutual faith" of Chinese Christians is becoming an enormous help to each other. Years ago they began to feel it. They heard of others be-

coming Christians; their number increased to thousands and then to a few tens of thousands, and to-day they are not less than eighty thousand. We are not fools after all, they reason. Some of us might be hoodwinked, but not eighty thousand of us. If it were all a lie somebody would be finding it out.

Most of all there are now mature Christians in the churches, men who have studied the subject with thoroughness. The defence of Christianity and the promulgation of its tenets, which has hitherto devolved on foreigners who must always work at a disadvantage, is now passing into native hands. The literature of the future as regards Christianity, will be of their getting up. At present the contestants are foreign missionaries against heathen scholars; the form of the conflict will change when it becomes native Christian scholar against native heathen scholar, intelligent Christian conviction against ill-informed heathen tradition; and a solid compact mass of Christian converts of all denominations, who, in such an emergency, will be of one mind, against broken though bigoted factions of various heathen faiths. When it comes to that, the sparks will fly, and we are getting there very fast. Furthermore, we have our second generation of Christians coming on; we are having the children of Christian parents, now grown up to manhood, and have themselves avowed their faith in Christ, who have never been idolaters or bent the knee to Baal. It is matter of profound rejoicing that we find our more mature converts becoming able to do without us, and coming easily, naturally, gracefully, and safely into the leadership of their own people. The native contingent is becoming the native army; and the foreign army of missionaries will become the foreign contingent When that shall be the case the dawn of China's redemption will be nigh. When the next general conference is held in China a native element will command an influence which wise missionaries will be glad to take into the count, and which will add immensely to the aggregate of missionary dynamics.

IX. *The Shansi famine was an event of great consequence in missionary operations, the effects of which have been seen continuously ever since.* As a human calamity the famine was appalling. The number who perished, according to lower estimates, was seven millions; according to higher, twelve millions, enough people to set up a nation, all done to the death by gaunt starvation and the pestilence that stalked in its track to wipe out those that were left. The incompetence of the government was exhibited to the extent of idiocy. Individual men have had their estates handed over to guardians for much less imbecility than the officials displayed. If other nations had stepped in at that time to administer affairs, they would have found a deal of justification on bare humanitarian grounds.

The famine furnished an occasion for a magnificent display of the generous spirit of Western men. They furnished the means and the missionaries became the distributors of their bounty, thereby purchasing to themselves a good degree and preparing the way for much of the success which has since gladdened the hearts of the missionaries of North China.

X. *Quite a list of other occurrences of importance in the missionary movement could be made up.* There has been an advent of secondary agencies; there have been movements among the Chinese themselves; there have been significant changes of attitude on the part of officials, both native and foreign; there have been the feeble beginnings of YOUNG CHINA, a mere puling infant till after the war, and to whom the future of China belongs. A horoscope of that double-jointed baby belongs to a later period. And so too with a number of other things which, seemingly, skipped over for the present, will rise into prominence in the future.

The Missionary Situation at the Time of the War.

The features of the situation must be summarised briefly. There were *three* parties concerned; after that there was to come a *fourth* party.

I. *The Missionary Body.*—They had become a large and very aggressive body of men and women. There were over two thousand of them. They were scattered everywhere in all the provinces of the empire, except, perhaps, one or two. They were bent on getting in everywhere in all China and all Tibet. Their denominational and doctrinal differences were minor as compared with their points of agreement. They were practically one body, animated by one spirit and actuated by one dominant purpose. They had become a formidable and a tremendous force, which the Chinese officials had to recognise and had to meet. Moreover, they were beginning to succeed. Converts at last began to come in numbers that excited the apprehension of their opponents. So the missionaries were elated, and confident, and more aggressive than ever. They called for more help, they lengthened their cords, and they strengthened their stakes and staked out new and advanced lines of battle.

II. *The Chinese Officials and Literati.*—The advancing progress of the missionaries alarmed them. The Yamên men were busy stirring up opposition. They know how to pull the wires and stir up mobs without being themselves conspicuous. The spirit of hostility began to spread and become more virulent under such adroit manipulation. That a storm cloud was beginning to blacken over the heads of the missionaries was no longer matter of doubt. The higher authorities were not holding evil passions in check. An anti-

missionary crusade, as part of an anti-foreign movement, was fast materialising out of the hurtling elements that were in the air. These same authorities who had now some well-built forts of their own, some powerful gun-boats, and some well-drilled troops, considered themselves equal to any emergency that might arise, and were becoming curt and jaunty and snubby even to foreign diplomats. It was really a critical time. The Western world did not know the extent of the peril, but a series of violent outbreaks and of extended persecution might have broken out at any moment, in which missionary lives would have been lost, native converts massacred and the work thrown back a quarter of a century. In the providence of God such a thing was not to be. Yet it was not then apparent from what quarter help and deliverance would come.

III. *The Foreign Diplomats, Consuls and Communities.*—Among them all a more kindly estimate of missionaries had come to obtain. It had become more and more apparent that missionary interests and the general community interests of Western civilization would not be separated in the hostile purposes of the Chinese. If missionary interests were driven to the wall other interests would follow, and therefore a contention for a missionary's rights by a member of the community was in the long run a contention for his own rights. But now, alas, as stated in the previous article, foreign diplomacy was no longer a unit. Some of it was hostile to English interests and was certain to show itself hostile to Protestant missionary interests when the time should come. Besides, some cabinet ministers of the West, from whom most was expected, were exhibiting annoyance at missionaries coming in at all to complicate matters and so deliverance was not likely to arise from this natural quarter. The prospect was decidedly dark all around.

IV. And now comes on the stage a *fourth power*, the "*dark horse*" as called in American politics. Not by her own might and management, but by the arrangement of Providence, as we fully believe, Japan was to be used as a tool of the Almighty to shake China to its centre and to prepare the way for that series of changes which to-day are going on independently of Japan, and which are beginning to astonish the nations.

And now China, gird thyself, but thou shalt be broken in pieces. Gird thyself in sackcloth and sit down in dust and ashes. Learn ye now that there is *One*, the true, only Supreme "*Solitary One*," whom ye know not, who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, who doeth according to His will in the armies of heaven and among the inhabitants of the earth. He will hiss for the fly from the East, and tidings out of the East shall trouble thee.

No matter if England's hands are tied just now. The Lord has other hammers in His forge. China will soon have something else to do besides plotting to drive out missionaries and crowd back Western men; she will soon be found imploring these same foreigners to help her maintain herself inside of her own dominions, and be running to these same missionaries, asking for counsel and friendship in the extreme of her bewilderment.

The First Church in Hunan.

BY REV. W. H. LINGLE.

BY the first church in Hunan I do not mean the first church building, for as yet there is none; neither do I mean the first missionary society to have entered Hunan. I mean the first Protestant church organization. There have been Roman Catholic churches there for a long time. The American Presbyterian Mission of Canton first entered Hunan on the south about ten years ago. The work had so far progressed in 1894 that the Canton Presbytery felt justified in granting a request for the organization of a church at Lin-wu, a hsien city near the border of Kwang-tung. A committee was appointed by the Presbytery to investigate the matter and effect the organization if in its judgment it was thought best. The committee consisted of an elder from our church in Lien-chow, Kwang-tung, the Rev. Kwan Lai, a native ordained preacher, and the writer. We were unanimous in our opinion that the time was ripe, and we should try to bind the little body of Christians as tightly together as possible. Accordingly on the 24th of June, 1894, the church organization was effected. With those previously baptized and those baptized at the time there were 30 members, all from Lin-wu-hsien, excepting two young men, who were from Kia-hwo-hsien, north of Lin-wu 30 miles.

At this date, June, 1898, the church consists of about 60 members. About half are in one of the above mentioned hsien and about half in the other. At Lin-wu we have a good chapel, which was rented in 1894 for $100.00 Mexicans for ten years; the money being furnished by the Christians in Canton to help their brethren in the adjoining province. At Kia-hwo the little band of believers are trying to provide themselves with a place for worship. One man gave the land and ten dollars in addition. Altogether they have $130.00 now with which to begin to build. Doubtless they will have their chapel completed before the close of the present year. At Kia-hwo a Christian school has been taught for three years, and

three young men have come from there to the young men's boarding-school at our mission station—Lien-chow, Kwang-tung. A school has been started several times at Lin-wu, but without success. Four young men have been attending the boarding-school from Lin-wu. This is about the present status of church affairs in southern Hunan. All who have been received into the church have not proved faithful; even the colporteur, who was the first to be baptized, and through whom many were brought into the church, has fallen from grace—notwithstanding the fact that he was a Presbyterian—and has been expelled. The faith and perseverance of some have often been a rebuke to our lack of faith. The abuse, suffering and persecution which some have endured for the sake of the Gospel, proves the genuineness of their faith.

It might be interesting to some to know of some of the fiery trials through which the little church has passed. The chapel previously mentioned as being rented was not opened up and proclaimed as a Gospel hall by the hanging up of a large sign over the door. We meant to quietly meet at the place regularly for worship and by degrees to hang out the sign. Two brothers with their mother, all believers, were the owners of the property. One brother and his family were to occupy a part of the building and the others to quietly move out and make room for a meeting place. It was not to have been known that any money had been given for the use of the building. But there are no secrets in Chinese life, and the money had not more than been paid till everybody in the city knew it, and instead of a part of the family moving out all had to move out and the building left entirely vacant. The clan to which the owners belonged was the largest and most influential in the country; they would see to it that none of the foreign devil doctrine was ever preached in that house. No appeal was made to officials and no redress asked for losses sustained. Nothing was done by the missionary in charge or by the parties leasing the chapel to him. All was borne for the sake of the cause. As the building remained vacant for a year, no one pretending to occupy it, another attempt was made to assert our right. The younger brother went back to the city with me, and we began to repair and get things in order. The work had not progressed very far when the young man came to the inn one day where I was staying and said that a great crowd had gathered and were driving away the workmen and carrying away all of our lumber. I asked him if he would go up there with me, and he at once consented. I had great confidence in my persuasive powers, and thought I could induce the mob to desist from their depredations. Upon reaching the scene of conflict I informed them that I had workmen enough, and did not need any more, and the choice pieces of lumber there,

being taken out at the door, were wanted inside and not outside. The poor ignorant fellows who were doing the work, looked surprised and laid down the lumber. I was beginning to feel like congratulating myself when to one side of the crowd I spied a lot of the *literati* pushing back their long sleeves and yelling to the mob *ta, ta* (beat). The young man who had a half interest in the place, was seized at once and the beating began. I ran into the crowd and rescued him and got him started down the narrow street ahead of me. A goodly number of stones were thrown at me, but none struck the mark. I even picked up a stone myself and had the boldness to tell the howling mob that if another stone was thrown I would smash somebody's head, for I could throw straighter than they could. In the meantime it behooved me to be working my way down the street, and I was doing so. Upon reaching my room at the inn I found the young man whom I had rescued taking refuge there. It was evident that we were not out of reach of the mob yet, but we were willing for them to go ahead at the chapel if they would let us alone at the inn. In order to be prepared to receive unwelcome callers, if any came, I sent my card and passport at once to the official with the request for soldiers to come at once and give me protection. It was only a few steps to the Yamên, and ten minutes would have been ample time for soldiers to have come; before they came the mob came. The young man in my room, who had leased us the chapel and had disgraced the family and the nation by becoming a follower of the foreign devil doctrine, was the person sought after. I do not think there was any intention of molesting me, but it was my determination to stand between that young man and the mob. No man should go into that room unless he was a better man than I was. I stood on the outside of my room door in the inn and defied any one to enter that door. They howled and yelled *ta, ta*, but no one ventured to attack till the literati again pushed back their sleeves and led the assault. A blow with a four-legged stool was aimed at my head, but only struck my left arm, with which I was trying to protect my head. In some way or other my right arm struck out with great force against the nose of the man with the stool. The stool dropped, and he fell bleeding on the ground, and was carried out by his associates. Then another attack was made on me, and my right fist struck a man near his ear. I am not certain who was hurt the most, for I broke a bone in my right hand and could use it no longer in that manner. A carrying pole had been placed just inside of my room for use in case of an emergency. It was now brought out, and the whole mob driven into the street. The retreat was to the rear of the inn, where there were plenty of stones. These stones showered on the roof and against the side of my room like hail. The man was in danger of being killed by falling

stones, so I ordered him to get into the large box, upon which my bed was spread, and I would shut him in. The tile roof was completely demolished, and the sides of the rooms, which were of boards, were all knocked to splinters, and yet the man did not come out. The room was at the back of the building and elevated on posts. It could be seen that the man was not in the room. Where was he? He must be there somewhere. The order was given to set fire to the inn unless the man was produced. The inn-keeper came to me and said there was no use of holding out any longer, for they would certainly burn the house down or get their man. I lifted the lid of the big box and told Li Pah-tai that I was afraid I could protect him no longer, and perhaps he had better come out and give himself up. He walked out to the mob and asked what was wanted. A paper was presented for him to sign, and he was given the option of either giving up Christianity or signing away all rights to his property. He shook his head and refused to do either; then he was taken and beaten and ropes tied around him, nearly cutting him in two, and dragged away through the streets. His old mother followed him a long way till they would allow her to go no further. Then, when all was over at the inn, my room and nearly everything in it destroyed and the mob gone, the soldiers came to give me protection. At least two hours had elapsed since I had sent my card and passport to the Yamên. Night had come on, and I could do nothing to rescue Li Pah-tai. I was not altogether sure of my own safety for the night. Late at night the old mother came to the inn and told me that it was reported to her that her son had already been buried. We did not know what had been done or would be done. We could only leave the rest with God. I went in person to the Yamên the next morning at daylight and asked that the official send out runners to search for Li Pah-tai, who had been taken from me, beaten and possibly killed. The official said he would do so at once. It must have been 10 o'clock when I received a note from Li Pah-tai saying that he was in prison, and beseeching me to come to his rescue. I went again to the Yamên and asked why Li Pah-tai had been put in prison. He was there to be protected against his persecutors. I asked that he might be brought in and state his whole case to his father-and-mother official for himself. He was brought in, but I could hardly recognize him as the man I had tried to guard the day before. He had been tied up all night and tortured in the morning till he had signed away his right to all his property. He did that rather than give up his faith in Christ.

After having stated the whole case to the official I asked for the release of the prisoner, the return of the lumber which had been all carried away and the punishment of the leaders of the trouble,

giving him their names. The official said it would not be safe to release the prisoner then, but wait till evening, and he would deliver him to me ; but I must send him over to Kwang-tung to our station for safety. This was done, and nothing more. Nobody was punished, no building materials returned, and the paper which Li Pah-tai signed was not returned, which was one of the promises made by the official to him. The expense of repairing the damaged inn was borne by myself. The damage done to my dishes, lamp, bedding and hand have not been paid for yet. As yet no appeal was made to the government. All the appeal that was made, was made by me personally to the local official. Nothing was done, and the matter was allowed to rest. The Li clan had taken possession of our chapel, repaired it and leased it to a blind man for a mill-house. I made my regular visits to the city, and we always found some place in which to hold our meetings and celebrate the Lord's Supper, a few more were being added to the church, notwithstanding the persecutions. Nothing was done about the chapel, and the blind miller went on grinding. In the autumn of 1895 my wife visited the place with me, and she was better received than I had ever been. She was invited to a great many homes, and we were feasted by the wealthiest families in the city. My wife paid for our entertainment by photographing the family and different groups of it. Presents were exchanged and good feelings prevailed. One of the scholars of the family became our personal teacher and came to Lien-chow with us.

(To be concluded).

Some of Professor J. Legge's Criticisms on Confucianism.

GATHERED BY PASTOR P. KRANZ.

(Concluded from August number.)

FROM PROF. LEGGE'S WORK, "THE RELIGIONS OF CHINA."

ON p. 286 Prof. Legge states his principle in comparing other religions with Christianity. He says : 'We will *approve* what is **good**, we will *note* what is **defective**, and we will *disapprove* what is **wrong**.'

I will only quote a few passages from this work. Page 70: "The philosopher Mencius says in one place that 'though a man were wicked, yet if he adjusted his thoughts, fasted, and *bathed*,

he might sacrifice to God.' The language shows the value that Mencius attached to penitent purification and how he felt that all men had to do with God. *But the people were debarred from the worship of Him.* That was done for them vicariously. *Men, however, must worship,* and as they were cut off from worshipping God, there *remained* for them *the worship of their ancestors.*"

P. 84: "The people, as I have already pointed out, being *cut off* from the worship of God for themselves, there remained for them the worship of their ancestors, the only other channel that had been opened in the nation for the flow of religious feeling. The sages, therefore, dealt with *filial duty* so as to make a *religion* of it. It was not a religion capable of existing by itself, apart from the belief in and worship of the one God, the Lord and Governor; but it stood side by side with that higher worship, and *the inference of it was* **injurious**."

P. 85: "*Defects of the system. Case of Ch'ang Î. Has driven the masses to the Taoists.*"

"8. The ancestral worship thus tended to *produce* the superstition of tutelary spirits. And there was also a great *defect* attaching to it. It originated in the feudal time, when the king and the vassal lords, with their high nobles and great officers, all had their temples. The worship of their ancestors could be kept up *by them;* but what provision was there for its maintenance among the *masses* of the people?" . . . (The case of Ch'ang Î).

P. 87: "This is an interesting account of the practice of an extraordinary man, though it may occur to us to *doubt* whether it was healthy for his mind to dwell so much with the dead. It was possible, however, for him, a man of culture and *wealth,* and latterly in an official position, to maintain his temple and keep all the days he mentions; but such a thing is *not possible for the common people.* Unable to observe the ancestral worship as *prescribed* in the *Confucian* literature, finding it *too cold* and *too exacting,* they have **thrown themselves into the arms of the Taoists and Buddhists,** becoming the *victims* especially of Taoist superstition."

P. 91: "But to build *temples* for the dead, to present *offerings* to them, to *invoke* and **expect their presence** at the service, and to **expect and pray for their help,**—these are things that are not founded in reason and truth, and that *encourage superstition* instead of contributing to the healthy edifying of the mind and manners."

P. 92: "The canon thus becomes a tribute to power and place, *without regard to worth and virtue.* So it is in the worship of the departed great by the Emperor; you can conceive how liable the practice is to be *abused when it descends among the people.*"

P. 111: "Infanticide has been charged against the Chinese as showing their want of natural affection; and though it does not exist to the extent that has sometimes been represented, *it meets you in most parts of the empire* and is owing mainly to the *poverty* of the people. The reason why I refer to it is because the victims of the unnatural practice are almost invariably *girls*. **Woman certainly has no occasion to bless the religion of China.** Both Confucius and Mencius were distinguished for their devotion to their mothers, and neither of *them* is open to the charge of having added a concubine to his wife; but their married life does not appear to have been very happy, and no generous sentiment tending to the *amelioration of the social position of woman* ever came from either."

On p. 115, quoting from one of the appendices to the Yî King the passage: 'The family that accumulates goodness, is sure to have superabundant happiness; the family that accumulates evil, is sure to have superabundant misery, Prof. Legge says: "It may appear that this is descriptive only of Heaven's complacency in the good, and anger at the bad, and of retribution simply in *time*; and that, though we find rewards and dignity for the good after death, nothing is said of any punishment *of the bad*. So it is; and I have intimated my opinion that *the system of ancestral worship prevented the development of the idea of future retribution*. The *tyrant oppressor* might have his tablet in the temple and his spirit be feasted and prayed to as much as if he had been a great benefactor of the people. One of the finest poems in the *Shih* is a prayer by King Hsüan, of the ninth century B. C. in a time of excessive drought. He prays to his parents *for succour*, though his father had been *notoriously worthless and wicked*. Endeavours have been made to explain away the simple text, probably from a wish to avoid its seeming to give honour to one so *undeserving* of it."

P. 249: "Take for instance those two short sentences in the first epistle of John: '*God is light*' and '*God is love*.' *You will search in vain all the Confucian literature of China for anything approaching to them.*"

"But as you saw, for the fullest expression of the Confucian doctrine of God we must have recourse *not to the classical writings*, but to the *solstitial prayers*. They are to be found in the rituals and statutes of the empire generally; but these are *not intended for popular reading*. And the prayers occupy but a *small portion* of those great collections, and, if not *specially sought for*, are likely to be *overlooked*. Here and there a scholar may have made himself acquainted with them, but **to the masses of the people they are as if they were not.** They have *not* been *taught* them at *school*, and it is improbable that their attention was called to them after they left it. How different it is with the doctrine of God as delivered in the Bible!" . . .

P. 251: "I go on to speak of the worship of God in them. Here Confucianism is *very defective.* The formal organized worship is *restricted to the Emperor.* The occasions for it are *few,* and of the people there are *none* with him" . . .

"I rejoice in the imperial worship of God, but I can never sufficiently regret that this shaped itself even in prehistoric time into a *representative* worship by the Head of the state, *instead of being extended throughout the nation* and joined in by *the multitudes of the people.* They know that the worship is performed, but they have not seen it, nor taken part in it. There is for them only in general the *inarticulate* reverence of *Heaven,* with groans and appeals to it, or to God in heaven, when they are suffering under oppression or other calamity. I have seen 'the upward glancing of the eye' to the sky above and 'the falling of the tear' in the bitterness of grief, and I have seen them with satisfaction and thankfulness. But *what a pity* that the Chinese were not taught from the first to draw nigh to God, in all the changes of their lot, as their *King,* their *Shepherd* and their *Friend!*"

P. 254: "The Worship of God in Confucianism is **vitiated** by an inferior worship paid to a *multitude* of spirits, either by the Emperor in person, or by some minister commissioned by him. It is true that this does *not amount to polytheism,* for those spirits do not receive the divine names, are not called *gods.* It is true also that the functions ascribed to them arise from offices with which they are supposed to be intrusted by God for the promotion of the welfare of men. And as we saw from the prayer addressed to them by an Emperor of the Ming dynasty, to which I drew your special attention in the first lecture, they act as *intercessors* with God on behalf of His worshippers. But the thought that such intercession is necessary, **tends** *to separate between men and God,* making them think of Him as severe and dwelling in too great state to be approached by them directly. The supposition, moreover, that such spirits have the *government* of parts of the world and the *care of human affairs* committed to them, *prevents* the Chinese from rising to the *full* conception of divine omniscience, omnipotence, and omnipresence."

P. 259: "I cannot but think, indeed, that Confucius himself stood in *doubt* about the worship of the dead which he inherited as an ancient institution of his people. *He was not sure about it;* he strove to be sincere in his own observance of it; but he had *no complacency in it,* and *repressed* the curious questions which it naturally awakened in the minds of his more thoughtful disciples."

P. 268: "In China, again, *the wife* enters into the patriarchal system of her husband's family virtually **a servant to his mother,** whereas *Christ* in this respect also proclaimed the original rule, 'A

man shall *leave* father and mother, and shall cleave to *his wife*.' I need not dwell longer on this topic. It is only by Christianity that woman has accorded to her a place of *equality* by the side of her husband, **his honoured and cherished companion** and **the one mistress of his household**. It is only, moreover, under Christianity that she can move with *freedom* in society and exert her *legitimate influence* in favour of all that is *good* and *beautiful* and *pure*. In *every* department of morality, in a word, our religion is *superior* to the religions of China."

P. 278: "Christianity far transcends Confucianism in all the points which we have considered. What is **good** in Confucianism, appears **more full and complete** in it; what is **wrong** in Confucianism, is **corrected** in it; what is **defective** in Confucianism, is **supplied** in it."

P. 380: "What I have said about Confucianism and Taoism shows us the *need* that there is in the great empire of China for *Christianity*. During my long residence among the Chinese I learned to think more highly of them than many of our countrymen do; more highly as to their actual morality and more highly as to their intellectual capacity. Their *best* attainments in moral excellence, however, are not to be *compared* with those made by *docile learners* in the school of Christ. The **true Christian** is the **highest style of man**. And now that the wall of partition that separated China from other nations has been thrown down, I believe it is only their *adoption of Christianity* that will *enable* the people to hold their own and *lift them up* in the *social* scale." . . .

Professor Legge closes his book on the Religions of China with an earnest appeal to all Christians to prove their personal Christianity by exhibiting a Christ-like character, and justly he points out that among the greatest hindrances to the progress of the Gospel are 'the divisions among Christian churches, the inconsistencies and unrighteousness of professors, the selfishness and greed of our commerce, the ambitions and selfish policy of so-called Christian nations.'

Conclusion.—In Hebrew xi. 4 it is said of Abel that he being dead *yet speaketh*. The same might be said about Professor Legge: although departed, through his *words* he speaketh still to China and to all the world, a faithful witness. He was one of the *best* and *truest friends* which China ever had. O that this great and gifted nation, its *scholars* and *leaders* and its teeming *millions*, might listen to his voice *and to the voice of God*, speaking not unintelligibly to them through the events of recent history. O that they might sincerely bow down before the only true and living God and Jesus Christ, "their *king*, their *shepherd* and their *friend*."

The lamentable fact that many who bear the Christian name, are not *really* Christians, *i.e.*, true and sincere disciples of Jesus, cannot be a reasonable excuse for anyone himself to refuse the Gospel. It is *not Christ's fault* that many of His professed followers are hypocrites and evil-doers. The Saviour is *blameless*, and His religion is *sublime*. May the Chinese in studying the Christian religion not be disturbed by what "*foreigners*" are doing, but may they consider what *Christ Himself* has been in history and what *He will be to them* and their nation if they will *accept* Him. If many individuals in Western nations *fail* truly to exemplify the virtues of Christ, why may not His Gospel still have in Asia its *most glorious triumphs?*

Educational Department.

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The Significance of the Student Missionary Enterprise.

BY ROBERT E. LEWIS,

International Young Men's Christian Association.

THE fact that the Christian students of the nations are allied for a great Christian enterprise, needs little amplification. In various lands there are organizations which distinctly stand for winning to Christ, and developing in Him, the student body of those lands. These are variously known in Canada, United States, India, Japan and China as the College Young Men's Christian Association, in Britain as the British College Christian Union, in Germany as the German University Christian Alliance, etc. In each of these and other lands, however, the foreign missionary activity of the students manifests itself in the Student Volunteer Movement, one in purpose and name in Britain, America, Scandinavia, Germany, French-speaking Europe, Australia, South Africa, India and China. The Volunteer Movement is attached in each country to the national student Christian organization of that land. It is with the missionary activity of the students of the home lands that this statement has to do.

I. An Epitome of the Enterprise.

The student missionary enterprise now and then affords opportunity for very careful scrutiny. Its great conventions condense the Movement from out of hundreds of colleges into one place at one

time. At Detroit in 1894, at Liverpool in 1896, and recently at Cleveland, 1898, the most careful examination of its purposes, methods and results was invited. By a study of these gatherings we may throw light on the Movement which made them. A comparison of the *personnel* of these conventions shows their interdenominational and interuniversity character, and indicates the growth of missionary interest in the colleges.

	Detroit. 1894.	Cleveland. 1898.
Educational Institutions represented	294	458
Student Delegates	1084	1717
Presidents of Colleges, Professors, etc.	37	106
Missionary Societies officially represented	?	71
Board Secretaries	54	83
Foreign Missionaries	63	89
Editors, Association Secretaries, etc.	98	219
Total registered delegates	1325	2214

At the last Cleveland convention representatives came from 458 colleges and theological seminaries in the United States and Canada, fully 164 institutions more than were represented in any previous gathering in the history of Christianity. At this student gathering were met the leaders of 71 missionary societies, and missionaries from 23 lands. Seventy of the leading religious papers of North America either sent editors or published special reports; 2000 weekly papers published accounts of the Movement, and 2500 daily newspapers published the proceedings. There was no announced program; there were no addresses to the "galleries;" there was no attempt to curry favor with men by giving them "a chance;" no applause was allowed; but there was a special committee for promoting secret prayer outside and inside the sessions.

It were better that one closely identified with the convention management should defer to the judgment of others as to its characteristics. The *Observer* says: "This Movement was started by God Himself." The *Churchman:* "The intensity was sometimes almost oppressive, and yet all the discussions were characterized by common sense and practicalness. This was a truly remarkable missionary council." The *Congregationalist:* "Nothing more inspiring has been seen since the days of the Apostles." The *Independent:* "The Student Volunteer Movement has demonstrated its right to be considered one of the most important agencies in the Christian world, not only for the evangelization of foreign lands, but for the development of a true Christian life at home." The *Missionary Review of the World:* "It is to be counted a remarkable and significant gathering, and one not often, if ever, equalled."

II. The Purpose of the Enterprise.

The oldest of the inter-collegiate missionary movements, to which we will draw particular attention, is the North American. The exact objects of the Movement were restated at Cleveland by Mr. Mott, as chairman of the Executive Committee. He reiterated the statement that the "Volunteer Movement is in no sense a missionary board. It never has sent out a missionary and never will." The four-fold purpose of the Movement is: (1.) To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions. (2.) To enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America. (3.) To help all such intending missionaries to prepare for their life-work and to enlist their co-operation in developing the missionary life of the home Churches. (4.) To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advance, by their gifts and by their prayers.

III. Results of the Movement as Matters of Fact.

The historian will be able to write of finalities, but at this time we can draw attention only to some results which have clearly appeared. We are able to write from personal knowledge of the situation in something over 300 Canadian and American colleges.

1. The spread of missionary knowledge among the colleges is an encouraging fact. Before the Movement began its work, in college and seminary, there was a felt lack. As a result of the work of Mr. Lyon in founding and Mr. Beach in developing its educational department the Movement is conducting regular mission study classes in more than 260 colleges. Two conferences of theological seminary professors have been held to devise ways and means for providing progressive missionary instruction in the seminaries. Some seminaries have recently taken steps greatly in advance. The Movement has placed in colleges and seminaries over $20,000 worth of missionary literature during the past four years. A leading Board secretary remarked to the writer that a marked change in the range of missionary knowledge has been noted in candidates for missionary appointment since the Movement began its work.

2. The great universities are being aroused. That was a remarkable statement made at Cleveland by Mr. Thornton, of Cambridge, that of the 1460 British volunteers about 500, or one-third the whole number, are from Cambridge, Oxford, Edinburgh and Dublin. At Yale, Princeton, Cornell and the other American universities, missions are now not only in good repute, but are commanding the

lives of the choicest students. The following facts strengthen this statement.

3. The financial sacrifice for missions of the students in the North American universities is significant. The past year the students at Yale gave $1300 to foreign missions; Princeton, $500; Cornell, $400; Amherst, $500; Wellesley, $700; Queen's, $300; Standford, $400; North-western, $400; Beloit, $330; Ohio Wesleyan, $325; and Oberlin, $600. Among theological seminaries Princeton Seminary gave $800; McCormick, $500; and Union, $750. If space permitted observations might be given of the sacrifice students are personally making in order to contribute to the evangelization of the world through "the college mission fund."

4. The Movement is a movement. Up to the present year 1173 North American volunteers had reached mission lands, serving in fifty-three countries under forty-six missionary societies. Although it is remembered that many volunteers have been privileged to raise their own support, yet it is recognized that the financial straits of the Boards during the past years have led them to refuse appointment to many desirable men.

5. The reflex influence of the student enterprise on the home Church is a promising result. The College Young Men's Christian Association, with which the Student Volunteer Movement is organically connected, in America, has led over 5000 students to enter the home ministry. Many of these have become missionary leaders at home, strengthening the commissariat department. We have in mind a man who was quickened for the world's evangelization. He settled over a wealthy but "omissionary" Church. Through prayer and judicious management the Church has been brought in two years to the point of supporting, under the Board, a missionary representative. This is one of many striking instances.

An organized effort is being made by Board leaders and the officers of the Movement to utilize the volunteers before sailing. One Board has arranged to enlist during the present summer vacation one hundred able volunteers in systematic visitation of its Churches. Three other American Boards hope to inaugurate such a policy. A Canadian Board has made practical trial of the plan, and the secretary told the writer that the results of one summer's campaign, under its auspices, was approximately as follows: the students visited 600 parishes, addressed 60,000 people on missions, and secured annual pledges for the Board sufficient to support twenty missionaries. In addition to this, study classes were started, missionary libraries planted, and missionary meetings instituted in young people's societies. In many instances the missionary attitude of the parish was transformed.

Dr. Smith asserted at the Pan-Presbyterian Council at Glasgow that "The Movement challenges Christendom to do its duty to the Master and the King." At the recent Lambeth Conference in London a report, presented by fifty-seven bishops, praised God for the Student Volunteer Movement and its watchword, "The evangelization of the world in this generation," and concluded, "The time is ripe for a forward movement in the missionary campaign." At Cleveland it was reiterated that the watchword of the Movement has no connection with questions of doctrine, but is only concerned with the realization of the fact for which it declares. It does not stand for superficial or unscriptural methods of work.

The leaders of old and conservative Boards in America have publicly invited the Student Volunteer Movement to appeal to the Church of Christ generally for the evangelization of the world. The British Movement has already memorialized the Church of Christ in Britain on the world's evangelization, and the action has met the approval of the great missionary societies, as is evident from their response.

IV. The Greatest Need of the Movement.

The methods of the student missionary enterprise have become settled policy. It has open to it the colleges of even the most conservative nation. It appreciates the dangers that may attend its work. It faces the difficulties before it. It is not unmindful of the responsibility of cultivating such a field. Its strongest support may be the united prayer of the missionary body. May I not appeal to every missionary and to each station in China to give the Student Missionary Enterprise a real place in your prayer life? The College Christian Associations of China have a prayer cycle, the daily use of which by the Christian leaders in the empire would give them a vital share in the leadership of this world-wide movement.

Notes and Items.

THE abolition of the standard essay in the literary examinations of the country was noticed in our last number. The problem of substituting some new standard of examination was submitted to the various high officials at Peking and to the Viceroys and Governors of the provinces with the order that they should memorialize the Throne, suggesting the plans which seemed best to them. The joint recommendation of Viceroy Chang Chih-tung, and of Governor Ch'ên Pao-chêng of Honan, was accepted by the Emperor, and has

New System of Examinations.

now become law. The plan is only in outline, and the details will be worked out at leisure by the Board of Rites. The regulations for the examinations under the Provincial Chancellor, by which the first degree is obtained, as well as those for the Peking examinations for the third degree, need not here be noticed, as they are still unfinished. Chief interest centres around the triennial examinations, as they are really the first step toward official preferment. Under the old method the first test was a series of essays from the Four Books, the second was a series of essays from the Five Classics, and the last test was a number of miscellaneous questions on history, geography, canonical interpretation, classical literature, etc. The three tests were open to all candidates who presented themselves, and lasted about ten days. The new plan provides that all candidates shall present themselves at a first test, at which five themes for current essays shall be set on subjects related to the history and government of China. These papers shall all be examined, and the results published before the second test is made. At the second examination the number of candidates is reduced, so that only ten times as many as may be successful can enter. The subjects for this test are taken from universal history and special subjects such as chemistry, physics, mathematics, etc. The results of this examination are to be published before the third test is taken, and only three times the number of possible successful candidates may be allowed to present themselves. In this test one essay is to be on a subject from the Four Books and one on a subject from the Five Classics. The reduction of the number of candidates in each successive test is a very wise innovation. In the triennial examinations at Nanking, for example, the number of candidates at the first test is usually about 22,000. According to the new plan the number would be reduced to 1500, as 150 is the number of possible successful candidates as fixed by law. At the third test the number would be reduced to 450. This reduction in numbers greatly facilitates the work of the examiners and makes possible a more thorough inspection of the work of the candidates. If proper examiners can be found the new plan ought to serve very well as a test for the efficiency of candidates for civil service, but of course it does not help in any appreciable way toward a new and better system of education. Civil service and education must be separated before thorough reforms can be inaugurated. The goal of education must be something higher than the possibility of becoming a spoils-sharing mandarin before a true desire for a real reform in school methods can be begotten in the hearts of the literati. The signs of such a good time coming are accumulating.

Chinese Polytechnic Institute.

The Polytechnic Institute of Shanghai is making an earnest bid for a new lease of life under the energetic management of the new Professor—E. R. Lyman. In his report to the Committee of Management, Prof. Lyman gives an outline of his plans for furthering the usefulness of the institute. One of the most interesting portions of the Report is the outline of a course of study which we reproduce :—

"No doubt our requirements would at first have to be somewhat elastic, but elementary mathematics at least and preferably elementary chemistry and physics should be required from the first.

Following this plan our student material should be approximately homogeneous, and with such students my plan would be to begin with more or less advanced courses in chemistry and physics, depending upon the attainments of the students. Those who have had sufficient training in chemistry should continue with a detailed study of the elements and especially of the metals. Probably a review or a continuation of their mathematics would be found advisable ; and all should begin at least one year's thorough work in general physics ; for without this foundation they would always be handicapped.

As soon as possible classes in geology and mineralogy should be begun. When the students have shown themselves able, they should begin a thorough course of work in analytical chemistry, both qualitative and quantitative. This should be followed, except perhaps in the case of students of mining, by at least a year's work in organic chemistry. When this much has been done the students should be allowed to specialise in some particular line of work. Some would want mining with further work in geology, mineralogy, and assaying ; others might wish to make a special study of agriculture, and still others would no doubt wish to prepare themselves for some other branch of chemical industry ; such as the chemistry of the manufacture of steel, explosives, soap, sugar, and so on.

Such a course of training would probably require two or three years' work, more or less, depending upon the preparation and ability of the individual student."

Honors to Dr. Martin.

One of the most honored members of our Association, Rev. W. A. P. Martin, D.D., has had new honors lately added to his long list of distinctions. A special Imperial decree recognizes his services in the cause of education and especially in the valuable advice given by him in the establishment of the new Imperial University at Peking. The button of the second civil rank is bestowed on him, and he is appointed Head-master or President of the foreign staff of the University. The wide reputation which Dr. Martin enjoys for thorough scholarship in all Chinese subjects and his international fame as a specialist in international law, enable him to bring dignity to his new position and to inspire the confidence of the promoters. We wish him the fullest success in his arduous attempts, at an advanced age, to give the best of his strength to the development of a new educational system for China. No one is more capable of giving sound advice at this critical juncture than Dr. Martin, and if wise plans are not inaugurated the blame will rest on some one else.

The annual meeting of the National Committee of the College Young Men's Christian Association is called to meet in Shanghai at the residence of Dr. Parker on September 28th, at 9.30 a.m.

A new edition of Dr. Parker's Analytical Geometry has just been published, and is on sale at the Presbyterian Mission Press. Price 80 cents. Other books issued by Dr. Parker are Steele's Physics and Loomis' Trigonometry. These are all excellent text-books, prepared from the daily experience of class-room work and adapted to the special needs of teachers and students.

Correspondence.

SUBSTITUTE FOR LARD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Those who have conscientious scruples against eating the animal which God forbade His chosen people to touch and into which the Lord Jesus very appropriately sent a legion of demons, as well as those who remember that *Scrofula* is the Latin for little pig, may be interested to learn that the Shantung bean oil, sold in Shanghai at native hongs, is an excellent substitute for lard or butter. It only needs *boiling* a *few* minutes, and there is no peculiar taste left. It can be used for shortening, for frying, and for all purposes, and the taste can hardly be distinguished from that of butter, while it tastes better than lard and is far more wholesome and much cheaper. Enough may be boiled at a time to last several weeks. It does not spoil for weeks or even months.

G. L. MASON.

BIBLICAL MEASUREMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I ask my good friend Dr. DuBose, through you, to reconsider, in the light of Scripture, Greek, English, or Chinese of any version, his statement that "heaven is 5000 *li* long." My English Bible says "the city" measured "12,000 furlongs," namely, "the holy city Jerusalem, coming down *out of heaven* from God." Whatever the holy city is, it is less than the "heaven," out of which it came; and which no one, in vision or otherwise, has attempted to measure, that I can recollect. Dr. DuBose may have independent reasons for holding that "Jerusalem" after all does mean heaven; but they are his reasons, not the text of "this book," whether the Easy Wên-li New Testament or any other version. The equivalent 4000 *li* or 5000 *li* for 12,000 "furlongs" must at least be more or less guess work, when we recollect that the standard of measurement is the cubit of "an angel." If we had but read "according to the measure of an angel, that is, of a man," it would be simple; but it is the other way in the Greek and in the versions.

Whatever version we use let us quote it carefully. Thank God heaven is not only 5000 *li*, even 'angelic' *li*, long!

Yours very faithfully,

G. E. MOULE.

PRIZE ESSAYS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the May number of the RECORDER last year you kindly inserted the offer of a friend to give prizes for Essays on the Sabbath. More than 100 have been sent in. Some were late, but all have been looked over and dealt with according to merit. The prizes have now been allotted, and the money is being sent to the successful ones. This would have been done sooner had there not been so many, and also quite a number of good ones. This made it all the more difficult to decide which were really the best. Several of the original committee having gone home the work fell upon the Rev. J. R. Goddard, but there is every reason to believe that he has done the work well, and that the prizes have been awarded to the proper persons.

The first prize has gone to N.-E. part of Canton province. The second to Hangchow. The third to N.-E. part of Canton province. The fourth to Amoy.

The first two will be printed in due time, and copies will be sent to all the more central mission stations in China. If funds permit, and there is a call for them, some of the others may follow in time.

The circular has also brought me quite a number of letters from missionaries asking where they could get tracts on the Sabbath, as they could not find any in the Tract Societies' catalogues. Why this should be the case it is difficult to understand. It is hoped that ere long there may be more tracts on this subject, and that a warmer interest will be taken in it by missionaries in general, and especially by the Tract Societies' Committees.

Yours in the Master's service,

W. D. RUDLAND.

THE MISSIONARY DOCTORS AND OPIUM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: 1. The issue of this pamphlet at an early day is now perfectly assured. Seventy physicians have sent in their testimony, which will be placed before the English-speaking public.

2. The papers will be preceded by a list of those who have answered the questions, giving the location, number of years in the field, and the average number of patients. A distinguished missionary remarked, "If any doctor finds that his name is not on this list, *he will be sorry for it.*"

3. It is essential for our physicians to appreciate the important place in medical science that the work soon to be issued will occupy. Here are papers prepared with immense labor and great care by scores of doctors who have had tens of thousands and hundreds of thousands of patients and who deal with the question from every possible point of view. The scientific testimony is simply overwhelming.

4. The younger doctors need not answer all the questions. No one can foretell what argument will have the most power at home. The Church expects every China doctor to do his duty. The Holy Spirit gives power to *witness.* As the late Mr. Yen said, "It is not the question with us whether this thing will do good or no; it is our business *to testify.*" From his deathbed this great man sent a message to his colleagues "to go forward."

5. Dr. Park, the gifted editor, is sparing neither time nor labor to arrange the material he has on hand, so as to present the subject in the most interesting and graphic form. Some friends in England have expressed the desire that the pamphlet be sent to every doctor in the United Kingdom. It will

be a standard medical work. Papers must be sent in immediately, as its publication will be begun forthwith.

H. C. DuBose.

BIBLE REVISION.

To the Editor of

"The Chinese Recorder."

Dear Sir: In regard to some recent correspondence concerning Bible Revision perhaps I may be allowed a few words. There is one thing which I think we should bear in mind, namely, that we are not bound here as at home by a version which has stood the test of hundreds of years. The Authorized Version of King James, which met with unprecedented and almost universal acceptance has, owing to its beauty of expression and happy style, became so imbedded in the English language that to many it seems almost like sacrilege to mar it in any way, even for the sake of correctness or greater accuracy of meaning. There is no such difficulty here in the way of securing an highly accurate version, and all the results of the best scholarship of a highly scholarly age ought to be availed of in order to secure for the future Church of China a true classic of God's holy Word. The A. V. should not be the basis of translation when clearly inaccurate, favoring as it does sometimes pet theories and peculiar views. As illustrating this my attention was recently called to II. Thess. iii. 5, where the expression "patient waiting for Christ" is used. This in Chinese was translated, "The patience of Christ," and a comparison with the R. V. and Wescott and Hort sustained the rendering. Again, in Acts. 21 in the A. V. we find the words "with one accord." These words have been the basis of many a sermon and exhortation, but are not in the original nor in the R. V., although found in Acts i. 14. We should certainly have correctness, even at the sacrifice of some of our favorite texts and theories on certain subjects.

It is my experience that the Chinese versions are often better than the A. V., because of the meaning of words and phrases of which the A. V. leaves us in doubt. This is because the best Greek texts have been the basis of the work of our Translation Committee, and this, it would seem, is as it should be.

Wescott and Hort, although not the basis of the R. V., is a most valuable text, and can nearly always be relied on as giving the correct meaning of the original.

Yours truly,

N. J. Plumb.

Foochow.

INFANTICIDE.

To the Editor of

"The Chinese Recorder."

Chao-tong Fu, Yunnan.

Dear Sir: Though your paper has been a friend for years I have never yet written you a line. I should not have done so now had I not seen a statement in the April number which needs correction.

Dr. Davis, in his exceedingly interesting article on the Berlin Foundling House in Hongkong, quotes a statement made by the globe girdling cyclists, Fraser, Lunn and Lowe. If the statements which these gentlemen make about other places are as trustworthy as those they have made about this part of China, then they are not worth the paper they are written on. In the published records of their tour it is coolly stated that 75 % of the females born in this city (which I have known for over ten years) are murdered in infancy. Seventy-five per thousand would, I think, be a great exaggeration as far as my observation goes. The statement quoted by Dr. Davis is, "Sometimes a dog would be seen gnawing the

arm of a child not yet dead." Seven years ago one of our missionaries saw such a sight, and as far as I know none of us have ever seen it since. Thank God for the rarity of such sights. In addition to the statement about the 75 %, the cyclists said our streets were busier than Cheapside, and that the whole of West China, say (20 millions of people) was supplied with harlots and secondary wives from this city; that is, that the 25 % who remain, can produce a teeming population here and send multitudes of young girls to other cities. The whole thing is grossly exaggerated as are many other of their statements in regard to this province.

I deliberately say that as far as I have known no party of travellers have, by their rash conduct, so stirred up the hatred of these people as the globe girdling cyclists. It may be courage to beat, kick, knock down and insult wholesale a peaceable people and then move on the next day, leaving missionaries, some of them young women, to reap the revenge that is taken, but it is not good old English chivalry, neither is it pluck as we were taught it when boys.

With best wishes,
Believe me,
Yours sincerely,
S. POLLARD.

INFANTICIDE IN CHINA.

The following letter, copies of which are sent to many individuals, has been handed to us for publication. We trust that the information will be forthcoming.—[ED.]

Hongkong, Aug. 18th, 1898.

DEAR MISS ——: We have in Hongkong an institution called the Berlin Foundling House. It was founded fifty years ago, and there are now connected with it 150 girls; 100 here in Hongkong and about 50 with the wet-nurses, some of whom are in Fu-wing, in Canton province. There are six German teachers now in the institution—the superintendent and his wife and four single ladies. The Foundling House is supported partly by money contributed here in Hongkong by Europeans and Chinese, but mainly by funds raised in Germany by a committee of ladies in Berlin. I have been here for eight years, and expect to go home on furlough in the near future. We have many friends in Germany who understand and appreciate our work; but there are also critics and fault-finders. Some, whose observation has been superficial and whose knowledge is limited, tell the people in Germany that the Chinese esteem filial piety above every other virtue, that they love their children, and that infanticide is rare, and hence that there is no need for such an institution as ours.

I know that the murder of infants, especially of girls is, in this part of China, quite common. I have reason to believe that there is more or less infanticide in all parts of the empire. I wish to obtain more accurate information than that which I now possess, and venture to write to you for aid in gathering the facts of the case. Will you kindly send me answers to the following questions:—

(1). On inquiry how many cases of infanticide do you hear of in the district in which you live?

(2). Were the children destroyed boys or girls?

(3). Do the parents or friends of the infants deny the deed, or do they try to explain and justify their conduct?

(4). What reasons do they give for destroying the little ones?

(5). Do you hear of official proclamations issued recently or in former years with a view to mitigating the evil?

(6). In the native book-stores accessible to you what Chinese

books or tracts are found containing exhortations against infanticide?

(7). Is there in the city in which you live a foundling house conducted by missionaries, either Protestant or Catholic?

(8). Is there a native foundling house? If so give me as much information as possible with regard to it.

(9). Are there any baby-towers or similar places where dead children are thrown in order to avoid the expense of burying them?

(10). I have heard of cases where the people, afflicted by calamity (flood or famine), have sold their children for pitifully small prices. Can you give me any particular instances of this?

(11). On the wall of Chao-chow-fu, in Canton province, there is a basket suspended, into which living infants are placed, so that benevolent persons may readily find them. Is there anything of this kind near you?

In your replies kindly give as many details as possible, stating the town or village where the infanticide took place.

Please answer as soon and as fully as you can, and pardon me for thus trespassing upon your time and patience.

Yours in Christian fellowship,

LYDIA BORBEIN.

Our Book Table.

Our Redemption. Its Need, Method and Result. By Rev. F. A. Noble, D.D. 8vo., pp. 282. Revell & Co. Price $1.25.

The above is a volume of sermons by the well-known pastor of the Union Park Congregational Church, Chicago. Its twelve discourses form a consecutive and symmetrical discussion of the Atonement, divided into three books:—Redemption made necessary by sin and its consequences, How Redemption is secured, Redemption in the new spirit and outlook it furnishes.

In these days when published collections of sermons are thick as leaves in Vallambrosa, it is a pleasure to be able to speak of this one in terms of unqualified commendation. It undoubtedly lacks several features which we have almost come to look for in this class of literature. It has no eccentricities, little effort after oratorical effect, few illustrations or striking metaphors, and not many thoughts that are strikingly novel,—certainly next to none that are so "progressive" as to be startling. The sermons are for the Congregational Church—perhaps a little old-fashioned. But they are clear, reasonable and cogent; their theology is conservative, but neither antiquated nor scholastic. They appeal to the spiritual sense of every man and to that other sense singularly called "common." The shibboleths of orthodoxy are wanting, but those eternal truths that most closely grip the human heart, are set forth with unusual vigor and plainness and in a straightforward English style that commands both the respect and the attention of the reader. The book is unfortunately published without the scrupulousness of proof-reading that the dignity of such a work demands.

H. K.

摩西五經註釋. *A Commentary on the Pentateuch in Chinese.* By A J. H. Moule. 1898. Issued by the Chinese Religious Tract Society.

It is all important that there should be well written Commentaries or Annotations on Sacred Scriptures in Chinese. Not that these should be constructed in a partial or sectarian manner and much less in an authoritative or Roman Catholic spirit. The work should be done with a view to give as clear and definite a meaning of the original as possible and in a style adapted to those for whom it is intended, so that they might form a distinct and intelligent idea of the text commented on. There is such a contrariety in the sentiments and modes of thought among the Chinese as compared with what obtain in the West, and such entire ignorance or misconception on their part of the great truths contained in the Scriptures, that render explanations of the Sacred Word absolutely necessary, and that they should be given in a form which the readers would alike appreciate and understand. Altogether it is no easy task to do this, and requires much experience, study and scholarship, in order that it may be done well.

Mr. Moule has undertaken a laborious work, yet one of very great importance for the instruction of the native Christians and others who are, or may be, applying themselves to the examination of these ancient records. In these days the books of the Old and New Testaments are being inquired into, and are likely to be still more so as elements of the first standing in connection with the new forms of scholastic study that are being insisted on; and much will depend on the explanations given of the sacred writings, or the light thrown on their historical allusions and on their moral and religious teachings, that involves the commentator in a very serious responsibility for the estimate arising from what he has done, of the work as a whole. This applies to every part of the sacred volume, but it seems that it bears especially on the most ancient sections of it, referring as they do to the creation, the fall of man, and the early history of our race. Do the Chinese need to be informed on these points, and will they be brought to acquiesce in them, and thereby turn aside from the errors they have long entertained, and which have entailed a mass of superstitions and absurdities all throughout their social and national life?

We make these remarks as suggested by the work before us. The author's preface bears on the necessity of finding out the truth in regard to the origin of things, and of course maintains the evidence of the Scriptures on this and other collateral subjects in contrast to the varied, uncertain and false opinions widely current. Each of the five classics is introduced by a succinct view of the points contained in them. Then follow the annotations which the author has translated on a large number of verses as they come up in the different chapters. Now it will be asked what is the basis on which the commentator proceeds? What is the line he generally adopts? And what sanction have we for the correctness and suitability of his comments? We are pleased to say he takes for his basis the admirable commentary of the Religious Tract Society of London. It is everywhere highly spoken of as one of the best for popular use, and has been carefully compiled from every available source, in so far as trustworthy information, ancient and modern, is concerned. While difficult and recondite passages are critically examined, and the most satisfactory results are definitely stated, the great object of the commentary is to meet the wants

of ordinary readers and enable them to peruse the sacred volume in an interesting, intelligent, and instructive manner.

This then is the course pursued by the author of the above work. He follows closely the lines and language of the commentary in question. He does not prosecute inquiry into scientific and philosophic themes, which others would be prone to fall into, and hence, it may be, a feeling of disappointment may come over some minds when various points are referred to, as in the first chapter of Genesis. Such a course of investigation would involve a large amount of disputable matter, and might hardly be for the edification of the readers for whom the work is specially intended. Indeed it was needful for the author to be satisfied in the main with brief notes on the verses as they come forward, and yet sufficient explanation is given of them as occurred to the original writers, and may be of service to many Chinese students. At the same time we cannot withhold the remark that in a considerable number of places we should have liked to see a more complete adaptation to the Chinese habits of thought and expression and less of what is perhaps more distinctively a Western phase. Were the work original in its composition, and descriptive of the author's own sentiments and views, we might be tempted to criticise some of the explanations brought forward over such a large area, but we do not feel called on to do so in the circumstances, satisfied as we are that the work was very carefully composed by distinguished scholars at the instance of the Religious Tract Society, and we may well have every confidence in its general character and correctness.

What then follows from these remarks? (1). The work has an admirable basis to go upon. (2). It is fitted to impart much and valuable instruction to Chinese readers. (3). It will be of great service to other commentators in the same line of things. (4). The author deserves high commendation for what he has thus done and encouragement in what he is doing for the whole of the Old Testament. We congratulate him as a Chinese student on the style of the work. It is well done in this respect, and it has been a pleasure to read many parts of it in this point of view. We have no hesitation in commending the work to our missionary friends, and advise them to make use of it among their Chinese Christians, who will greatly benefit by it, and while they may lament its brevity, it will whet their appetite for still more information on the many important points brought up, or on others that have been passed over in the course of the work.

W. M

The Articles of Christian Instruction in Favorlang, Formosan, Dutch and English. From Vertrecht's manuscript of 1650; with Psalmanazar's Dialogue between a Japanese and a Formosan; and Happart's Favorlang Vocabulary. Edited by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission, Tai-nan-fu. Pp. xix. and 199. London: Kegan Paul, Trench, Trübner & Co.

The publication of this handsome volume is not the first service of the kind done by Mr. Campbell to the religious and philological history of Formosa. He has long made a loving study of the Dutch records, which are the principal sources of information, and some years ago he published a version of the Gospel of Matthew in the Sin-kang Formosan dialect, by the Dutch missionary Gravius. These works are almost the only relics that remain of faithful work done by the Dutch missionaries about the middle of the seventeenth century. They were intimately associated

with a commercial and political occupation of the island by their fellow-countrymen, and there, as in other Dutch possessions, mission work was, no doubt, too much a department of state administration. The lessons to be drawn for our own time are vivid and valuable. The missionaries seem to have been spiritual men of a high type of Christian courage and faith, and the reality of their work was attested by the conversion of not a few of the natives of Formosa to the Christian faith. By preaching, by writing, and by the establishment of a training school or college, the missionaries laboured for the planting of Christ's kingdom in Formosa. It is to be feared that, notwithstanding the high character of the men themselves, their work suffered from its intimate association with political and commercial interests. It suffered both in spirituality and in permanence. The Dutch occupation, and with it the Dutch mission, came to a disastrous close on the fall of the Ming dynasty. The slaughter of the Dutch by Coxinga, was followed by a bitter persecution against the native Church of Formosa, from which it never recovered. We are accustomed to say lightly that the blood of martyrs is the seed of the Church, and that persecution can only strengthen a true Christian Church. But the instance of Formosa, like other cases in Europe, warns us against this too superficial optimism. It is possible for the light even of a true Church of Christ to be extinguished in blood. We have need to lay the lesson to heart, and so to build on the one foundation that when the day of trial by fire comes our work may stand. It is sad to consider that almost the only relics now remaining of the early Formosan Church are these works, now re-published when, so far as is yet known, there are none to read them; the languages in which they are written being apparently extinct. Another interesting trace of the work of the Dutch missionaries is found in old title deeds, still extant, written in native dialects in the Roman letter. But this art of writing has now been lost, and it appears that even those who hold these deeds can no longer read them.

When the English Presbyterian Church began its work in Formosa over thirty years ago, there was found, it is true, a certain readiness on the part of the civilized natives of the island to receive the missionaries in a friendly way. This feeling was perhaps based on a dim tradition of the good work done among them by the Dutch missionaries so long ago. But oppressed and wronged as they were by the Chinese, it was only too evident that the most powerful motive at work in their minds was the hope that in some way these strangers might become their protectors from Chinese oppression. It is even said that there was among them a traditional prophecy which encouraged the people to expect the coming of foreigners who should bring them deliverance. But there is no evidence of any spiritual element in this vague hope, and no remnants of Christian truth have been found among them.

In South Formosa, the field of the old Dutch mission, there is to-day a strong and growing native Church, but it is wholly a new growth. Its language is the Chinese of the Amoy dialect and its membership is partly aboriginal and partly Chinese. Its strongest elements are drawn from the Chinese settlers. The genuineness of its faith was severely tested during the war which transferred the government of the island to Japan. Not a few were put to death during that troublous time, but there is bright promise for the future of this interesting Church in the fact

that, under severe temptation, not one of its members denied the faith or withdrew from Christian fellowship during all those months of trial. The relics of the past now gathered and put on record by the painstaking labour of Mr. Campbell, will in the future become a precious memorial for this young Church. They may serve to emphasize for it the vital lesson that there is no security for the permanence of Church life except in the living knowledge and love of the truth.

But Mr. Campbell has had another object in view in these publications. As he says in his preface, he and his colleagues "share the burden of living near an interesting race, for whom they can do nothing"—the aboriginal race, that is, who are still savage and speak their own dialects, which are apparently of the same stock as those represented in Mr. Campbell's present and former volumes. He hoped that by reviving the recollection of former labours he might induce the Church of the Netherlands to resume their mission work in Formosa for the benefit of that interesting race. He has so far succeeded that a good deal of sympathy has been awakened in the Dutch Church, though they have not yet seen their way to take any definite action.

The first part of the present volume consists of "the Articles of Christian Instruction," written in the Favorlang dialect as reduced to writing in Roman letter. It is printed from a copy of the manuscript of the author, J. Vertrecht. The "Articles" include five sermons on selected texts of Scripture by the same author. This is followed by a brief specimen of the aboriginal language of the present time as heard near the city of Chiang-hoa, which Mr. Campbell takes to be part of the district called Favorlang by the Dutch missionaries. Then follows, for purposes of comparison, a reprint of an imaginary dialogue between a Formosan and a Japanese, which was originally published by the impostor George Psalmanazar in 1707. The remainder of the volume is occupied by a revised reprint of a "Favorlang Vocabulary," drawn up by Gilbert Happart, one of the early Dutch missionaries.

The "Articles" give a very pleasing impression of the full and thorough evangelical teaching given to the early Formosan Church. One might criticize some points, as for example the doctrine of "Haibos," which is given as the native equivalent of the devil. It is a good deal fuller and more minute than Scripture would justify, but what is said of sin, repentance, and salvation through Jesus Christ, is clear and satisfactory.

There is one curious instance of overstraining which at first sight is rather perplexing. Vertrecht gives a dialogue in which a "stranger," evidently the missionary himself, expostulates with the native on his belief in "Haibos" and in "Adam." The latter name is startling until on reference to the Vocabulary we find that "Adam" is a little bird, from whose cries the Formosans believed that good or bad fortune could be foretold. Even with this explanation the superstition referred to seems to be the comparatively harmless one which is common among all nations, and which is not even now extinct in Christian countries. It is curious therefore to find the "stranger" gravely dwelling upon this idea as a subtle and malignant invention of "Haibos," who gave the name of "Adam" to this little bird "that by thus mocking the first man the villain might lead him into the path of error!"

[*To be concluded.*]

Editorial Comment.

Our readers must have learned with pain and regret of the burning of the main building of the Margaret Williamson Memorial Hospital, Shanghai. Our sympathies go out most warmly to Drs. Reifsnyder and Garner at this trying time. A pleasing incident in this connection is the timely and strenuous assistance rendered by Consul-General Goodnow at the fire and his prompt tribute to "hard-working missionaries" in reply to a premature and uncalled-for criticism. The readiness and cordiality with which the *N.-C. Daily News* opened its columns to a rebuilding subscription list, is also very gratifying.

* * *

In our last issue we said that we preferred holding over until later the discussion of the prominent lessons of the calamitous circumstances attending the riots in the French concession, Shanghai. The matter is still unsettled, and the steps toward amicable arrangement are not publicly known. It seems evident, however, that the serious clashing of interests, with consequent loss of life, might have been averted at an earlier date in some more diplomatic, if not more Christian, manner.

* * *

As we look back, however, to the troublous scenes of a month ago, the main lesson, and to us the most prominent feature, is in connection with the manner in which the Chinese and foreigners misunderstood each other. We remember with pain the lowering looks and unfriendly glances thrown so frequently by the unusual groups on the passing foreigners. And the echoes of the accentuated hum in the tea-houses remind us that at that time of tension every harsh and thoughtless act or word of a comparatively small number of foreigners would be remembered, dwelt on, and undoubtedly amplified. Foreigners who do not understand the Chinese language or customs would do well to read some such testimony as that of Prof. Legge on page 444 of this issue of the Recorder. "During my long residence among the Chinese," he says, "I learned to think more highly of them than many of our countrymen do; more highly as to their actual morality and more highly as to their intellectual capacity."

* * *

At last we have a railway, in actual operation, between Shanghai and Woosung, a distance of nine and a third miles. True, there was a railway between these same termini over twenty years ago, and it is difficult to conceive the gains that might have followed if that short line had been permitted to remain. But no, China did not want railways then and would neither build them herself nor let others build them, nor would she suffer such foreign innovations to remain upon her soil, and so the old line had to be taken up and carried to Formosa, where it was thought it would be harmless, even though useless. Now, however, the railway has come to stay, and this short line is but a precursor of longer and widely extended ones

that will help revolutionize China. We only hope complications on account of "sphere of influence" will not arise to confuse and retard.

* * *

FROM all sides come glowing accounts of the last International Missionary Union at Clifton Springs, N. Y., where it is held every year, and where all are entertained free during the sessions of the Union by Dr. Henry Foster, the founder of noted Clifton Springs Sanitarium. 130 missionaries were present: 40 being from China, 20 from India, 8 from Burmah, 13 from Japan, 5 from Africa, 5 from Mexico, 5 from Brazil, 17 from the Turkish Empire, and smaller numbers from other countries. All foreign missionaries, of all evangelical denominations, are cordially welcomed at these gatherings, and it is an event in one's life to have attended one. They are held in June, and any missionary going home, who can possibly arrange it, should endeavor to be present at these meetings and enjoy the rich feast of fat things there set forth.

* * *

THE pamphlet containing the proceedings of the Sixth Conference of Mission Boards of the United States and Canada, comprises nearly 150 pages of fine print, and makes, as usual, very interesting reading. It is probably nowhere so much studied and so influential as on the misson field, and of this fact the secretaries show that they are aware. Only good can come of such deliberations as these, and the results already attained in the unification of work, as reported last year, make a most creditable showing. Among the best addresses in this volume was that by Mr. Robert Speer, on his Tour in Asia. Few travellers have taken more pains than this young and indefatigable secretary to get at the polyhedral facts of mission work, and few of whom we have any knowledge have better succeeded in a comprehension of the conditions of the widely diverse lands in which he has travelled. Very interesting statements were presented at this meeting in regard to the leading Women's Boards of Missions, and by special vote these papers are incorporated with the proceedings. We do not know how widely these pamphlets are distributed, but if any readers of the RECORDER, of whatever nationality, have not seen them, we advise them to write to the chief promoter of the Conference, Mr. W. Henry Grant, 156 Fifth Avenue, New York, and ask for copies of the whole set, and when they come, to read them through.

Missionary News.

Christian Endeavour Notes.

A Home for Seamen was established in Nagasaki in 1894 by the seventeen Christian Endeavourers on board the U. S. S. *Charleston*. They raised the money among themselves and their friends for the building. Its object is to afford Christian home comforts and extend religious and moral influence to seamen of every nationality. Among the many who have found rest and refreshment for the body, are those who have professed a determination to live for Christ.

It is stated that there are "Christian seamen in the fleet under Admiral Dewey who are not asham-

ed to show their colors as followers of Christ." On board the flagship *Olympia* is published a little newspaper called "The Bounding Billow." A recent number contains this notice: "Floating Christian Endeavor Society meetings every Friday night at eight o'clock, in the officers' smoking room. Everybody welcome."

C. E. in England.—The C. E. Societies of the Connexion have raised £468 as their gift to the Centenary Fund, and an earnest effort is to be made to bring it up to £500 by Conference.

The quarterly meeting of the Christian Endeavour Union of East London was held at Cotton-street Chapel on Saturday last. The Rev. B. Sackett presided over a large attendance, and gave an address on "Stedfastness." The Rev. W. Joynes, pastor of the Church, gave an address on "Loyalty."

Evidences of the divine ordination of the Christian Endeavour movement continue to multiply on every side. The report given at Whitsuntide, 1897, showed that in the ten years that had elapsed since the introduction of the movement into Britain, 4648 societies had been registered. It is a fact of great significance that in the brief seventeen years of the movement's history fully a million and a half of our active members have joined the Churches!

MARIETTA MELVIN,
General Secretary.

The Anti-Opium League in China.

Further list of doctors who have sent in replies to the questions sent out by the Committee:—

A. H. Patterson	...	Chinkiang.
A. P. Peck	...	Shantung and Chihli.
H. D. Porter	...	Shantung and Chihli.
O. L. Kilborn	...	Chentu.
H. C. Collins	...	Ichang.
G. W. Guinness	...	Honan.
Richard Wolfendale		Chungking.
A. W. Douthwaite		Chefoo.
F. H. Judd	...	Chefoo.
L. L. Moore	...	Chuchowfu.

O for one hundred replies! Now that I have looked over the sixty odd replies received I honestly believe that any missionary physician in China neglecting to become identified with this movement will regret it. Please send on your papers and swell the number to *One Hundred.*

W. H. PARK.
Soochow, August 12th, 1898.

Account of the Riot at Chang-shu, Kiang-si, on July 4th.

BY MR. SAURE,
Of the China Inland Mission.

"We had become so accustomed to hearing wild rumours about the foreigner slaughtering and eating children, and the like, that we paid no more attention to them. The people had also been allowed so much freedom in our place, that we did not think, and do not think, that anybody on the streets believed such reports. However, on the afternoon of the Fourth of July, large crowds assembled on the streets. This was only to be expected, as the lantern-processions were on. The multitudes coming into our place becoming too much for us, we concluded to ask all to leave, and to admit no one. After some urging, we succeeded in getting them all out, although some were using threatening language. We had heard the like before, and mostly smiled at it. Shortly after all doors were closed, the street-door was forced. It did not look as if anything more were going to happen. However, one servant went

to a somewhat friendly mandarin, while another ran to an unfriendly one. The friendly mandarin sent a handful of soldiers, and appeared upon the scene himself, with two of the gentry. Our back-yard was slowly cleared, after some urging, and we were requested to remain inside. The unfriendly mandarin said that it was none of his affairs, but it was made some of his affairs before all was over. When we thought that peace had been restored, a man made a short speech, which we could not hear, but which was received with a veritable pandemonium of applause. The raging masses stormed upon our walls and tore them down. The mandarin lost all control, and was compelled to flee before their stones. At this point, we deemed it advisable that Mr. Whittlesey should bring his wife to a place of safety. They could still escape by the stairs and go out the back gate. They had gone none too early, as the house door was being rammed. We had prayed together, and I was beginning to think that it had been for the last time. I looked to heaven and said: "Father, Thy glory first! If it is Thy will, let me either escape, or see the heavens open. Let me pass to that 'which is far better' with a joyful testimony." At that moment, the house door was forced with a crash. Our little boy called to me to escape. As far as the stairs were concerned, escape was out of the question. I grabbed some money, and escaped over the verandah, sliding down a post. Mr. P'ao, the only baptized Christian in Chang-shu outside of our household, who had come early, told me that Mr. and Mrs. Whittlesey were going to his house, and that I should follow them. This I did, Tailor Li escorting me. One of the rioters had caught sight of me, and started after me with an unearthly yell. Mr. P'ao hindered him, and told him to go into the house for some of the things, which he did. Li and I soon caught up with Mr. and Mrs. Whittlesey, who were being escorted by a friend of Mr. P'ao. We met hundreds of people who did not even seem to know what was going on. On reaching Mr. P'ao's house, Mr. Whittlesey asked Mrs. P'ao whether they had a back door or not. The answer being in the negative, he said decidedly: 'We cannot stay here; we must seek protection in the *yamên* of the street-mandarin.' On the way to the *yamên*, we must needs pass the *yamên* of a gun-boat mandarin, who is a Mohammedan, and exceedingly friendly towards us. We quickly decided to enter there. The mandarin received us most cordially, assured us safety, and served us well. Mr. P'ao soon came with word that our house was torn down and all our things ruined. He was followed by two of our servants, who said that what was not being carried away was being burned. After about half an hour, a soldier came with the report that the *yamên* of the unfriendly mandarin was being destroyed. Some said this was done because it was supposed that we had found refuge there. Others said that the mob had heard that the mandarin had arrested some of the rioters. The people have suffered at his hands, and I believe this was considered a good opportunity to take revenge. This report made it necessary for us to seek other quarters, as our hiding-place could not remain a secret. Our host, however, asked us not to hurry, as it would be some time before the mob could come. He kindly sent out to hire a boat, and make other preparations. He gave us a large inner room, and opened the front doors, as if nothing unusual had happened.

Our little boy, K'o-seng, was soon ushered in, and informed us that the mob had ransacked Mr. P'ao's house, and that all had knowledge of our whereabouts. We took off our gowns, wrapped

our cues around our heads, made our exit through a side door; and, escorted by the mandarin's secretary, a few soldiers, and our three servants, we found our way, through side streets, to the boat, without having met an individual on the way. Two servants went with us; but we sent K'o-seng home, on account of his mother. After I had spoken a few words of encouragement and advice to him, he took his departure with tears in his eyes. Noticing that I had no fan, he gave me his own. It was half-past ten o'clock, but he first sought our friends, to tell them that he had seen us, and that we were safely off, before he went home.

We arrived at Lin-kiang next morning at daybreak. We are in a *yamên*, but have much freedom, going and coming at will, and we have very good service. We hardly realize that we are wearing clothes borrowed from the mandarin; that we are homeless; that we have lost all our earthly possessions,—even the pen, paper and ink which I am using are borrowed.

I could stop here, if my purpose were only to tell of our own experiences. However, I have some thing more impressive, and I can say, more beautiful, to relate, when following the course of particularly one of our native friends. None of our servants left us; even our little boy did not leave the place until he saw me escape. He kept his eye on our movements, and while he was in dangerous places, at times, he always had an easy retreat, because he was a mere boy. Several of our friends were hunted, but not hunted down. Our teacher was caught and struck, but was immediately released. One man hid in a tea-shop, opposite our place, where nobody looked for him.

The mob, not having found us in our house nor in the *yamên*, proceeded to Mr. P'ao's house. Tailor Li was there, and was recognized as my escort. But, by a turn, and throwing off his upper garment, and yelling with the crowd, he was lost in the confusion and escaped. Mr. P'ao showed himself to be a Christian hero, and his wife also deserves mention. When Mr. P'ao was asked whether we were in his house or not, he answered: 'They are not, and if they were you would kill us before you could get them.' The house was searched and plundered. Some dragged Mr. P'ao out, while others asked Mrs. P'ao about our whereabouts. She faced them fearlessly, but did not answer with one word. She did not know what was being done with her husband, but she was kept in peace. The mob threatened to throw Mr. P'ao into the burning *débris* on our place, but he answered: 'I am in God's hands; do as you please.' They then stoned him, while he knelt and prayed. The rioters leaving him for dead, he lay helpless for two or three hours, when he succeeded in *hiring* seven men to carry him home. The mandarin sent our 'Stephen' up here, where he received every necessary attention at the hands of Mr. Lawson. His wife and Tailor Li came with him. None of his wounds were serious, although several cuts were dangerously near important arteries. They were, however, very painful. Being a heavy-set man, the great heat added to his discomfort; yet, even in pain, the inevitable smile on his face remained unchanged.

Our friends come to see us; our servants are about us, and all are perfectly at peace and happy. Before you receive this, we will, no doubt, be back in Chang-shu, living in a rented house.

I have merely given the bare facts; they speak for themselves. I have purposely refrained from all comment. I have offered no reflections, and have drawn no lessons. Still, it will not be difficult for anybody to make some practical applications. Three things are certainly very evident: the need of the

Gospel; the effectuality of the Gospel; the faithfulness of our Father. The first is evident in the action of the mob; the second, in the behaviour of our Christians; the third, in our peace. Psalm cxxiv. is applicable; but I will close with just one word of praise, to which every particle of my being responds:—

'He hath done all things well!'"

We have since learned by telegram that a good settlement has been made by the officials.

Diary of Events in the Far East.

July, 1898.

28th.—An Imperial edict of this date commands that Jung Lu and Chang Chih-tung, Viceroys of Chihli and the Hukuang provinces, respectively, be given the supreme power to raise funds and construct the Lu-han and other railways.

31st.—The American troops occupying the trenches at Malate were attacked on the front and the right flank by the Spaniards. Eleven Americans were killed and thirty-seven wounded; the insurgents losing about the same number. The Spaniards retired with a reported loss of three hundred killed and a thousand wounded. General Merritt, being unwilling to rely on the insurgents, will not take Manila until the full complement of troops arrives.

Aug., 1898.

4th.—Arrival of the U. S. monitor *Monterey* at Manila from San Francisco.

11th.—A telegram to the *N.-C. Daily News* announces a terrible storm at Taipeh, the capital of Formosa, on Saturday and Sunday. The town was inundated. Fully a hundred lives were lost and a thousand houses swept away.

13th.—Manila taken by General Merritt after a partial resistance.

The insurgents entered the city in large numbers, but were disarmed before being allowed to enter.

16th.—Arrival of the U. S. S. *Monadnock* at Manila from San Francisco.

—According to a telegram to the *N.-C. Daily News*, it seems there is some trouble between Aguinaldo and the Americans. Aguinaldo objects to any Spanish officials retaining office and demands the appointment of natives or Americans only. He expects the United States to hold only Manila and asks them to evacuate Cavite entirely. General Merritt is inclined to concede this point only if it is consistent with the U. S. government's plans.

22nd.—Main building of the Margaret Williamson Hospital, Shanghai, destroyed by fire. The hospital staff was mostly absent—the building being closed for repairs. Under the able guidance of Consul-General Goodnow the native fire brigades did good service in preventing the fire from spreading to the other building. In a second outbreak Mr. George Fryer, with the aid of men from the native fire brigade in the city, succeeded in preventing the fire again spreading.

Missionary Journal.

BIRTH.

At Mien-cheo, Sz-chuen, July 17th, 1898, the wife of Rev. D. A. Callum, C. M. S., of a son, John Alexander.

MARRIAGES.

At Tai-yüan-fu, Shan-si, July 8th, 1898, Ernest R. Atwater (A. B. C. M.), to Elizabeth (Lizzie) Graham.

At Chefoo, Aug. 2nd, 1898, H. L. Beer, to Miss E. M. Hunt, both of C. I. M.

DEATH.

At the Wesleyan Mission Hospital, Hankow, Aug. 2nd, 1898, Edwin Jobbins, aged 57, Wesleyan Missionary Society, of dysentery.

ARRIVAL.

At Shanghai, Aug. 22nd, Rev. S. Couling, E. B. Mission (returned).

DEPARTURES.

From Shanghai, Aug. 1st, Mr. and Mrs. W. E. Entwistle and two children, of C. I. M., for England.

From Shanghai, Aug. 15th, Miss M. A. Widgery, of C. I. M., for England.

From Shanghai, Aug. 29th, Mr. and Mrs. H. J. Alty, of C. I. M., for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXIX. No. 10. OCTOBER, 1898. $3.50 per annum.

How to Accentuate our Protestant Unity.

BY REV. GRIFFITH JOHN, D.D.

HOW are we as missionaries in China to so accentuate our unity, to so give expression to it, that the fact shall become evident to all? There are certain things that must be done, and there are certain things that must be left undone, if we would thus accentuate our Protestant unity in this land.

How to accentuate our unity?

(1). There must be a hearty recognition of each other's existence and a genuine appreciation of each other's work. In speaking of each other there must be less criticism and more love. When speaking to our converts of the work of other missions, let us do so in the spirit of love and with genuine respect. Let us show an inclination to praise and no inclination to blame. Let us not gossip with our native assistants and converts about the work and workers of other missions. Let us beware of turning our converts into bigoted sectarians. When conversing with foreigners with whom we come into contact from time to time, let us not forget the work of other workers than ourselves and of other societies than our own. Last year, on my way to Kuling, I had for a fellow-traveller a gentleman who had just paid a visit to Hankow. He had met with a missionary who had managed to leave a deep impression of his own doings on his mind; but his mind was a perfect blank so far as the doings of any other missionary was concerned. Indeed, he seemed surprised to find that any one else was doing any work at Hankow. In advocating the cause of missions at Home, let us not forget that there are other societies on the field besides our own. The last time I was in England I attended a missionary meeting, at which a brother missionary spoke of the work in Central China. He spoke well of the work of his own mission, but not a word did he say

about the work of any other mission. The impression left on the audience must have been that his mission was the only mission in Central China, and that all the work was done by it. You may have heard the remark made by a certain French artist touching himself and his fellow-artists. "The fact is, there are three great artists in France, just three great artists." "Who are they?" asked a friend. "Well, there is, in the *first* place, myself. And there is, there is—but I forget the other two." We must not forget the other two. To forget the other two would be a bad way of accentuating our unity.

(2). At our services with the native Christians, let us not forget to pray for the other missions and for the missionaries of the other missions, and that by name. If they are in sorrow, let us weep with those that weep. If they are in joy, let us rejoice with those that rejoice. When we hear of progress and prosperity, let us give God thanks with the same heartiness as we would do if the progress and prosperity were our own. That is a way of accentuating our unity which cannot fail to make an impression on the minds of our native brethren.

(3). With regard to spheres of influence, let us not be selfish and grasping. We hear a great deal these days about spheres of influence. The great European powers are gone mad over the matter. Personally I think the missions would do well to come to a friendly understanding with each other with regard to their respective sphere of influence. It would prevent waste of time and energy; and it would conduce to harmony and good feeling. But let us all be fair and honourable in the matter. Let us beware of the earth greed that has taken possession of the nations. Some time ago I saw a caricature of John Bull embracing the globe and claiming it all as his own. "All this is mine; hands off." Let us not forget that other missions have their claims as well as our own. Let us take it for granted that sister societies have a right to live and to a room for growth and expansion as well as the society which we represent. We are all co-workers with one another and co-workers with God. Let us then be brotherly and generous in our treatment of each other in this matter. That is another way of accentuating our unity.

(4). If a sphere is well occupied by another mission, let us keep out of it and seek a sphere of our own. There is plenty of virgin soil in China. Why go where we are not needed and leave the unoccupied regions unmanned and destitute?

(5). Let us keep from small cities and towns already occupied by other missions. Surely one mission in a small city or town is quite sufficient. It is preposterous to plant half a dozen rival churches at such places, whilst the unoccupied cities and towns are so

many and the Macedonian call is so loud. To do so would not be to accentuate our unity, but our want of it.

(6). Let us not start stations at places where we have no converts in order to forestall a sister mission and then claim all the surrounding region as included in our sphere of influence. That would be a very bad way of accentuating our Protestant unity.

(7). Where two or more missions are established side by side, say at important centres such as Hankow, or large cities such as Nanking, there are several ways of accentuating our unity. We can do so by:

(*a*). Keeping up friendly *social* intercourse.

(*b*). Holding united monthly or weekly missionary prayer meetings.

(*c*). Exchange of pulpits. This is a friendly thing in itself. It is a proof to the converts that the missionaries are one in heart and essentially one in doctrine. We exchange pulpits off and on at Hankow, and we do not find it necessary to be present in order to watch each other's orthodoxy.

(*d*). Holding united native services.

(*e*). Using a Union Hymn Book. Not a denominational Union Hymn Book for the whole of China, but a Union Hymn Book for a city or centre, used by all the missionaries of all the societies working at that city or centre. We have such a Hymn Book at Hankow and it is a source of great joy and strength to us.

(*f*). Using a Union Book of services—marriage and burial. Such a book has just been prepared at Hankow, and is now going through the press.

(*g*). Having a Union chapel, where the converts of all the churches might meet for worship at stated times.

Such are some of the ways by which we can accentuate our Protestant union. There are other ways; but these seem to me to be practical and of great importance.

But what must we have in order to *thus* accentuate our unity?

(1). We must have a deep conviction with regard to its existence and reality. We must *believe* that we are one; we must *feel* that we are one; and we must *realize* that the fact of our *unity* is an infinitely greater fact than that of our diversity. Being *in* Christ, we are one, and we are so whether we acknowledge the fact or no; beneath all our differences there is an immense orthodoxy and a grand unity. In Him, and under His sole headship, we are essentially one. What we need is to so dwell on this glorious fact of our unity that it shall sway the imagination and sink deep down into the conscience. We want to be so possessed by it that we shall feel in our deepest soul that, in spite of our diversities, we are truly *one*—one in heart, one in aim, one in hope, one in Christ.

(2). But if we would realize this fully we must pray earnestly for another Pentecost. Our great need is an outpouring of the Holy Spirit—an outpouring such as shall unite our hearts in a passionate love to Christ and an all-absorbing interest in His kingdom. We need an outpouring such as shall lift our souls into a nobler region of thought and feeling and compel us to regard the points of difference between us as *infinitesimal* when compared with the points of agreement.

In 1868, when sailing down the Han, we came to a narrow part of the river, and studded with rocks. The captain turned the boat into a little nook among the rocks and cast anchor. I went out and asked him the reason. He told me that a freshet was coming down, and that he could not proceed till the channel was full. Mr. Wylie and myself went on shore for a walk. There we met an old man, with whom we had some conversation about things in general. We asked him how high the water rose in that part. "Do you see that rock in front of your boat?" said he. "Well, it sometimes rises higher than that." The rock stood out of the water thirty feet or more. We did not believe the old man; and thought he was trying to get some fun at the espense of our gullibility. We continued our walk. When we returned an hour or two later we found that the whole aspect of things had changed. The channel was nearly full, the rocks had almost all disappeared, and the high rock in front of our boat was on the point of vanishing. "Please come on board," shouted the captain. "We can start now." We obeyed orders, and in a few minutes we found ourselves sailing down the very heads of the rocks that had barred our way and threatened our destruction.

So we as missionaries are surrounded by many rocks which make navigation difficult. There is the rock Presbyterian, the rock Episcopalian, the rock Congregational, and other such denominational rocks. And there is the rock Anglo-Saxon, the rock Teuton, the rock Scandinavian, and so on and so on. But let the Spirit of God come down upon us like that flood, and all these rocks will be submerged. We shall be lifted above them and carried over their heads, and that in blissful unconsciousness of their existence even. "Less of self, and more of Thee?" "*None* of self, and *all* of Thee." That is what we want. Let us have that, and we shall have no difficulty in accentuating our unity.

One word in conclusion. The present need of union and of united action is very pressing. We are entering on a new state of things in China, and we are called upon to enter on new lines of action in many directions. If there ever was a time when a strong pull, a long pull, and a pull *all together* was needed, it is now. *United*, the

Protestant missions in China will carry everything before them. *Disunited*, they may accomplish something, but they will fail to fulfil their high and glorious mission to this people.

You will remember the negro's sermon. "Dear friends," said he, "there are three things to which I wish to call your attention. One is, the world is turned upside down; another is, the world must be turned right side up; and the third is, *we* are the men to do it."

So say I. "China is turned upside down; China must be turned right side up; and we are the men to do it." *Only let us be united. United, we can do it. Disunited, we cannot.*

The Emperor of China.

BY E. H. PARKER, ESQ.

IN view of the recent interview between Prince Henry of Prussia and the Emperor of China, it is curious to recall the very different reception accorded to Lord Amherst by the present Emperor's great grandfather, usually known as Kia King, 82 years ago. The story is best told in his majesty's own words:—

Bestowal of the following mandate upon the King of Ying-ki-li:—

Thy kingdom far away across the oceans proffers its loyalty and yearns for civilization. Formerly in the 58th year of Kien Lung (1793), when the late Emperor, his exalted majesty Divus Purus, was on the throne, thou didst despatch an envoy across the seas to Our court. On that occasion the envoy of thy kingdom most respectfully fulfilled the rites and failed not in form, for which reason he was enabled to bask in the Imperial Favour and to enjoy audiences and banquets, rich presents besides being conferred upon the mission. This year, O king, thou has again sent an envoy to be the bearer of an address and to deliver thy *quantum* of local articles. We, in consideration of the fact that thou, O king, wast genuine in thy respectful submission, felt deeply overjoyed, and following up the old precedents, commanded the official body to arrange for audiences and banquets, so soon as the envoy of thy kingdom should arrive, entirely in accordance with the rites of the last reign. As soon as ever thine envoy arrived at Tientsin, We commanded officers to proceed to that place and confer upon him a banquet there. But lo! when thine envoy came to render thanks for the feast he did not observe the proper ceremonial forms. We, holding that the petty subject of a distant kingdom

might well be excused for his ignorance of forms, gave special commands to certain great officers that they should, just as thine envoy was approaching the capital, inform him to the effect that in the 58th year of Kien Lung thine envoys, when saluting, in each case knelt down and *kowtowed* in due form, and to explain how impossible it was to make any alteration in the present instance. Your envoy verbally told Our high officers that when the day should arrive he would duly carry out both the kneeling and the *kowtow*, and that there would be no failure in form. Our great officers then made representations to Us to this effect, and We thereupon announced Our pleasure, directing that thine envoy should have audience on the 7th day of the 7th moon (26th August), and that presents and a banquet should be bestowed on the following day in the *Chêng-ta Kwang-ming* Hall; food being again conferred in the *Tung-lo* Garden. Leave was to be taken on the 9th, and on that day a trip to the *Wan-shou* Hill (part of the Summer Palace) was to be granted. On the 11th, presents were to be distributed at the *Tai-ho* Gate, and then the party were to adjourn to the Board of Ceremonies for a banquet. On the 13th they were to be dismissed, and Our great officers had given thine envoy full information as to the forms and the dates. On the 7th, the day fixed for the audience, thine envoy had already got as far as the gate of the palace, and We ourselves were about to mount the throne, when the chief envoy suddenly announced that he was very ill and unable to walk. We, holding it quite possible that the chief envoy should be suddenly taken ill, then ordered that the assistant envoys alone might be admitted. But the two assistant envoys also declared that they were in a suffering condition, a piece of impoliteness it would be impossible to exceed. We did not, however, visit upon them seriously Our displeasure, but that very day dismissed them back to their country, and as thine envoy never obtained an audience, it follows that neither could thine address, O king, be handed in, and that it remains in thine envoy's hands to be carried back. However, reflecting that thou, O king, hast submitted an address and offered presents, We opine that thine envoy's want of respect in proceeding to give interpretation to thy genuine feelings, is the fault of thine envoy; the respectful submissiveness of thyself, O king, this We right well discover, for which reason We make a point of selecting from amongst the tribute articles some maps, pictures, views, and images, which We retain in commendation of thy loyal heart; this being equivalent, in fact, to accepting the whole. We also present thee with a white jade "As you like it;" an official chapter of kingfisher jade; two pairs of large belt purses and eight small ones, as a mark of Our tenderness. As thou art

removed exceeding far from the Central Flowerly Land, and thy sending envoys over this great distance is no easy matter; moreover, as thine envoy has not been able to adequately acquaint himself with the ceremonial observances of China, thou wilt not hear with pleasure of these divers discussions and argumentations. The Celestial Dynasty sets no value upon distant things, and does not regard as rare or precious objects any of the ingenious curiosities of thy land. Thou, O king, maintain harmony amongst thy people, and sedulously strengthen thy domain, treating alike the distant and the near; that is what best secures Our commendation. Henceforward no more envoys need be sent over this distant route, as the result is but a vain waste of travelling energy. If thou canst but incline thine heart to submissive service, thou mayest dispense with sending missions to court at certain periods; that is the true way to turn towards civilization. That thou mayest for ever obey We now issue this mandate.

. . . . . .

Commands. When in the present instance Ying-ki-li country sent tribute, and the envoy landed on his arrival at the sea-port of Tientsin, We specially commanded Sulenge and Kwang Hwei to signify Our pleasure and confer a banquet, directing him, when the time should arrive for acknowledgments, to go through the form of thrice kneeling and nine *kowtows*, and if duly performed conducting him to Peking. Supposing he were unversed in the forms of etiquette, representations were to be made, pending Our pleasure; the boats in which he travelled were not to be allowed to sail away, but he was to return by the same route to Tientsin, and thence by sea to his country. But Sulenge and Kwang Hwei have deliberately disobeyed the imperial commands and brought him straight on towards Peking; they have, moreover, allowed the boats to go away on their own account; it is in this that their blame lies. But things having thus gone wrong, We once more commanded Hoshitai and Muktenge to go and meet the mission at Tung-chow, in order to rehearse the ceremonies. The limit of time was fixed at the 6th day of the 7th moon, and if by this date forms had been completed with, the mission was to be brought on further. But if up to that date forms had not been completed with, a report of impeachment was to have been sent impending Our pleasure. On the 5th Hoshitai and Muktenge sent up an evasive report, and on the 6th they brought the mission right on. At half-past one p.m. on that day We seated ourselves in the *K'in-chêng* Hall to give audience to the pair, and first enquired of them how the rehearsal had gone off. Taking their hats of and knocking their heads on the ground, they replied that there had been no rehearsal. Then We

asked them how it was, if there had been no rehearsal, that no report of impeachment had been sent in. Hoshitai said: "When they have their audience to-morrow they will certainly conform." It is in this again that their blame lies. After early breakfast at half-past six on the morning of the 7th We signified our intention to mount the throne and give audience to the mission. Hoshitai first represented that "the mission could not come along so quickly, but that on its arrival at the Gate he would ask further instructions." Then he represented that "the chief envoy was suffering from dysentery, and a little more time was wanted." Finally he represented that "the chief envoy's sickness had caused him to collapse, and he could not appear in audience." To this We replied that the chief envoy might return to his lodging, where medical attendance would be supplied for him; meanwhile the assistant envoys might be ordered in. The last representation then was that "the two assistant envoys are both ill too, but as soon as the chief envoy is perfectly well, they will have audience with him."

China is overlord of all under Heaven, and it is impossible to meekly tolerate this supercilious insolence. Hence We have sent down Our pleasure, expelling the envoy in question back to his country, but not otherwise punishing his grave offence. Kwang Hwei was at the same time commanded to escort him to Canton to take ship there. Since then We have learnt from other officers of the court, who have been admitted to audience, that the envoys travelled from Tung-chow right up to the palace waiting-room during the night, and that the envoy stated his uniform was behind and would not be here just yet, adding that it was impossible to see the Great Emperor in his ordinary attire. How was it Hoshitai did not represent these facts to Us at Our interview with him? And, if he forgot, why did he not make a supplementary representation later on? Or do it early the next day? Any of these courses would have sufficed. But not to have represented the facts at all up to the very moment of Our taking Our seat, places the offence of the pair in a graver category even than that of Sulenge. If they had represented in time We should have fixed another date for the audience, from which the envoys could then have retired, feeling that everything had gone off in due form. Who would have thought that stupid ministers could bungle matters to this degree? We really have no face to confront Our courtiers with, and there is nothing for it but to accept a share of the blame Ourselves. The offences of the four individuals in question will be dealt with as soon as the Board reports upon their deserts. Meanwhile We first signify this Our pleasure for the general information of all, here or in the provinces, including the Mongol princes and dukes.

Later on the Board advised, and his majesty's pleasure ran:—Sulenge is deprived of his presidency of the Board of Works and of his Captain-Generalship of the Red Chinese Banner; but as an act of grace he is given a third button, and will fill the lower office of Assistant-President to the same Board (the other three ditto, *mutatis mutandis*).

About the 20th of November the following decree was issued:—

To the Cabinet Council. Tsiang Yu-t'ien and colleagues report the steps taken in connection with the arrival of the Ying-ki-li tribute envoys at Canton and their return home. As the Ying-ki-li tribute envoys are unable to carry out the "thanking for banquet" forms, and as in the 58th year of K'ien Lung (1793) no banquet was given to the (Macartney) mission on its arrival at Canton, there was of course no occasion in the present instance to force a banquet upon them. The action of the viceroy and his colleagues, as now reported by them, in conferring upon the envoys three tables laid out with dinner, and also presents of sheep, oxen, etc., was highly proper. But touching the postscript, advising that another Imperial decree should be issued, setting forth in clear terms the serious want of politeness on the part of the said envoys, and leaving the punishment of them to the king of the said country, this is entirely unnecessary. As to the proclamations which the viceroy reports he has had prepared for issue to the trading ships of the said nation coming to Canton, We adopt the (Confucian) view "Mark, but do not talk about things beyond our ken," and We had already directed that no further steps be taken. Evidently the viceroy had not received the decree to this effect when he made these further representations.

To sum up. This matter was first of all bungled by Sulenge, and then a second time by Hoshitai. We on Our part have weighed the whole circumstances, administered a due admixture of kindness and severity, made return in excess of receipts, and in short done all that it was meet to do, so that the matter may now be allowed to drop. As the envoy has displayed such bravish deceit, even if an imperial decree were issued as advised, when he should get home he would of course conceal or distort the facts and concoct a story so as to gloss over his own blunders; thus the more dignified course is to let the whole matter slide.

When the tribute envoys reach Canton the viceroy in receiving them should read them a solemn lecture to the effect that their failure to carry out the proper forms, whilst charged with their sovereign's commands to come to the Celestial Court with tribute, is entirely their own fault; but that his majesty the Emperor in his benevolence and magnanimity, has refrained from chastising them, and has even deigned to accept some of their king's tribute and to

distribute objects of value in return ; that this is grace commensurate with the height of Heaven and the depth of earth ; that when they return home they must not fail to feel grateful. Add that "your country has hitherto traded at Canton, which therefore is the port fixed for your country. If in future there are any more tribute missions, they must invariably anchor at Canton, and there await the result of the report to Peking of the viceroy and the governor ; they must not go on to Tientsin, and if they do so, the authorities there, in obedience to imperial commands, will reject their advances, which of course means that your people will have all your travelling for nothing."

If clear commands are set forth to them in this fashion, they will of course experience a sense of fear and gratitude combined, and there is no need to enter into any discussion of right or wrong with them.

We have further reflected that when Ying-ki-li sent tribute in the 58th year of Kien Lung, application was made for permission to trade at Ningpo in Chehkiang province. But in the present instance their tribute ships, in going and coming, passed Chehkiang without coming to anchor there. This looks as though they had a special eye on Tientsin for trade, so as the better to carry out their monopoly schemes. The viceroy must, under no circumstances, fail to discourage them from coming to Tientsin and nip that idea in the bud, making it clear that even if they do go there, they will not be able to get their messages through. As to Poson (? Porson) and the other four, as they are all barbarian traders, and as the country in question is still allowed to trade, of course it is unnecessary to drive them all out, and thus rouse their suspicions, so that they can be allowed to remain as they like as the viceroy suggests.

Mr. Kataoka Kenkichi.

BY REV. H. LOOMIS.

THE President of the House of Representatives at the late meeting of the Japanese Diet was Mr. Kataoka Kenkichi, who was Vice-President of the former session and has been a member of every Diet since a representative government began. For a long time he was the Vice-President of the Liberal Party and one of its most trusted leaders. He is the representative of Tosa Province and an elder of the Presbyterian Church at Kochi.

The day before Mr. Kataoka left his official residence, a meeting for prayer and thanksgiving was held there at his invitation. This was attended by the other Christian members of Parliament, together with the Christians from Kochi Ken now in the capital and

several of his other personal and official friends, about forty in all. The Rev. Uyomura Masahisa led the meeting.

Mr. Kataoka said: "When I was first approached by my friends and urged to accept the nomination for president, I positively refused; but when I came afterwards to think and pray over the matter, I felt that perhaps it was God's will for me to accept the position, and if so I ought not refuse, as God would surely also grant me the help necessary rightly to perform all the duties. With this faith and trust in God I accepted the nomination, and the fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office during my short term of service, is entirely due to the help which God has given me. On taking my seat in the House, it has been my daily custom, before beginning the business of the day, to offer up a silent prayer to God for help and to ask His blessing upon myself and upon the assembly. I feel that such a meeting as this on the eve of my leaving the official residence, is a matter of rejoicing and thankfulness."

The Rev. Mr. Uyemura and others also gave suitable addresses or led the meeting in prayer. It is, it is believed, the first time that such a meeting has been held in an official residence in Japan, and is therefore a most remarkable occurrence.

By the recent union of the Liberal and Progressive Parties in Japan a new party was organized that now controls the government. Finding themselves unable to carry out their policy the former Cabinet resigned and the leaders of the new or Constitutional Party were appointed to fill their places. The two most prominent officials are Count Okuma and Count Itagaki, who are men of high moral character and who have shown their devotion to their principles through much trial and great cost. Now they have achieved the object for which they have long contended, and that is a Constitutional Government in which is party control.

When the new Cabinet was formed it included the committee who had effected the new organization, and the question soon arose whether they should still continue their positions on the committee and at the same time hold office in the Cabinet. The matter was finally settled by the members of Cabinet yielding to the demands of the party and resigning their positions on the committee.

A new committee was then formed of two representatives from the Progressionists and two from the Liberals. One of the latter was Mr. Kataoka Kenkichi and the other is Mr. Ebara, who is the head of the Canadian Methodist school in Tokyo. The selection of two such men is a most remarkable fact as an expression of the confidence the people have in the religion which they profess and an indication that the Gospel of Jesus Christ has gained a strong foothold in Japan.

About three years ago the agent of the American Bible Society received assurance from the Prime Minister that a copy of the Bible would be accepted by the Emperor. It was arranged that it should be a joint gift of the three Bible Societies now co-operating in Japan.

After much delay it was given to His Majesty, and the following is a copy of the letter in acknowledgment of the same.

Tokyo, July 14th, 1898.

DEAR MARQUIS ITO.

I have now the honour to inform you that the copy of the Bible which the Rev. H. Loomis, on behalf of the American Bible Society, and Mr. George Braithwaite, on behalf of the British and Foreign Bible Society and the National Bible Society of Scotland, wished to present to the Emperor, has been presented to His Majesty, so please thank these gentlemen.

(Signed) VISCOUNT MITSUAKI TANAKA,
Minister of the Household.

Yokohama, Japan, August 1st, 1898.

Some New Phases of China's Greatest Scourge.

BY REV. WILLIAM N. BREWSTER.

THE Opium Question is about to assume new phases of importance, which it behooves every friend of the Chinese people to study carefully. The problem in the old China was perplexing enough, and we have failed signally in coping with it. But the new China will be even more under the terrible power of this pernicious drug than the old has been, unless wise and heroic efforts are made in the immediate future.

The writer lives in the Hing-hua prefecture of Fuhkien. Here the population is surprisingly dense. The fertile valleys and wide plain by the sea produce two crops of rice annually ; but even this leaves not a grain for export, even to adjoining districts, and large quantities must be imported, or there is a shortage. Under such conditions the people have to work very hard all the year, as they cultivate a winter crop of wheat or hardy vegetables, in addition to the two crops of rice. These hard conditions of life and other causes have made them less addicted to the opium habit than any other people in the province. I doubt if ten per cent of the men use it. In the cities and market towns, of course, there is a larger proportion

than this. But right across a mountain range west, lies the large mountainous country or district of Daih-hua. I have just spent a week in that region, and have seen the Hing-hua conditions of life reversed and noted the consequences.

Here the population is sparse. There are fields enough for all, and when more are needed the mountain sides can be terraced in new places.

Only one crop of rice a year is cultivated in these higher altitudes. Here the water does not have to be pumped or dipped or carried to irrigate the fields. It runs down the mountain-side from terrace to terrace. Rice does not need to be cleaned by the laborious process of the plains; but cheap little water-wheels do it with almost no labor or expense. Bamboo and oil-producing berries grow without cultivation. Nature has been lavish in its provision for these people; but I have never seen such universal wretchedness as I have witnessed here. The comparative idleness for eight months of the year, and light work of cultivation, has developed a degree of vice that is simply appalling. Womanhood is debased beyond conception. The general testimony is that 90 per cent, or more, of the men are given to the opium-habit. Why this difference in adjoining counties? Idleness breeds vice, and when easy ways of making money give the people the means of indulging, in the absence of all moral restraints of religion and society, the results seen are inevitable.

Here is an object lesson from which it would be well for the would-be reformer of China to draw the plain deductions, and seriously set about it to cope with the new problems before him.

The opening of the water-ways, of mines, rail-roads, all the changes which are already upon us, means that the prices of food and the scale of wages in China will speedily rise to those of Formosa, Hongkong, the Straits Settlements, and Japan. When that time comes, and the Chinese coolie earns 40 or 50 cents a day, and the farmer in proportions vaster than anything yet dreamed of, unless this fearful havoc is stayed, unless this traffic in human poison is prohibited or effectively limited before that time, China's so-called prosperity will be her ruin.

Another feature of the opium-habit has grown up in this province of recent years.

Morphine was used years ago as a means of gradually breaking off opium. Soon it was found to be cheaper and more convenient than opium, so that gradually a large traffic in it has grown up. It is sold to native medicine shops in the interior by large shops in Foochow and Amoy. When it was used only in the form of pills, it was bad enough; but some five or six years ago the poor victims of the

habit found out the use of the "*hypodermic syringe*". Foreign instruments were purchased, and, later, native silversmiths learned to make a very good imitation. With these needles they inject the morphine from one to ten times a day. The chair-coolies in Daih-hua are universally addicted to it. Rev. T. B. Owen, the only foreigner who lives in the county, says he knows of none who do not use morphine in this way. At first they inject on the arms. This is continued until the flesh is a putrid mass that is sickening to behold. Then other parts of the body are treated in the same way—the legs, the breast, and even the back. Ordinarily they take three injections a day, but I have heard of cases that do it every two hours. Soon it is found necessary to take it internally also, as the drug becomes less effective. And there are many who take both opium and morphine in all three ways—by injecting, swallowing, and smoking. The rottenness and degradation of body and soul of such is indescribable.

Another phase of the question was brought out in a timely editortal note in the RECORDER for May. The preoccupation of vast stretches of rice land by the poppy, in several provinces, is having a marked effect upon the price of that staple Chinese food. If it continue to increase, the empire cannot feed its enormous population; and the common people cannot afford to eat imported food.

Will the leaders of the Anti-Opium League permit a suggestion or two? If that organization would memorialize the Imperial government upon this subject, it is not improbable that some steps would be taken to restrict the growth of the poppy, upon the ground that its cultivation was raising the price of food and threatens to cause riots, if not rebellion. The Chinese government is theoretically "paternal", and to some extent practically so. When there is a scarcity of rice in some districts in this province, it is common for the magistrates to restrict the growth of sugar-cane. For a year, the officials in Hing-hua have sought to deal with the present comparatively abnormal price of rice by buying up a few thousand piculs and selling it in small quantities at reduced prices. They have even arrested and severely punished dealers for selling at high prices, but all in vain. As the rise in price is practically universal, and the officials have good reason to be alarmed by it, as rice-riots have already occurred in some places, it is almost certain that such a memorial to the Imperial, and also to the Provincial Governments, would at least receive a most respectful hearing and be given careful consideration.

Another memorial might be presented asking for the prohibition of the importation of morphine. This drug is eight or ten times

as deadly as opium. It is used for exactly the same purpose. It comes into the country as a medicine, and is thus free from duty. If for no other reason than this loss of revenue, the government would find it to its interest to take the matter in hand. Statistics could be secured from Customs Reports that would prove the enormous quantity of this drug that is being imported, and where financial interest and moral welfare are one, it is generally possible to induce even governments to do the virtuous thing.

Chinese Uranography;

OR

Direct Proofs that Primitive Astronomy is of Chinese Origin, and that it has been borrowed from the Chinese Sphere by the Ancient Western Peoples.

BY PROF. GUSTAV SCHLEGEL.

(Summary of the above).

IT has seemed to us useful to briefly recapitulate the results obtained by our researches, because the lengthy and detailed explanations into which we often have been compelled to enter must necessarily have often caused the reader to lose the thread of our statement.

PART I.

We have first proved that none of the methods used so far to explain the Chinese sphere could succeed because of not having gone to a sufficiently remote antiquity. Afterwards we have shown that the agreement between the sphere and the natural facts, which it symbolizes, cannot have taken place except about 17,000 before our era; and that this epoch is corroborated by the ancient Chinese traditions.

In our Second Book, we have explained the origin and the signification of all the Chinese star-groups named during this epoch.

We have also proved that the primitive Chinese had made a third division of the sphere, in the year 14,600 before our era, because the first and second divisions were no longer sufficient. Also we explained the asterisms which date from that epoch.

We have described and explained the asterisms named during the historical and modern epochs.

The Fifth Book finally discusses the zodiacs and proves that these zodiacs are a Chinese invention and go back—the 1st, the

duodenary zodiac, 14,700 years; and 2nd, the zodiac of 28 beasts, to about 3,000 before that time.

In the second chapter of this book, we have treated of the sun, the moon, the five ancient planets and the four so-called modern planets, borrowed from the Hindoo astronomy.

The researches contained in this first part of our book have given the result that all the asterisms of the Chinese sphere are really of Chinese origin, because they only suit the Chinese system, and that these asterisms form a calendar regular, uninterrupted and clear for the different epochs, in view of which they were named. Consequently the asterisms which are found *in* the spheres of other ancient peoples, and which are identical with those of the Chinese spheres must have been borrowed by these nations from the Chinese.

Part II.

In the First Book we have proved by a consecutive comparison that in reality the ancient peoples of Western Asia and of adjoining Africa had borrowed most of their asterisms from the Chinese sphere, modifying them for their special wants and putting together several of these asterisms into larger groups or constellations so as to adapt their number to the 12 divisions of the ecliptic, as well as to the 36 *decan* (divisions of 10 degrees) which preside over the degrees of this circle.

We have also shown that these peoples, especially the Egyptians, have added to these groups several other constellations which fitted their country and climate; and we have attempted a plausible explanation of the names and meanings of these asterisms.

The Second Book contains in the first chapter the geological data in favour of the antiquity of the Chinese race, as well as the account of the Chinese and Tibetan traditions which seem to strengthen (corroborate) the researches of the geologists in Europe and favour the hypothesis of Alexander von Humbolt, concerning a sea which is said to have separated Asia from Europe during the last geological epoch.

In the second section of this chapter, we have given the historical details of the great flood (inundation) which Yü remedied under the reign of Emperor Yao; also a description of China at that time and of the native savages with whom the Chinese came in contact.

We have shown therein by historical proofs the high antiquity of the Chinese civilization at that time, since the aborigines of China, whom the Chinese styled savages, existed already in the iron age, and had left behind the ages of bronze, of polished and

of cut stone. We also noticed the discoveries of instruments of the stone age in China, as well as the petrifications and petrified men which are said to have been found there.

The third section contains a comparative study of the condition of the primitive Chinese and of that of pre-historic man in Europe and of modern savages. In this study we have demonstrated that the civilization which was attained by the pre-historic Chinese is altogether consistent with the high antiquity to which the epoch of this uranography goes back.

In the second chapter we have tried to prove how and by which routes the learning and Chinese sciences, especially that of astronomy, could reach the West, as well during the historical as pre-historical epoch; and how they reached America also.

The principal results which we have so far reached in this work may be summarized in the following propositions :—

I. The names of the constellations which we have on our globes, such as have been transmitted to us by the Egyptians and Greeks are not suitable—with a few exceptions—to any of those peoples of antiquity to whom scholars have tried to ascribe them.

II. The names of the constellations and asteroids on the Chinese sphere belong exclusively to the Chinese and go back to about 17,000 before the Christian era.

III. As these names of Chinese asterisms are nearly all found on the Western globes, they must have been borrowed from the primitive Chinese sphere by Western peoples who have added to it *for their own convenience* a few new constellations.

IV. The antiquity of the Chinese uranography is corroborated by the testimony of tradition and Chinese history as well as by the scientific researches of European geologists.

We end by observing that we have in this book presented our explanation of Chinese uranography under the title of "Hypothesis," not because we doubt the basis of our work, but because remembering the advice of Voltaire: "I can assure you that if I had made a discovery, even if I believed it unshakable, I would proclaim it under the modest livery of doubt."

Scholars will judge whether we have demonstrated and proved our "Hypothesis" in this book, and if consequently it deserves to be raised to the dignity of "Scientific Fact."

MARIE S. JAMES, *Translator.*

N.B.—This translation of Prof. Schlegel's "Summary" may suggest to some, who are craving for a solution of the problem of the genesis of the Chinese and their history, a fine field in which to exercise their investigations.

One Bible or Three?

BY REV. CHAUNCEY GOODRICH, D.D.

CHINA has been called the land of millennial ruts. It is no less the land of bewildering variety—in language, in religion, in customs, in dress, in methods of business, in exchange of silver, in everything. Does one travel into the interior a thousand miles, he finds a new method of reckoning exchange and new weights for silver, almost for every new district. Even the coiffure for women's hair changes from place to place, till one place in Shansi seems literally to be the 'land shadowing with wings;' the hair being coiled into two wing-like projections from the head.

Even in mission work something of the same bewildering variety appears. The different terms is the first thing, perhaps, to strike the new missionary with wonder. One mission choose Shên, the generic term for God, and will have no other. Another is equally insistent on the use of Shang-ti, and pleads not only historical usage, but also the dignity and popularity of the term. A third selects a coined term that has been settled upon by the Catholics after a long season of bitter controversy, while now and then is found an eclectic using all the terms without trouble either to his conscience or to his linguistic sense.

The methods of evangelism are widely different; sometimes making the truth as presented to the higher and lower classes seem like two Gospels, or rather the one a Gospel and the other a sort of mosaic formed of Confucian ethics, Chinese custom, and stray bits of Gospel worked in.

What a variety in Hymn Books, already numbering a score and more, written not only for different dialects, but also with different conceptions of language, rhyme and rhythm! So strangely does China seem to have been affected, by that tower of bad memory, that not language only but almost everything else should become a tangle of variations and contradictions. What wonder that there should be, in this land of transformations and permutations, not three but many Bibles!

In the July number of the RECORDER there appeared an article with the caption of this paper. But why limit the number of Bibles to three? Besides the numerous versions for the various local dialects, for the need of which there is no question, and for the continuance of which the author raises no discussion, there remain two principal versions in the classical *(Wên-li)* style, which have been used by the last two or three generations of missionaries, and

two versions in the Mandarin, while there are now in process of revision at least six different versions—three of these the work of two individuals, each of whom feels called upon to labor single-handed, and three others the work of as many committees created by the last conference. Why not have written One Bible or *Ten?*

Leaving, however, the discussion of the number of versions in the field, and the consequent and greatly increased difficulty of securing One Bible for China, let us consider a few questions suggested by the article. And the first question that emerges for discussion is,

What version or versions of the Bible are needed for wide circulation in China? It goes without saying that there must be a version in the classical style for the scholars of China. It is the classical style alone that gives to China a universal language, and it is only through this medium that the Bible can be given to the whole empire. The necessity of a version in the Mandarin Colloquial, which is spoken by more than two hundred millions, an eighth of the people of the globe, is equally obvious. These two versions must take their places side by side. Is there a distinct call for a third version? So the action of the conference seems to show. Besides the great field where Mandarin is spoken, and for which there can be no special call for a third version, there still remains a large section of country, whose people equal in number the whole of North America.

The arguments for an Easy Wên-li version, as we understand them, are principally two: 1. Those who can be called scholars, and who can read understandingly the higher style are comparatively few, while there are multitudes of men who have studied in the schools a few years and who can understand a simpler style. The scriptures are thus brought to many millions of persons who otherwise would have no Bible which they could read.

2. A second reason urged for a third version is that in many places the Bible in an easy classical style may be read aloud in religious services and understood by most of the congregation. This would be an immense advantage where there is no colloquial version, and sometimes an advantage, perhaps, where the colloquial is a low patois, scarcely worthy, as may be thought, the sacredness and dignity of the Scriptures. We do not argue this question here, but simply state it with the addition of a little sigh that this third version in Easy Wên-li seems to necessitate a somewhat higher style for the other Wên-li version. The question of having this version was settled by the conference, and we are glad to know that the work upon it is being carried on with great persistence and enthusiasm. The parts which have appeared are admirably rendered, being in good style and faithful to the original.

Just here it may be added that even the writer of "One Bible or Three" concedes the right of these three versions to live together; only he would have the American Bible Society taboo the version in the higher style. Meanwhile he thinks of this work as a (slight) revision of the Delegates' Version, and apparently takes comfort in the hope that it may be published only by the British and Foreign Bible Society and be wholly or chiefly used by our English friends and their congregations! Or does he think of these editions issued by the British and Foreign Bible Society as accomplishing their mission on the book shelves? For a little farther down he writes: "The six million copies of the Delegates', already distributed among the eighteen provinces, will yield a glorious harvest, but *after this* prophets and apostles will speak in the language of the people!!" But what a method of securing One Bible for China!

A second question suggested by the article is, *How shall the project of One Bible for China be initiated?*

The answer is obvious. It can only be initiated by some such gathering as that of the great conference of 1890. Here was a large body of men representing all the nationalities and missions working in China, and here, if anywhere, can we hope to gain a general consensus of opinion, crystalizing into form and issuing in definite and well-matured plans for work.

All who attended that great meeting cannot forget how the interest of the conference culminated in this central question of One Bible for China. Outside the general meeting also the most earnest attention was given to the elaboration of the plan in numerous meetings of committees specially appointed for the purpose. The final result was one of enthusiastic harmony and glad thanksgiving. Three committees were created for revision work, with a sub-committee for the unification of versions, and three executive committees were appointed for the election of members of these committees and for other business necessary to the prosecution of the work. Here is a basis for hope that we may some time have One Bible in China.

A third question suggested by the above article is, *What is the work outlined by the Conference and attempted by the three Revision Committees?*

The writer of "One Bible or Three" understands that the High Wên-li version is to be simply the revision (a slight revision) of the Delegates' version. So it was at first spoken of in the conference and in committees, almost as if there were no other Wên-li version worthy of mention, and indeed as if this version was almost perfection itself, needing only a few slight touches, like the last finishing strokes of a picture! Such, however, was not the final thought of the

conference, nor is it the thought of the High Wên-li Committee—should we except one member?—who are doing most careful critical work in revision, *precisely the same work as the members of the other two committees.*

And just here it may be noted that it is only by such critical revision of *all* the versions that there can be any hope of the three versions being unified, and of having at length 'One Bible in China.' Any less thorough work would leave a mass of inaccuracies and discrepancies.

A few farther words on the kind of work which is being done by the members of the three committees. It is precisely the same kind of work which was done for our English Bible by the Revision Committees of England and America, nothing less than the critical examination and revision, clause by clause, and word by word of the entire Bible. That work is certainly the greatest task ever undertaken by any of the revisers and a work that is accepted by them with a feeling of deep responsibility, yet withal of glad hopefulness. It is a work to which the revisers are giving a large part of their time and strength, and upon which they must do a considerable portion of their entire life work. The result will appear in due time, and we can only hope that the same faithfulness to the original may appear in these versions as in the English revision, while the utmost care is bestowed upon the language that it shall be in good idiomatic Chinese.

When the whole work is complete, it will be still as three versions. Can we hope for anything like unity in them? Just here perhaps we may quote once more from "One Bible or Three." The writer says: "There are now three companies of revisers, making three distinct Bibles without the slightest reference to each other's labors (!)"

So far as the above statement is true, it is the misfortune of the revisers in commencing and carrying on the work simultaneously. It is in no sense the fault of intention. The members of each committee are anxious to secure at the earliest possible moment any work that is done by the other committees, and they bestow much pains in comparing such work with their own. However, it must be written that the time for the unifying of the versions has not yet come. That work must be done by the special committee of three created by the conference for this very purpose, a committee already chosen, and consisting, as before stated, of one member chosen from each of the Revision Committees.

The committee will commence its work as soon as any portion of the New Testament is printed in all of the three versions, and will continue the work, it is hoped, through the entire Bible. The work

of the sub-committee of three must of course be referred back to the three committees, which must have meetings together—perhaps one meeting for the New Testament—to settle finally the text.

As will be seen at a glance the work of unification alone will be no inconsiderable task, lightened, however, we will hope, by the close and careful rendering of each committee, thus bringing the versions close together, even before the final comparison. But *so* we will hope that we shall have, by and by, One Bible in China. *Three versions, and yet One Bible.*

Most earnestly do we unite with the esteemed author of the article referred to in humble prayer for this consummation. Meanwhile, as the work slowly progresses, may the revisers bespeak the patience of friends watching for the speedy conclusion of the first part of the work. May we also ask for the prayers of all that the revisers may constantly receive divine illumination and a daily anointing of the Holy Spirit.

Western Hill, near Peking,
August 8th, 1898.

The First Church in Hunan.

BY REV. W. H. LINGLE.

(Concluded from September number.)

NO move was made about the chapel for another year. In April, 1896, the lady physician of our station, my wife and I proposed to visit the Christians, both men and women, in Lin-wu and Kia-hwo and hold classes for instructing them in music and Christian doctrine. The doctor could also find plenty to do along her professional line. When we reached Lin-wu no inn was willing to take the ladies in. I secured a place for them for one night in the home of our personal teacher. Having the lease to our chapel, and also the deed for it, with me, I went to the Yamên and presented them to the official, stating that we had come to his honorable place to tarry for a few days, and having no other place to lodge, could he not give us possession of the building which we had rented two years before and of which there was the lease and deed. I certainly had a right to occupy the building, he said, and the blind miller had no right. He said he would give me possession next day. My wife and the doctor were sheltered for the night, and I found lodgement in an inn some distance away. I was about to retire to rest, when word was brought to me that there had been a mob and my wife had

been badly beaten. I was not long in reaching the place of disturbance, passing through the streets full of people armed with spears, knives and clubs. They tried to scare me by yelling "kill, butcher, beat" and calling me all names that the Chinese language is capable of. I took no offence and made no reply, and was not disturbed. I was glad to find that notwithstanding the great crowd and much disturbance no one had been injured. The mob had forced open the door to the ladies' room and demanded that they should take their departure. There was no place to depart to at that time of night, and with such a mob as filled the street outside, it was very risky for even a man to try to pass through. I demanded that the ladies should stay where they were. Soldiers came and dispersed the mob and stood guard for the night.

The attack was as much on the family that had taken us in as on us ourselves. It being a large and wealthy family, we were getting too much influence among them, and the populace decided to put a stop to it. This family has always remained friendly to us, and I think they paid money to the mob that night to keep it from destroying their property and attacking us. The day following we were given possession of our chapel. The blind man was moved out and we moved in. There we remained for one week. The doctor treated many patients. I sold and distributed tracts and preached every day. We had petty annoyances every day and night; tiles on the roof were broken and doors and windows broken in by stones, liquid manure poured about our door at night, but no mob. We decided to move on to the next station, Kia-hwo, for we were about at the limit of endurance under such strain. We took our departure at noon and found shelter at night in one of the dirtiest inns to be found in China. In the morning, two of the Christian men from Lin-wu overtook and reported to us that before we had gotten out of the city a mob gathered, tore down the chapel to the foundation and carried away every brick, tile and board. They had made sure this time that we would never get possession again. After the chapel was destroyed, the house of every Christian was attacked and partially demolished. Every Christian was driven from the city and robbed of everything he had not been able to secrete. Men, women and children had fled in all directions; some to the mountains, the most of them to our mission stations in Kwang-tung, and these two men had followed us. We went on to Kia-hwo and decided not to stay if there was any likelihood of bringing down such a storm on the little band of believers there as we had brought upon those at the place from which we had come. They all said there was not the least danger, for us to have no fear, but stay as long as we could and teach them the Gospel. After resting one

night, I decided that I must go back to Lin-wu and see what could be done for the scattered flock. One of the Christians had written me that I must not return there, for placards were posted in the city that I was to be killed if I returned, and any one giving me food or lodging was to be treated as they had treated the Christians. I had little fear of being killed, and as for food and lodging that was unimportant. Leaving soldiers to guard the ladies during my absence, I started back on foot to Lin-wu, taking my servant with me that he might go and get food and bring it to me if I could not get it myself. We walked the thirty miles without stopping for food, reaching the city just at dark as I had planned. After going to the chapel and down the street to the houses of the Christians, and viewing the ruins, I went to the Yamên and presented my card and passport. No one would receive them, and it was reported by the soldiers at the door that His Honor was absent. Another reported he was asleep, and still another that he had public business and could not see me. I insisted that I must see him, for I had come 90 *li* that day, had nothing to eat and no place to stay all night, and I could not stay hungry in the street. There was no one who would receive my card, so I went to the main door and knocked for admission. Instead of opening, those on guard began barring the door against me. While they were busy there I went to the side door, humbled myself and entered. I knew where the audience room was, for I had been there before. Entering there I again presented my card and requested that it be presented to the official; no one would take it. I took a seat and decided to rest awhile. I was ordered out and would not go. His Honor had sent word that he could not see me that night, so I must go. I had no place to go, so I would sit there and wait for an interview in the morning. I would not be allowed to sleep there; all right, I would sit there without sleeping. They had never seen such a display of rudeness and stubbornness; when not allowed to come in, I came in; and when ordered out, I would not go. After sitting for quite awhile, and being gazed at by the crowd that was gradually increasing, the official appeared unannounced, but I rose at once to greet him as politely as I ever had done before. He was in a rage, and forgot his usual politeness, announcing to me, without seating himself or inviting me to a seat, that he would have nothing to do with me. I calmly began to state that this was a matter which must be settled by some one, and I had come to see him and see if he and I could not arrange matters some way. No, he would have nothing to do with it. I told him that was all I wanted to know; if he would not attend to the matter, I would have to appeal to some one who would. He took his leave of me, and I sat down again to wait for the morn if necessary. One of the

assistants invited me to his room, and I went. We talked over the trouble, and I told him I did not see why His Honor should be angry at me, that I did not mean to offend him in anything, but had come in a friendly manner to see what could be done, for this concerned both him and me. I then drew from my pocket a paper, upon which I had written what I thought ought to be done: first, the chapel rebuilt; second, the houses of Christians repaired and they reinstated; third, a small amount paid for losses sustained by Christians; fourth, punishment of the leaders of trouble; fifth, a proclamation issued stating our rights to the chapel and giving protection to those who united with the church. The assistant asked that he might take the paper and show it to His Honor. I was willing, but stated that there was no use, as he had heard what he said to me. He insisted on taking it, and I consented, which I meant to do after he had besought me sufficiently. It was not long before he returned and said His Honor would be pleased to do as I had requested. I told him that certainly could not be, for he had just stated by word of mouth to me in the presence of them all that he would have nothing to do with it, and I should take him at his word. The assistant again disappeared, and in a short time returned with an invitation to me to come and see the official in his audience room. Being escorted into his presence I was received most graciously; the bows being just as low as though we were the best of friends and the episode of a short time ago had not occurred. I took my seat at the place of honor after much apparent reluctance and received most profuse apologies for the manner in which I had been treated and deep regrets on account of the disturbance that had taken place. He assured me that all would be done as stated in my written request. I inquired when would the houses of the Christians be repaired and they reinstated? He said, in ten days. I replied that that would just suit me, as I would have time to let those know, who had been driven away, and I myself would be back through there in ten days and see that things were all right. His Honor ordered me my evening rice, which was especially good, as I had walked the thirty miles without stopping to eat, and it was then late at night. The assistant was ordered to find a place for me and my servant to sleep, and we said good-night. I was lodged in an old temple outside the Yamên, where no doubt many beggars before me had found shelter. It was a cold rainy night in April, and a board to lie on with my steamer rug over me made a good bed. I slept from exhaustion rather than because I was warm and comfortable. Rising with the break of day I started back over the road I walked the day before; stopping at an inn by the way for my morning rice. There had been no disturbance

at Kin-hwo during my absence, and the ladies found their hands full, treating patients and instructing the Christian women who were most eager to learn. During the ten days we remained there, some women, who had hardly known a character before, learned to read the whole Gospel of Mark in character and a goodly number of hymns besides. I have never seen women more eager for knowledge or learn more readily. The ten days being past we started home by the way of Lin-wu. The ladies were in chairs and I walked, as I usually do on all my tours. When we approached the city the chair bearers refused to carry the chairs through the city. A road was found on the outside, and I walked into the city and to the Yamên to see if promises had been kept. I hardly expected they had. I found that it had been according to my faith. Nothing had been done by the official at all. Some of the houses had been taken possession of by outside parties and were being repaired. The claim was made that the Christians were not the owners and had no deeds to the property. I told the official that there was no need of our wasting words. I would go. I went on through the city and overtook the chairs. Several of the Christian men were with them. I asked them if they had deeds to their houses, and they said yes. Could they produce them? They could. I told the ladies to go on on their journey home and I would go back and make another attempt. Three deeds were secured, and I took the owners themselves to the Yamên and to the official and had them shown to him to prove that the houses were theirs and not the parties who had taken possession and were making the repairs. His only reply was: yes, they are yours; go and occupy them. Argument was in vain, that unassisted they could not take possession. An escort was given me, and I took my final leave of the official till he sent for me. Returning to our station we found about twenty-five refugees from Lin-wu, to be sheltered and fed by the missionaries themselves. Something must be done, for we could not support these people indefinitely, and after careful deliberation it was decided that we ought to appeal to the government. This was done through our American Minister in Peking, Consul-General in Shanghai and Consul in Hankow.

The Tsung-li Yamên instructed the provincial officials to settle the matter, and it was done in a most satisfactory manner. Our chapel was rebuilt, giving us a new one instead of the old; the houses of the Christians repaired and they reinstated; a small indemnity was paid to a few for losses sustained; the leaders of the riot were punished and put in prison for two months; a proclamation was issued, giving us protection and to all converts. This was the end of persecution there. The official was at a great deal more expense than he would have been had he done as I privately besought him to

do. I told him he could blame himself and not me, and he acknowledged his mistake. I have visited the place since, at pleasure, and remained in the chapel for weeks at a time without the least disturbance. I can go on any street to any inn and stay all night or get a meal, whereas before I could not have secured a bowl of rice for a dollar. The church acknowledges that the persecution was a great benefit to it. Those who were scattered went everywhere preaching the Gospel. Some who fled to the mountains never returned, and they have started a Christian colony there, which is now the most zealous part of the Ling-wu Church.

Through this little colony the mountain people have heard the Gospel. Some have already been baptized and received into the church, and there are other inquirers. Our rights have been established in this part of Hunan. The people are now friendly, and any mission might secure property and establish a station with resident missionaries without much fear of molestation. Our Presbyterian Mission has not done so, because of lack of men and money.

Lien-chow, China.

Missionary Conference held at Kuling, Central China, August 22nd to 25th, 1898.

Chairmen.—Rev. G. JOHN, D.D., and Rev. S. I. WOODBRIDGE.

Secretaries.—Rev. C. E. MOLLAND and Rev. GEORGE A. HUNTLEY, M.D.

Monday, August 22nd.—Morning Session.

After a devotional service conducted by Rev. D. W. Nicholls, Rev. S. I. Woodbridge took the chair and called upon Secretary Mr. Molland for report of committee appointed to make arrangements for the Conference. The report was adopted.

Rev. G. JOHN, D.D., delivered an address on "The Present Aspect of Missionary Work in China as viewed from the Evangelistic Standpoint."

He referred to the wonderfully changed aspect of the work in China since his arrival in 1855. Missionaries were then limited in their itinerations to the ground they could cover in twenty-four hours. In those days Kiangsu was as much a closed province as Hunan is now. Before leaving Shanghai he commenced a work in Soochow. Dr. Williamson settled at Sungkiang with his family, and he (Dr. John) did the same at Pinghu. Thus it was their privilege to establish the first "inland mission" in China.

In 1861 he opened the work in Hankow, which was then the furthest inland station. In 1868 Mr. Wylie and himself undertook a five months' journey in Hupeh, Szchuan and Shensi, a journey of 3000 English miles. In all that time they met neither missionary nor convert. But what a change was seen there now! And such is the change everywhere. The provinces are all open, except Hunan, and Hunan is opening rapidly. Missionary stations are found east, west, north and south of that anti-foreign province. In the past twenty-eight years the missionaries have practically taken possession of the whole land.

But although success had attended their efforts, nothing startling in connection with the work had occurred until recent times. Now hundreds and thousands in Manchuria, Fokien, Hupeh and Kiangsi were flocking into the Church, and this revival would probably cover the land. The speaker then instanced the work in Kinsan, T'ien-men, Yün-mung and Hiao-kan, and spoke of its wonderful growth. In some places the natives had repudiated idolatry and had invited the foreign missionaries to visit them and test their sincerity. The work in other places had taken a new start after twenty years' labour, and the results in both cases had been a striking answer to prayer. As to the sincerity of the converts they had been tried and proven. Their character and standing on the whole was excellent, and those received as a result of this great revival were as good, to say the least, as those received on old methods. Their gifts might be taken as an instance of their sincerity, and several illustrations of their liberality were given.

He considered the revival was to be ascribed in a great measure to the daily preaching carried on so continuously and for so long a period at Hankow. Book distributing also had much to do with it. Christian books and tracts had been found in far away places, that had been obtained in the Hankow chapels or from colporteurs, and in some cases they bore evidence of careful study. Some of them had been kept by the speaker as trophies.

The attitude of the officials had something to do with it, and their friendly attitude he ascribed to the degradation of the Szchuan Viceroy and other officials.

Applicants for membership might be divided into three classes :—

1. Those who are actuated by pure motives solely. This class was not very numerous, and was easy to deal with.

2. Those who are actuated by false motives solely. This class was also easily dealt with.

3. Those who are actuated by mixed motives. They should be taken in hand, enlightened and converted.

From the latter class many bright gems had been won. Even the Apostles were actuated by mixed motives up to the crucifixion, but Christ did not reject them on this account. He dealt patiently with them and led them onward and upward. When the Holy Spirit came down upon them at Pentecost the lower motive was burnt up and the higher motive became regnant in their hearts and lives.

The present was a magnificent opportunity, and woe to us if we neglected it. He looked on the Church as a hospital. We should admit all who felt their disease and wished to be cured. The Church at Corinth was a hospital, and a very badly ventilated hospital too.

Be straight in dealing with candidates, he said; don't be in a hurry to baptise; don't receive Roman Catholic renegades; engage trustworthy natives; avoid lawsuits; come to an understanding with each other; define your boundaries and keep within your respective spheres. Don't interfere with the sheep of another fold; don't employ a convert without the hearty consent of his pastor. Make the Chinese understand we are "all one in Christ Jesus." Have no selfish or private ends. Let God's glory be the first consideration.

He referred to his forty-three years' service as a missionary, and said if he could multiply the years by ten he would give all for China. He did not feel disappointed as a missionary. His advice to all who feel disappointed is, take a broad view of the work and stick to it long enough for the spirit of the work to enter into you, and your disappointment will vanish. Suppose Morrison could visit China in these days. Would he know it? Do you think his first words would be, "Well, I *am* disappointed." No! no! his heart would thrill with wonder and joy. He would exclaim, "the Lord hath done great things for us, of which we are glad." Men have disappointed us, methods have often disappointed us, attempts have often disappointed us, but the work has not disappointed us. Its progress has been wonderful in the past, but the prospects were brighter to-day than they ever were before. Let us thank God and take courage. Let our watch-word be, Onward! God is marching on. Let us follow Him.

Rev. J. N. HAYES, of Soochow, addressing the Conference upon the same topic, said the first message flashed from Annapolis to Washington, was sent by the hands of a young woman, and contained the words: "Lo what hath God wrought?" This expresses our feeling when we think of what has taken place in China. In 1847 there were not twenty Christians in all China. Contrast the present

time. The speaker said that in Soochow they had experienced no boom as they had in Hankow, and people there are not pressing into the Church. This is no cause for discouragement, as God had promised "I will give Thee the heathen for Thine inheritance." God's work is slow that the foundations may be firmly laid.

The aspect of work in Soochow is practically the same as it was twenty or thirty years ago, though there are signs of awakening. There are difficulties at every step. Satan does not willingly relinquish his hold on China.

The speaker said that in his limited experience the revival in China was not the result of conviction of sin.

He emphasized the need of Christian unity among us, and in concluding said that we needed wisdom that we may be faithful, that we may be kept near to Christ, that we may not be actuated by motives of success or praise from the home Churches, but with a single eye to the glory of Christ.

The meeting was then opened for discussion.

Rev. D. W. NICHOLLS said he had been in the midst of a successful work similar to the one Dr. John had described in Hupeh. He had never taken up a lawsuit. One thing he did which had called forth severe criticism from some and hearty congratulations from others, was the issue of a proclamation setting forth the design of the Christian Church. The officials had accepted copies of the same and had since issued it as an official proclamation. The speaker said he could have taken in and baptized this year at least 3000 people, but had actually received about 150, though about 700 others have entered their names as probationers.

He spoke of the great demand for books. Had sold as many as fifty Bibles in one day. Has sold Bibles to nearly all the officials in the Nan-ch'ang prefecture and has several orders in hand for books of good binding.

The speaker testified to there being a spirit of inquiry for Bible truths never before known in the history of missions in this country.

He had refused the application from 500 Roman Catholics residing in one village to join the Church.

He thought the best way to deal with an inquirer, if you suspect his motives, is to get him to pray. In many cases he will either go out or be convicted of sin.

Rev. E. S. LITTLE asked a question as to what period of time work had been carried on in the stations referred to in Dr. John's address?

Dr. GILLISON, in the absence of Dr. John, said that the L. M. S. had carried on work in Shao-kan for twenty years and in King-san for about five years.

Mrs. REEVES, of Kuang-si, said that Kuang-si was a closed province no longer. There are twenty foreigners already, either working in the province or on the border preparing to go in. She had travelled much in the province and had never been insulted yet.

Rev. G. W. PAINTER, referring to the large numbers recently added to the Church connected with the London Mission in Hupeh, said that in his own experience many had been unwilling or unable to learn after admission to the Church, and asked if the London Mission had a similar experience in the revival referred to?

Dr. GILLISON in reply gave some interesting incidents showing that progress had been made by those converts in a remarkable degree and said that the progress had certainly not been less than in those who came in by the slower process.

Mr. PAINTER again asked if protection of any kind is extended to these converts.

To which Dr. Gillison replied in the affirmative in cases of persecution.

Mr. PAINTER again asked what attitude the London Mission took in dealing with these converts in reference to the subjects of ancestral worship and the Lord's day.

To which Dr. Gillison replied that as far as the giving up of ancestral worship was concerned that was a *sine qua non* for Church membership. With reference to the Sabbath question they were not so strict in its requirements as some others. They expect and advise the converts to desist from work on Sundays, but they do not demand it.

Rev. G. G. WARREN, of Hankow, continuing the discussion, pointed out that Dr. John's words applied to only one district; in another, Loh-tien, quite a different state of things is found, and a very strong anti-foreign feeling is manifested. He said there were large numbers who flocked to them from other districts, and though there seemed to be a movement towards himself, his fellow-countrymen and his Consul, there seemed to be no love for the Saviour; in his experience he had found that when he refused to fight their causes in the Yamên, 99 per cent of those who come in crowds, fell away.

Motion to adjourn.

Mr. Cameron closed with prayer.

Afternoon Session.

Rev. S. I. Woodbridge presiding. Dr. Jellison opened the meeting with prayer.

It was proposed by Dr. Macklin, seconded by Rev. G. G. Warren, and resolved, that questions may be asked after the addresses of each session.

Dr. Huntley proposed and Rev. G. G. Warren seconded that there be a Question Box Meeting on Thursday morning at 10 o'clock. It was carried.

Dr. GILLISON, of Hankow, then delivered an address upon "The Present Aspect of Missionary Work in China as viewed from the Medical Standpoint."

He said there is no need to plead to-day that medical missions are valuable. A missionary of forty-three years' standing and many others had said to him that if they were commencing their life-work again they would do so as medical missionaries.

He mentioned some advantages of medical missionary work.

1. Medical work brings into contact with us a mass of people that would not otherwise be brought into contact with us.

2. It forms a suitable form of charity that the Church may safely undertake.

3. It teaches the Chinese the high value we place upon the human body, and in a country where the teaching is largely Buddhistic this teaching is very valuable.

4. It dispels many delusions from the superstitious minds of the Chinese. He advised the medical missionary to occasionally select one of the more intelligent of his patients and show to him everything connected with the hospital; let him witness an operation, let him walk with you through the wards, and he will form an opinion which he will take to his fellows, and this will do much to dispel the superstitious belief many hold with regard to the foreigner.

The speaker next referred to varieties of medical missionary work.

1. Itinerant.—This was the least valuable form.

2. Dispensary.—Speaking here of lay agency, Dr. Gillison said that he thought a missionary often wastes his time by dabbling in medical work. Let the evangelist concentrate his efforts upon his own work; he will better spend his time making commentaries and writing tracts. The speaker said he attached value to the dispensary chiefly as a feeder for the hospital. During a period of service covering fifteen years, between eighty and ninety converts had been baptized through the medical work directly, and of this number only one came through the dispensary, and he a doubtful one. His best work had been in connection with the hospital.

Two problems faced us as medical missionaries. The problem of Quality *versus* Quantity always affects the medical missionary in large centers, and said that we ought to be anxious that the figures in our reports were real rather than large. Another problem was physical fatigue on the part of the physician, and "cutting down" does not solve that problem entirely.

With reference to the spiritual work, the speaker emphasized the need of personal consecration in ourselves. We want not only the advance of medical science, but of the kingdom of Christ as well. He said that he had felt the ebb and flow of the spiritual life of his hospital employés rise and fall with his own.

We needed a service for hospital employés different from the service for the patients. Let every employé in the hospital be a Christian if possible.

Dr. W. E. MACKLIN, addressing the conference upon the same subject, said :—

Whilst the main object of the medical mssionary was unchanged and unchanging, methods required to be changed to adopt them to present conditions—the present crisis. He believed God's Spirit was working in the hearts of the people, breaking their conceit and preparing their hearts and minds. Whilst preaching should not be neglected he believed that medical work should predominate, and in order to insure efficient preaching he considered the first two years should be devoted to the language.

He did not believe in "quackery," but considered every missionary should be ready to give temporary aid to the afflicted. Nothing was to be compared to healing work when connected with the preaching of the Gospel. He advocated Union Medical Colleges. His past experience led him to the conclusion that heathen students should not be trained. Charity work for the rich should not be undertaken. Fees should be demanded of them instead of alms solicited. A regular charge should be levied on all patients, and they should be charged according to their ability to pay. This system commended itself to the Chinese. He recommended a benevolent attitude towards the poor and destitute. The rich should be made to contribute to the support of the poor. He gave an account of the great success that had attended his own efforts in this direction. Our attitude to the poor would be the test of our Christianity. The proof given by Christ of His divinity was His attitude towards the poor. The Chinese spent money in incense, paper and prayers, and the time would come when this would be devoted to Christianity. A medical man should seek into the *cause* of the distress around

him. He had found the cause in the fact that man was robbed of his environment. Whilst God's creatures were cared for, even the lilies of the field, man was robbed of his rightful dues. His methods were, daily preaching, Bible-reading, and the distribution to all patients of a book and tract. In this manner the Gospel was carried to many homes.

The following gentlemen took part in the discussion, speaking largely upon lay agency in medical missionary work: Revs. J. S. Adams, D. W. Nicholls, P. T. Dempsey, and Dr. Woolsey.

Rev. G. W. PAINTER asked advice about the advisability of a rule being passed to control lay agency in medical missionary work by means of an examination conducted by a physician.

Dr. WOOLSEY. If in a center where a doctor is stationed, lay agency should be altogether abandoned. If alone, however, the layman might do much valuable work with a few simple remedies.

Dr. JELLISON thought that a man who was not educated in medicine should not practise medicine.

Dr. GILLISON thought that the passing of a minor examination would do a vast amount of harm. He considered lay agency was to be recommended in centers where there was no physician.

Dr. MACKLIN, also in reply to Mr. Painter, said that he regularly supplied two C. I. M. and some other stations with drugs and directions how to use them, and it had only done good work.

Rev. W. N. CROZIER asked Dr. Jellison if the Good Samaritan was a qualified physician?

Dr. JELLISON, in reply, said that if the men in question only used the remedies which the Good Samaritan used, they would do no harm; the oil would do good probably, and so also would the wine if not given in excess.

Mr. CAMERON gave experience of successful lay agency in the Singan plain, where there were between forty and fifty missionaries and no medical man.

Motion to adjourn. Dr. Venable closed with prayer.

In Memoriam.

REV. A. F. H. SAW.

I knew him more than ten years. I thank God for these years of fellowship. I did not always approve of all he did, but I always believed in his sincerity. If there ever was a man who in *all* things first sought to know the will of the Master, such an one was my brother Saw. I have

never known a man more thoroughly trustful than he. He literally took "everything to God in prayer." No matter how unimportant the occasion, or how lightly it might be considered by others, Bro. Saw always looked at it from the standpoint of a learner at Christ's feet.

When I think of him, now he is gone, it seems that he must have been one of those in whom *patience* had done her perfect work. I do not call to mind one single occasion in all the time I knew him when he seemed to be out of patience. This was the characteristic which gave him so much power with the natives. He was always cool, even in the midst of the most intense excitement. In this way he was able to control large crowds of natives, and it was this that gave him an enviable reputation among them as a good and true man. Then his sympathetic nature was, to say the least of it, developed fully up to a normal standard. He *could not* "heedlessly set foot upon a worm." He would get down from his horse, if necessary, and walk through the mire to save the life of the meanest insect, or remove a stumbling block that might be dangerous to the unwary passer by. He never forgot his friends, or his enemies either, if he had any, when the hand of affliction was laid upon them. Others might not think of them, but he *always* did. What shall I say of love. It is easy to love the beautiful, the lovely. We all have that faculty. It is not so easy to love that which is unlovely and repulsive. I verily believe that Bro. Saw had thus early reached that high development in the Christian life which caused him to love the unlovely because it was God's, and to have affection for the repulsive individual because Christ died for him. There was no hatred in him, save for sin, and this he loathed with the same intensity as that which characterized his love for his fellow-men. My testimony is the same as the testimony of all who knew him as intimately as I. He has gone to a higher sphere of activity. I want to place this tribute upon his tomb. He was many years younger than myself. He always respected me as his senior in experience and in the church, and his respect was genuine. I appreciated it while he was with us, but I appreciate it more now he has gone. I miss his cheerful smile, his hopeful and encouraging exhortations, his tender and helpful benedictions, his hearty songs of praise, and his earnest prayers. He was a strength to my spiritual life. The members of the mission to which he belonged realize that they have sustained a loss almost irreparable. We know that our Father doeth all things well, but we cannot understand His judgments. May the Lord give us the faith and trust to say "Thy will be done." We pray for those who mourn.

F. E. MEIGS.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

Notes and Items.

THE large number of important Imperial decrees issued during the last two months, has exceeded in the breadth of subjects and in the favorable treatment of foreign methods anything which has ever been known before in the history of China. One decree deals with the publication of new books and promises protection and reward to the publishers, thus imitating the copyright laws of Western countries. Another decree orders the establishment of military and naval colleges in all the provinces. Still another orders a general reform in the military examinations and the abolition of the obsolete bows and arrows. Another abolishes the test of scholarship by the standard of chirography, in the palace examinations for high degrees. Still another promises to protect the freedom of the Press and urges newspapers to discuss government questions and the conduct of officials. Another edict allows all persons to present petitions to the throne and make suggestions through the Board of Censors. Another praises Governor Ch'ên, of Hunan, for his efforts in behalf of Western education and for attempting to bring the Hunanese up to the times. These all show that the minds of the Emperor and of the Empress-Dowager are agitated concerning the critical condition of the country. We wish that we could say that some attempt commensurate with the gravity of the situation is being made, but we are sincerely afraid that the high sounding phrases of these edicts are not much more than what we have been accustomed to in previous years in edicts dealing with purely native subjects. The art of conjuring with pretty phrases and high sounding words is not a new invention in Peking, and we shall be only too pleased if the new reforms so impressively announced in such beautiful phrases are really put in execution. Such an able writer as the editor of the *Peking and Tientsin Times* thinks that these edicts are not worth the paper they are written on, but we cannot agree with him in this opinion. Even if never carried out fully they will have their share in stirring up the country to the importance of a new *régime* of government and morals. It is some advance to have the Emperor's

Imperial Activity.

attention engaged upon these important subjects, even if the consequent results are not what could have been desired.

Viceroy Chang's New Book.

The attitude of China toward Western learning has greatly changed, and the evidences of this fact daily accumulate. The most recently added proof is the immense popularity of the new book recently issued by Viceroy Chang Chih-tung, "An Exhortation to Learning" (勸學編).* More than 200,000 have already been sold, and the demand is increasing. It deals with the problems of the present situation and urges a thorough study of it on the part of the literati. Its aim is to preserve all the good of Chinese classical learning and yet not be restricted to it. Western learning is highly praised, and in many places through the book foreign customs are strongly defended. It is a great advance upon the disrespectful treatment of foreign learning and foreign religions which characterized the early writings, even of men who had been abroad on embassies. It attempts to treat with respect the subjects it treats of, and cannot fail to elevate foreigners and foreign learning in the minds of the student class. We heartily commend the book as a frank attempt to meet the problems which China now faces.

The Educational Association has just issued a new Catalogue of their publications, copies of which may be had, free, on application to the Presbyterian Mission Press.

In order to meet the increased demands for Dr. Mateer's works, the Mission Press has just arranged for large editions, photo-lithographed, of his Geometry and Algebra, which will be much cheaper, and also a cheaper edition of his Arithmetics.

Correspondence.

BEWITCHED FOOD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The other day the Provincial Judge here received a call from a friend. Tea was served, and they happened to fall into conversation about foreigners. The caller remarked that he recently called on one of the foreigners here. "Did he serve tea to you?" the Judge asked. "Yes." "Did you drink it?" "Yes, and not only the tea, I ate some of the sweetmeats he offered." The Judge was horrified, and expressed the opinion that he was probably bewitched beyond ordinary means of recovery. He briefly recounted the recent innovations inaugurated by the Emperor at Peking and said they were all traceable to the tea he drank with Prince Henry at the latter's reception!

Q. E. D.

* We expect to begin a translation of this in our next issue.—ED. RECORDER.

WORK ON "KESWICK LINES."

To the Editor of

"THE CHINESE RECORDER."

August 9th, 1898.

DEAR SIR: In a recent number of "The Life of Faith," just to hand, appears an interesting letter from the Rev. J. Hudson Taylor about work in Honan and blessing thereupon. He mentions two stations—T'ai-k'ang Hien and Ch'en-chau Fu—which, he remarks, "were opened and have been worked from the commencement on 'Keswick lines,' and remarkable spiritual blessing has attended the work." One has heard of "Dr. Nevius' Methods" and studied his useful book on "The Old and New Systems;" such phrases too as "On Apostolic Lines" and "Matt. X. Lines" are often met with, but this is perhaps the first time the writer has read of a mission station being opened and worked on "Keswick lines." Conventions on "Keswick lines" are known and the phrase understood. Missions to Christians in India and elsewhere on "Keswick lines" are also understood, for in these cases the teaching is with the intention of *deepening* spiritual life, but at a mission station, where there are only heathen, the spiritual life has not begun, and at the beginning surely only the great doctrines of repentance and faith in the Lord Jesus Christ are of any avail, and these are taught at all mission stations I trust. As Mr. Taylor's letter seems to imply that these two are the only stations worked on "Keswick lines," and because of it there has been "remarkable spiritual blessing," may I ask in what way they differ from, say, other stations of the same society in the same province? Have the two lady workers mentioned found any quicker or better way of getting souls soundly converted, or are those converted better Christians than others? And how about the many other workers in China who joyfully accept the doctrines taught at Keswick? why do they not work on "Keswick lines" amongst the heathen? Will Mr. Taylor or some other person kindly explain, for though not a recent arrival in China, I would still remain

A LEARNER.

BIBLE WORK IN MANILA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following particulars of Bible work in the Philippines may be of interest to some of your many readers. In 1889 the British and Foreign Bible Society sent to Manila two workers—Messrs. Alonzo Lallave and F. de P. Castells—to see if it were possible to obtain a footing for colportage work in any form. Mr. Lallave, a man well advanced in years and somewhat feeble, was a converted Roman Catholic priest who had spent many years in the islands. After his conversion he had translated the Gospels and Acts into Pangasinan, a dialect of Luzon, the largest island. This translation was printed by the Society, but there had been no opportunity of putting it into circulation.

Shortly after their arrival in Manila both Mr. Lallave and Mr. Castells fell seriously ill, and the former died. Mr. Castells, a younger and more vigorous man, recovered, but almost immediately he was arrested and thrown into prison by the authorities. Nothing could be proved against him, but he was compelled to leave the islands forthwith.

This year, as soon as events showed that the U. S. troops were likely to occupy Manila, the Society made arrangements to recommence its work, and set apart for this purpose one of the Sub-Agents of this Agency—Mr. B. C. Randall. After

inevitable delays Mr. Randall has secured premises in Manila, landed his stock of Scriptures and commenced operations. His first reports are recently to hand. His sales have been encouraging; the first day they were 20 Spanish Bibles, 17 Testaments and 45 separate Gospels, as well as 1 English Bible and 1 Testament.

Two paragraphs from his letters may be quoted: "Many people wished to buy, but feared to incur the displeasure and maledictions of the priests. From every side the cry of the Philippinos is, 'Teach us English; we want schools; we want to learn English.' Whatever their motive, there can be no question as to their *desire*, a desire so intense that not all the power of the priesthood could prevent crowded attendances at mission schools, wherein English would be taught. The people can be reached, and that right speedily, if the above suggestion be carried out."

"In conversation with the U. S. soldiers I learn that the 'Christian Commission' is doing a great and good work among the troops."

Yours very truly,

G. H. Bondfield.

P. S.—Since the above was written a further report from Mr. Randall has reached me. It contains the following paragraph:—

"Sufficient time has been allowed me to feel the pulse of the people here and ascertain its temperature. Make known to the missionary world that the harvest is ripe and the labourers are few. The people are thoroughly disgusted with a corrupt priesthood, but not averse to a knowledge of the truth as it is in Christ Jesus. There is a wonderful opening for missionaries willing to teach English. The work can be made self-supporting from the start. If missionaries of any Protestant denomination will notify me by what steamer they expect to arrive, I will meet them and guarantee to fill their schools."

G. H. B.

PRACTICAL QUESTIONS.

What Changes should we make in our Mission Schools in View of the New Topics introduced in the Competitive Examinations?

To the Editor of

"The Chinese Recorder."

Dear Sir: This question was discussed at some length and with deep interest at a meeting of preachers and teachers in the Hing-hua prefecture. It was generally agreed: 1st. That the Church should continue in the lead and not lag behind in the matter of practical education; that it now enjoys the reputation of having kept slightly in advance of the times, and that its proper place cannot be anywhere short of the mark aimed at by native scholarship. The so-called Anglo-Chinese Colleges for years held up the standard at last adopted by the Imperial government, and their graduates are almost the only candidates that are prepared to grapple with the new theses.

It was generally agreed: 2ndly. That the ordinary native teacher is not qualified to teach a school adapted to the requirements of the times without some training in a kind of normal school conducted by the missionary. This school should occupy from one to three months, preferably in midsummer, and should be located in the vicinity of the mission sanitarium. A graduate of one of the colleges could do most of the teaching, but the missionary should have full control and supervision. Finally, it was generally admitted that it was in vain to look to the missionary societies to expend more money on their schools than they are now doing, that it might not be wise to expend more, even if

it could be secured, that local native Churches should enlist the co-operation of their non-Christian neighbors and together build up a system of schools adapted to the times. As a first step in the movement the teacher of the above mentioned normal school should spend the rest of the year visiting our day-schools, giving to each at least a week of his time, during which he should teach the advanced pupils in these new studies and give lectures on the same to the literary men of the place in the evening. His salary should be paid at first by the native Christians whose children attend the schools, but co-operation from non-Christians should also be solicited, and, as the interest showed a tangible increase in the way of contributed funds, his services in a given locality should be prolonged, and finally secured for the place exclusively. The speakers claimed that the people listen attentively when they are asked to exchange idol processions and theaters for a practical system of education. At one place, on the writer's suggestion, the Christians met their persecutors for idol money with the proposition that they (the Christians) employ a graduate of an Anglo-Chinese College for one month to give the children of the village "a taste" of a modern school. This was so unexpected and commended itself to the judgment of so many of the zealous idolaters that the efforts to collect money for a great heathen display have not been renewed.

F. OHLINGER.

Hing-hua.

Our Book Table.

REVIEW.

傳道模範. *The Model Missionary*, or the Life of Rev. J. L. Nevius. By his wife, Mrs. Nevius. In Easy Wên and in Mandarin. Published by the Mission Press, Shanghai. Wên-li, price 40 cents per copy. Mandarin, 45 cents per copy.

All who had intimate knowledge of Dr. Nevius as the writer had, will readily say he was a "model missionary" as he combined so many rare gifts entirely consecrated to his Master's service. In this Chinese memoir, which is wisely only a portion of the English Life, we have the same rare literary gifts of his no less accomplished and devoted wife, lavishing her love to make her husband, though dead, yet to preach to the Chinese the unsearchable riches of Christ. It is most beautifully illustrated, and takes rank as the best memoir of any missionary in Chinese that we know of.

T. R.

Praying in the Holy Ghost. By Rev. G. H. C. Macgregor, M.A., author of 'A Holy Life.' Fleming H. Revell Co., New York, Chicago, Toronto.

This little book of only 139 small pages is a valuable compendium of the Scripture teaching in regard to prayer, and makes most judicious use of the Greek and Hebrew words used in reference to devotional acts. It would seem impossible for any one who really prays to read this manual without deriving real benefit from its perusal. It ought to have a wide circulation. The publisher's price is fifty cents.

A. H. S.

Proceedings of the Church Missionary Society for Africa and the East. Ninety-ninth year, 1897-98.

This volume of 360 pages contains the Anniversary Sermon preached by the Rev. H. C. G. Moule,

D.D., the Annual Report of the Committee, Contributions to the Funds, etc., with ten maps. It is full of interesting information, not only for Churchmen, but for all evangelical Christians. The sermon of Principal Moule breathes forth the true, liberal missionary spirit: "We are met," says he, "not for reverie half so much as for resolutions and advance. The names of our blessed fathers are dear to us, with an indescribable sense of loyalty and honour; but we cherish that sense, not that we may build their cenotaphs, but that we may carry on their work. Our jubilee is a commemoration, but it is much more besides; it is a summons afresh to the foot of the atoning Cross and a new proclamation there of the power and liberty of the Spirit that we may go out in it before our Lord to announce Him, the Liberator, to the world. Our centenary year is a point of light for a wider landscape; but not only that we may review and estimate achievements. Much rather we are looking forward, so far as mortal eyes can, into our second century and the twentieth of our Lord. We want to see something, through whatever haze, of the vastness of the land in front, and how He would have us enter in and set our feet here, and there, and everywhere upon it, claiming it for Him."

From the General Review of the year we clip the following: "In the further East the pathology of China has long been the study of others besides the political physician. With holier ambition men of God have desired that land for the King of kings and brought to it the only cure for its moral and spiritual paralysis. So impressed are your committee with the seriousness of the present crisis that they have lately issued an earnest appeal to their friends, soliciting greater sympathy and more active interest in view of the urgent needs and solemn opportunities of that vast empire."

The Society's missions in Africa have passed through a year of deep anxiety and distress. Uganda—the scene of so much spiritual blessing—has been plunged in grief. "The rebellion and flight of Mwanga, followed so soon by the mutiny of the Soudanese troops, have brought the country once more into painful prominence." The Church is being tested and sifted. Rapid progress of the Gospel has provoked the great Enemy of man to put obstacles in the way. But the committee are "persuaded that from her new trials the Church of Uganda will come forth, as she has done before in similar circumstances, stronger and purer for the testing."

In common with other societies there is a pressing need for more workers. There has been much prayer, and God has, to a certain extent, answered. "The committee would recall Henry Wright's favourite phrase, '*Answers to prayer are calls to sacrifice.*' The Society still needs a large increase of labourers. If we ask God to supply them, and He gives them, that answer to prayer will be a call to further sacrifice. Shall we shrink from the further sacrifices called for now and to be called for much more in the future? In other words, is the Hundredth Year to be, or not to be, a starting point for fresh advance?"

SAMUEL I. WOODBRIDGE.

New Astronomy for Beginners. By David P. Todd, M.A., Ph.D., Professor of Astronomy and Director of Observatory, Amherst College, U. S. A. American Book Company, New York.

This is truly a new Astronomy; new in being of recent date, but more especially new in its treatment of the subject. The author

has well accomplished his design, namely, the adaptability of astronomy to a laboratory course. As the author says in the preface: "Astronomy is preëminently a science of observation, and there is no sufficient reason why it should not be so studied. Thereby will be fostered a habit of intellectual alertness which lets nothing slip. Earth, air and water are always with us. We touch them, handle them, ascertain their properties and experiment upon their relations. Plainly, in their study, laboratory courses are possible. So, too, is a laboratory course in astronomy without actually journeying to the heavenly bodies, for light comes from them in decipherable messages, and geometric truth provides the interpretation."

To instance a few examples: In default of anything better, a broom handle run through two holes bored in the middle of two opposite sides of a packing box; two card-board circles divided in degrees, and a card-board tube may answer the purpose of an altazimuth instrument, with which the student may measure the altitude and azimuth of a celestial body. Again, a small box which is called a "Latitude Box," a quadrant made of card-board and graduated and a plumb line, is used for taking latitude; again, another box, which is termed a "Transit Box," with a pin-hole on the top and two larger holes on one side, all three being in the same place, is utilized for taking the sun's transit, and thus ascertaining the true time. Once more, the equipment consists only of a yard stick, a pin-hole and a simple proportion, but with these the pupil measures for himself the size of the sun. Many more illustrations might be given, but these will suffice to show how well the author has succeeded in adapting some of the abstruse problems of astronomy to the laboratory and enabling the pupil not only to use and handle, but even himself to make the apparatus. Of course, in all these cases the measurements will be made roughly, but the principles are perfectly correct. And these are not untried experiments, but are the result of sixteen years' experience in teaching the subject, and all the apparatus and methods of illustrations have been repeatedly constructed and used by the author.

There are sixteen chapters, and the titles at once show the uniqueness with which the different subjects are treated. Chapter 8th is on "The Astronomy of Navigation," in which the author deals with the rudimental principles of navigation, in which astronomy is concerned. And here, too, the author has had practical experience, having navigated the little steam yacht *Coronet* across the Pacific from San Francisco to Japan to view the total eclipse of the sun.

It is quite needless to say that the work is up to date in all new discoveries; the most notable perhaps of which is what the author terms: "The Wandering of Terrestrial Poles." "So definite," says the author, "are the processes of practical astronomy that the latitude of any place can be determined with no greater uncertainty than the area of a large Eskimo hut, and should the Pole oscillate in some irregular fashion by even so slight an amount as three or four spaces, the change would be detected by a corresponding change of latitude. Such a fluctuation of the North Pole has actually been ascertained." A diagram is given showing the wandering of the Poles from 1890 to 1895.

This work on astronomy would be a capital text book for our Chinese students. Everywhere, throughout the work, has been kept in mind the importance of the students thinking rather than

memorizing, and this is the kind of work which our Chinese pupils need in their class-room work. It is to be hoped that some one will soon put this new astronomy into Chinese for us that we may have it among our school text-books. In the meantime it is highly to be recommended to any one who is teaching this subject, as a guide and help to make it more practical to our Chinese students.

J. H. J.

The Articles of Christian Instruction in Favorlang, Formosan, Dutch and English. From Vertrecht's manuscript of 1650; with Psalmanazar's Dialogue between a Japanese and a Formosan; and Happart's Favorlang Vocabulary. Edited by Rev. Wm. Campbell, M.R.A.S., English Presbyterian Mission, Tainan-fu. Pp. xix. and 199. London: Kegan Paul, Trench, Trübner & Co.

(Concluded from September number.)

Not a few difficult questions are suggested by this book, and some of them are touched on in an interesting way in Mr. Campbell's preface. Of what stock do these Formosan aborigines come? The prevailing idea to which Mr. Campbell gives his support, is that they are a mixed race of Malay-Polynesian origin. The present writer once saw in Formosa a small "dug-out" of primitive construction, in which some eight persons had drifted from some distant island, and after long wanderings and exposure, had been cast ashore in safety on the shores of Formosa. What happened once within recent memory, has probably happened often in past centuries, and Mr. Campbell is no doubt right in thinking that little colonies of this kind, drifted ashore from different quarters, gave rise to many of the Formosan tribes.

This view is confirmed by the great complexity of the linguistic problems set before us in the present volume. The language of the "Articles" seems to be substantially the same as that of the "Vocabulary," but many words used in the former are not to be found in the latter. Again, the "Vocabulary" often shows several different forms of the same word, apparently due to local variation. One turns with interest to the specimen of present-day Formosan as noted near Chiang-hoa, in order to compare it with the "Favorlang" dialect of Vertrecht, and it is disappointing to find that the two versions of the Lord's Prayer seem to have not a word in common. The languages spoken by the various aboriginal tribes in Formosa are said to differ greatly, but no complete investigation has yet been made. All the phenomena, as well as the probabilities of the case, point to variety of origin, and the effects of this would naturally be perpetuated by the jealous separation usually maintained between distinct tribes of savages. The linguistic problem is no doubt further perplexed by the well-known fact that unwritten languages are always in a state of flux, and vary from generation to generation. The most hopeful method of research would be the collection from different tribes of test lists of primitive words and the careful collation of these with similar lists from various parts of Polynesia. Some contributions to such a comparison appeared some years ago in the pages of the *China Review*, but a wider induction is required.

The Dutch missionaries seem to have transliterated freely words required for religious instruction, such as Deos, Jesus, Christus, Spirito Santo, Angelus, Apostel, Gehenna. It is noteworthy that Happart has introduced the refinement of transliterating also the accusative form, writing sometimes *deos* and sometimes *deon* according

to the connection. This usage is not followed by Vertrecht, who always writes the nominative form *deos*. But such refinements do not seem to be alien to the spirit of the language, primitive though it be. The verbs seem to be richly supplied with inflected forms which yield many minute and useful variations of meaning. Causal forms seem to be specially abundant. Indeed some of these inflections are elaborate enough to recall that mood of the Turkish verb "to love," which is quoted by Prof. Max Müller as expressing in one inflectional form the complex idea, "it was impossible that they two should ever have been brought to love one another!" The word "pilliech" is given in the "Vocabulary" as meaning, "to put one's body in a posture to do *something important*." The illustrative example given is "to put one's body in a posture to pull out each other's hair;" and the word is further enriched by a causal form signifying "to cause such to be done"! But perhaps where taking heads was so common, the mere pulling out of the hair was regarded as little more than an endearment.

Mr. Campbell, in reply to the late Prof. T. de Lacouperie, points out that the Formosan natives were entirely ignorant of the art of writing, except in so far as they were taught the use of Roman letters by the Dutch missionaries. The so-called "Formosan characters" given by Psalmanazar were, of course, like the rest of his book, an audacious fraud. In view of these undoubted facts it is surprising to note how many words are given in the Vocabulary as meaning, "a book," "to write," "writing instruments," "a writing," "a pen," and even two distinct words to indicate the formation of blots by the running of the ink in writing. It is impossible to believe that these words, in these senses, were the unaided product of savage tongues. One's first thought is that there may have been a borrowing of roots from Chinese, and one is tempted to conjecture that the root "pid" or "bid," which appears in several of these words, might be no other than the Chinese word for "pen," or "to write," which is pronounced "pit" in the southern dialects. But there is nothing to confirm this idea, and a better clue is suggested by the word "bido," meaning "soot" or "lamp-black," hence "ink," and finally "paper with ink on it." Further, savage tribes who know nothing of writing, are often not unskillful in painting lines and diagrams by way of ornament on their implements and carry to great perfection the allied art of tattooing. This art is practised among the Formosan savages now, and we have seen one of their chiefs tattooed all over his arms in minute and elaborate designs. It seems likely then that when the missionaries introduced the arts of writing and reading they took advantage of words already in use, transferring them from the ruder applications of a savage race to the more refined ideas which they were introducing among them. There is thus no real inconsistency between the supply of words referring to the art of writing in the "Vocabulary," and the statement made in the preface, that the Formosans were, until taught by the missionaries, wholly ignorant of the art of writing.

The only word apparently of Chinese origin which we have noted in the "Vocabulary" is "tonso." This is described by Happart as "a Chinese word meaning fatherland." If this is correct it is probably "Ing-soa" (according to the Amoy dialect), which means, "the Hills of Thang," the well known old name for China.

Mr. Campbell deserves hearty thanks for this valuable contribu-

tion to our knowledge of Formosa and its early mission. He would have an ample reward for his labour if he could succeed in inducing the Reformed Church of the Netherlands to resume their old work in the island. Failing that another course seems worth consideration. If the linguistic affinities of any of the Formosan dialects could be distinctly traced, would it not be possible to get from some of the missions of the most nearly related parts of Polynesia some native teachers? Trained and tested men, like some of those who have done such noble service in spreading the Gospel from island to island of the Pacific, might make a beginning among some of the more accessible hill tribes, learning without difficulty languages cognate to their own. With the co-operation of the existing Chinese and civilized aboriginal Church of Formosa, they might, by God's blessing, achieve much. They might solve the old problem, which has always baffled the Chinese government, and which seems likely to baffle the Japanese: "What to do with the savage hill-tribes of Formosa?"

J. C. G.

Editorial Comment.

For the benefit of those of our readers who may not have had the advantage of the telegraphed news and proclamations, giving details of the *coup d'état* in Peking, we have summarised in the Diary of Events the principal news items.

* * *

In the present number of *St. John's Echo*, in an article by one of the students of St. John's College, about the present Emperor of China, he thus writes (just before the recent developments in Peking):—

"The enlightening of the people and the clearing off of the incompetent and superfluous officers, are what he principally urges. Schools and colleges are being established at his command. In order to save building expenses, those monasteries and nunneries which have not been consecrated by Imperial decrees, are to be turned into school and college buildings." And this is a very fair presentation of the improvements which His Majesty proposed to inaugurate. He is also said to have entertained the idea of rejecting the queue, adopting the foreign dress, establishing the Christian Sabbath, and, possibly, recommending the Christian religion as the state religion. These may be mere rumors, but they show what is in the air. Probably he went too fast and too far, having listened to well-meaning, but not always judicious advisers. The result has been a most disastrous cataclysm, and this almost equally so, whether the Emperor is dead or still alive. If alive, he must be but a mere puppet. The strong but unprincipled will of the Empress-Dowager has again asserted itself, and for the time being everything seems to bend before it. We certainly hope for better things, but at this writing we are unable to see whence help is to come for poor China. But God reigns.

* * *

We have much pleasure in congratulating Dr. Edkins on the attainment of his jubilee of life and work in China. With

thankfulness and admiration we think of the amount of useful work Dr. Edkins has done since his arrival in Shanghai on September 2nd, 1848. Without taking time to speak of the manner in which industry and versatility have been utilised, we express the earnest desire that Dr. Edkins may long be spared among us to give us the benefit of his learning and the stimulus of his enthusiasm. In next number we hope to print a paper by Dr. Edkins on "Reminiscences and Forecasts."

* * *

THE Declaration of Unity, which we issue separately with this present number, is another testimony, if such were needed, to the oneness of the missionary body. And this Unity absolutely exists. It is not a mere matter of the signature of names upon a piece of paper declaring such unity.

We have read and heard of how the missionaries are divided among themselves, sect against sect, denomination against denomination, and perhaps nation against nation; of how several Societies were occupying the same field and crowding upon one another, while other places just as needy were left without a missionary. But facts do not bear this out. It is true that there are often missionaries of different Societies living in the same place. But there is good reason for it, and so far from crowding upon one another they are more often of mutual help and assistance, and the field about them is usually divided up in such a manner as to prevent overlapping and ensuring that the whole district is properly worked.

INDEED we are prepared to make the assertion, and are sure that facts will bear it out, that the members of the different Societies are more united and labor together more harmoniously here in China than the different denominations do at home. There is something in our surroundings that magnifies our oneness and minimizes our differences. Though called by different names, they do not sound so distinctive, when done into Chinese, and the natives, so far from being confused thereby, as some maintain, are very little affected. To them a rose, by any other name would smell as sweet, and the particular ism under which they have been brought into the fold, matters very little. God grant that the lines of demarcation may grow fainter and fainter, and while denominational names may remain, there may be that "unity of the faith" which shall make all men know that we are brethren.

* * *

WE would call attention to the letter under "Correspondence" telling about the initiation of Bible work by the British and Foreign Bible Society in Manila. It looks as if that priest-ridden land were soon to rejoice in the liberty of having the Word of God free for every man to read as he likes. If Luzon remains under the control of the United States, as we most sincerely hope, the day of bondage and ignorance is over, and we have no doubt that many in that beautiful island will soon be reading the Bible with glad hearts, much as they may be at first deterred by the priests. We understand that Dr. Hykes has also gone to Manila with a view

to a possible opening for an Agency of the American Bible Society.

* * *

THE following by Rev. Henry Kingman, in speaking of the Commencement exercises at North-China College, T'ung-chow, is not only refreshing, but should be very encouraging to those who may have thought—and which thought was based on very uncomfortable experience—that the Chinese could not become good singers of our classical music, at least for a generation or two yet. Mr. Kingman says: "A crowning feature of the exercises was the music. Not only were the part songs and anthems of the glee club excellent, but a special choir of fifty voices sang the Hallelujah Chorus from the Messiah with such spirit and feeling as to thrill any listening Westerner through and through with the old familiar fervor of delight."

That sounds very like Commencement in England or America. Mr. Kingman goes on to say: "To every new comer this is no less than a revelation—a revelation of esthetic capacities on the part of these so-called dull natures wholly unbelieved, and, but for some such thing as this, unbelievable. Their keen relish of the music and their appreciation of the harmony were unmistakable." After this let no one be disheartened. The capacity is there; it only needs to be developed. Not many places, however, have such an instructor as the one who we imagine trained the young men of the North-China College.

Missionary Journal.

Lacking 19 Doctors!

In the last RECORDER Dr. Park cries, "O for one hundred replies!" There is power in the united voice of 100 China doctors. Will not the "beloved physicians" who have not answered the opium questions do so by return mail? A list of these questions will be found in the June RECORDER, p. 307. Answer by the numbers. It is not necessary to reply to all the questions.

Will the friends of the Anti-Opium League please note the following list of those who have sent in papers and drop a line to the doctors who have not yet replied, urging them not to neglect this great opportunity to add their *testimony!*

Dr. Park has heard from Doctors J. A. Anderson, P. Anderson, Atwood, Bailie,* Barchet, Beebe, Bixby, Brown, Burge, Canright, Christie, Collins, Coltman, Davenport, Douthwaite, Mrs. Fearn, J. B. Fearn, Fulton, Gillison, Gloss, Graves, Guinness, Hall, Hare, Hart, Hoag, Hopkins, Huntley, Hwang, Judd, Kahn, Keller, Kember, Kerr, Kilborn, Kinnear, Learmonth, Leonard, Logan, Lowry, Lyon, Machle, Macklin, Main, Masters, McAndliss, McCartney, Moore, Otte, Park, Parry, Patterson, Peck, Polk, Porter, Rankine, Rennie, Rigg, Smith, Smyth, Squibbs, Stone, Stuart, Suvoong, F. H. Taylor, G. H. Taylor, Tsao, Venable, Webster, Whitney, Wilkinson, Wilson, Wittenberg, Wolfendale, Woodhull, E. Woods, J. B. Woods, Woolsey, Worth,* Wycoff, Yandell.

May this list of philanthropic scientists be speedily increased.

H. C. DUBOSE.

* Promised.

Programme of Shantung Missionary Conference.

TO BE HELD AT WEI-HIEN, OCTOBER 16-23, 1898.

Devotional Meetings.

Special meetings on Sundays, English and Chinese. Week days, 9 a.m., closing not later than 10 a.m. English prayer meeting on Wednesday evening, to be followed by communion service.

Sessions.

Business from close of devotional service till noon, and from 2.30 p.m. to 5 p.m. The Conference to decide use of evenings.

Chairman and Officers.

Let the Conference elect its own officers at a preliminary meeting to be held on Saturday evening, October 15, 1898.

Papers and Discussions.

Papers limited to 20 minutes; after discussions, to 5 minutes each, unless by permission extended.

Evangelistic.

Practical methods of breaking new ground, by Rev. J. H. Laughlin, A.P.M., Chi-ning Chou.

Speediest and most efficient methods of evangelizing the heathen, by Rev. Hunter Corbett, A. P. M., Chefoo, and A. G. Jones, Esq., E. B. M., Ch'ing-chou Fu.

Special revival services among the Churches, by Rev. R. M. Mateer, A. P. M., Wei-hien.

Native Church.

Best means of deepen spiritual life, by Rev. A. H. Smith, D.D., A. B. C. F.M., P'ang-chwang.

How far is federation practicable among the native Churches of Shantung? by Rev. H. D. Porter, M.D., D.D., A. B. C. F. M., P'ang-chwang.

Self-support, a discussion of the Nevius' system, to be introduced by Rev. C. F. Hogg, Brethren Mission, Wei-hai-wei.

Should we endeavor to keep all Church troubles out of the "Yamên"? by Rev. P. D. Bergen, A. P. M., Chefoo, and Rev. W. P. Chalfant, A. P. M., I-chou Fu.

Educational.

Some experiments in conducting a boarding-school for boys, by Rev. S. Couling, E. B. M., Ch'ing-chou Fu.

Village schools for girls, by Miss E. F. Boughton, A. P. M., Wei-hien.

Should the sons of Christian parents receive a free education? by Rev. Hopkyn Rees, L. M. S., Chi-chai.

To what extent may we expect the Chinese to support educational work? by Rev. C. W. Pruitt, A. B. M., Hwang-hien.

Woman's Work.

The best methods of working amongst native women, by Miss Porter, A. B. C. F. M., P'ang-chwang, and Mrs. S. B. Drake, E. B. M., Chou-p'ing.

Medical.

The training of native women as physicians, by Dr. Mary Brown, A. P. M., Wei-hien.

How to encourage the Chinese to subscribe towards the cost of medical work, by Dr. H. Randle, A. B. M., P'ing-tu.

Important.

Names wanted.

As it is important that the friends at Wei-hien should have early intimation of the names of delegates who expect to attend the Conference, will each individual send *name in full* and address to Rev. F. H. Chalfant, Wei-hien, as soon as possible.

Native Delegates.

Please note that native delegates are not expected to attend this Conference.

Bring Statistics.

Please bring the latest statistics of your mission.

Hymn Book.

Please bring Sankey's Hymn Book.

(Signed) { J. A. Stooke,
F. H. Chalfant,
R. C. Forsyth,

Conference Committee.

Rev. R. C. Forsyth writes:—Missionaries from other provinces who can make it convenient to attand this Conference, will be made welcome.

All information as to route can be obtained from Mr. J. A. Stooke, China Inland Mission, Chefoo.

West China Missionary Conference.

Standing Committee of Arrangements.

Miss Ramsay.	Mr. Moses.
Mrs. Davidson.	,, Lewis (Chairman).
Mr. Davidson.	
,, Murray.	,, Claxton (Secretary).

Dear Friend: The proposal to hold the long-desired Missionary Conference at Chungking next January has met with a hearty response. Judging from the many expressions of approval and good wishes, and of desire to be able to attend the Conference, it is probable that a large gathering may be expected.

Mr. Hudson Taylor has accepted our invitation, and will probably be accompanied by other friends, whom we shall welcome as co-labourers in the Lord's work.

In accordance with the suggestion of a number of friends it has been decided to invite Mr. Inwood from Keswick to attend the Conference, and it is hoped that he will hold a series of special services immediately preceding it.

The original proposal was that January 14th should be the day of assembling. But as we anticipate that all members of the Conference will wish to avail themselves of these special services we hope you will time your arrival in Chungking not later than the 11th of January, in time for the reception in the evening of that day. A committee has been appointed, which will be responsible for entertainment of guests. (See accompanying circular).

Should the claims of your work dispose you to question whether your attendance at the Conference will not involve too long an absence, may we urge upon you some advantages of the Conference which would be considerably enhanced by the attendance of as large a number as can possibly be present.

In the first place it will be impressed upon the non-Christian population and their rulers that Protestant missionaries are not isolated and divided units, but that with one front we represent the great tidal wave of Christian influence which is pouring the waters of salvation into the channels of Chinese life. The larger the number the more impressive the demonstration of our unity. And, moreover, the effect upon native Christians will be one of great encouragement.

Then again we hope to turn to account the experience of the past and to utilize acquired experience in adjusting our missionary methods to the ends we have in view. The interchange of the thoughts of many minds cannot fail to be helpful to us all, while opportunities for such gatherings must necessarily in this region be few and far between.

More important than either a great demonstration or the interchange of thought on missionary methods is the opportunity the Conference will afford of deepening our own spiritual life and seeking a renewed spirit of consecration, and such an outpouring of the

Spirit of God that the days that are to be may witness a great ingathering of harvests faithfully sown.

Conscious of the inadequacy and imcompleteness of all human arrangements without God's guidance and blessing we would ask you to unite with us in earnest and unceasing prayer that this gathering may be the means of rich blessing, not only to those who attend, but to all workers in these provinces and through us to the natives around, that so a decided step forward may be taken in advancing the kingdom of our Lord and Saviour Jesus Christ.

On behalf of the Committee,
Yours very sincerely,
ARTHUR E. CLAXTON,
Secretary.

West China Conference.

COMMITTEE ON LOCAL ARRANGEMENTS.

Rev. Spencer Lewis.	Mrs. S. Lewis.
Rev. J. W. Wilson.	Mrs. Claxton.
Mr. R. J. Davidson.	Mrs. Moses.
Mr. Moses.	Miss Galloway.
Mrs. Davidson.	

DEAR FRIEND: In looking to the coming Conference the missionaries in Chungking have elected nine of their number to act as a Committee on Local Arrangements, and in that capacity we now address you, desiring to offer to any missionaries in the three western provinces, or other visitors who are hoping to attend, a hearty welcome, and to say that we lay ourselves out as far as possible to provide board and lodging for our guests during the time of the Conference.

It will greatly facilitate our arrangements if we may have a line from you at your *earliest* convenience, if you purpose attending. Should you already have accepted an invitation will you kindly send a line to tell us, so that we may enter your name on our Register of Expected Guests.

If you hope to attend and have not yet accepted an invitation, we shall be glad to hear as soon as possible, so that we may arrange with some householder here to receive you, and may be able to send you information, before you start, as to your location.

We desire to offer a *hearty welcome* to *all who can* come, and should you be unable to send word in time to receive a reply, we shall be glad if you will, on arrival in Chungking, at once communicate with us.

PROGRAMME.

Wednesday evening, January 11th—Reception of Members at the China Inland Mission.

It is expected that Mr. Inwood, from Keswick, will conduct a series of special services, beginning on Thursday, January 12th, and ending on Sunday, 15th.

Monday, January 16th, to Saturday, 21st, forenoons and afternoons, sessions for the reading and discussion of papers as follows:—

I.	Preaching to the Heathen	By Rev. J. Wallace Wilson.
II.	Itinerating and Out-stations	,, M. Beauchamp, Esq. and J. G. Cormack, Esq.
III.	Enquirers	,, Rev. R. Wellwood.
IV.	Church Members	,, Rev. Spencer Lewis.
V.	Sabbath Observance	,, Rev. E. O. Williams, M.A.*
VI.	Self-supporting Churches	,, Rev. Q. A. Myers.
VII.	Native Helpers	,, Rev. A. E. Claxton.
VIII.	Women's Work (2 papers)	,, Misses Ramsay* and Culverwell*.
IX.	Do. (2 papers)	,, Mrs. Upcraft and Mrs. Lewis.
X.	Medical Work (2 papers)	,, Dr. McCartney and Dr. Kilborn.
XI.	Do. for Women	,, Mrs. Davidson.
XII.	Opium Rescue	,, T. Windsor, Esq.
XIII.	Anti-foot-binding	,, Dr. Parry.
XIV.	Education as an Evangelistic Agency	,, L. Wigham, Esq.
XV.	Boarding and Day-schools	,, Rev. W. E. Manly and E. B. Vardon, Esq.

* Subject to reply not yet received

XVI. Sunday-schools By Rev. W. M. Upcraft.
XVII. Christian Literature — Its Preparation, ,, Rev. V. C. Hart, D.D.
Do. — Its Distribution ,, Jas. Murray, Esq.
XVIII. Division of the Field ,, Rev. J. H. Horsburgh, M.A.
XIX. Work among Aborigines By Rev. S. R. Clarke.
XX. Do. among Thibetans ,, C. Polhill-Turner, Esq.

Special evening meetings and Sunday services will also be arranged for later.

Diary of Events in the Far East.

7th.—Issue of an Imperial Edict relieving H. E. Li Hung-chang and H. E. Ching Hsin (Manchu), President of the Board of Revenue, of their duties at the Tsung-li Yamên, and H. E. Yü Lu, who was to have gone to Szechuan as Viceroy, is appointed to the Yamên.

15th.—A telegram received from the U. S. Consul at Chungking, says:—

There has been rioting at Hochou, distant about fifty miles from this. The American and French mission places were attacked and the latter burnt (The rebel chief) Yü Man-tze is the originator of the riot.

A later telegram says "no one was injured."

18th.—Telegraphic news from Hongkong that Li Lo-ping, a leader of the rebels in Kuangsi, with two of his aides-de-camp and three hundred of the rebels, have been captured and executed.

19th.—Aguinaldo complying with an ultimatum from the U. S. Commander-in-Chief has withdrawn his forces from Manila and the suburbs.—*N.-C. Daily News.*

21st—Rumoured death of theEmperor.

22nd.—Imperial Decree putting power into the hands of the Empress-Dowager. It closes by saying: "Hence we now command that from henceforth, commencing with this morning, the affairs of State shall be transacted in the ordinary Throne Hall, and that to-morrow (23rd) we shall, at the head of the Princes and Nobles and Ministers of our Court, attend in full dress in the Chingcheng Throne Hall to pay ceremonial obeisances to Her Imperial Majesty the Empress-Dowager. Let the Board of Rites draw up for our perusal the ceremonies to be observed on the above occasion."

23rd.—A Peking telegram to the *N.-C. Daily News* says: "The report was circulated last night in high native circles that the Emperor's 'illness' has ended in his death, that this is the meaning of the Empress-Dowager's assumption of the Regency for the third time, and that H. E. Li Hung-chang will probably return to power."

—An edict has been issued to-day depriving Kang Yü-wei of his rank and commanding his arrest and decapitation for treason. (Kang Yü-wei succeeded in escaping from Peking, and was transferred by the help of the British authorties from the *Chungking* to the *Ballaarat*, the P. & O. steamer leaving for Hongkong.)

Another edict orders the arrest and confiscation of the estates of Chang Yin-huan, Senior Vice-President of the Board of Revenue and Co-President of the Bureau of Railways and Mines.

Kang Kuang-jên, a younger brother of Kang Yü-wei, has been arrested and cast into the prisons of the Board of Punishments.

24th.—The Empress-Dowager has commanded also that the Censor Sung Peh-lu should be cashiered

Liang Chi-tsao (ex-Editor of *Chinese Progress)* has been cashiered of his brevet 6th rank and his literary degree of M.A. *(Chujên)*. An order has also gone forth for his arrest and punishment.

The three Taotais—Hsü Chieu-ying, Wu Mao-ting (Woo Jim-pah), and Tuan Tang—who were appointed by Imperial edict Directors of the Bureaux of Commerce, Agriculture, and Mechanical Science, respectively, have been cashiered for styling themselves Imperial High Commissioners.

A certain ex-Secretary of Legation, who presented on the 22nd instant a memorial containing suggestions of reform, was immediately ordered to be cashiered and deported to his native city under official surveillance.

26th.—Imperial Decree containing repeal of reforms. After a lengthy preamble it says: "We therefore hereby command that the Supervisorate of Instruction and other five minor Courts and Boards, which were recently abolished by us, and their duties amalgamated with other Boards for the sake of economy, etc., be forthwith restored to their original state and duties, because we have learned that the process of amalgamation contains many difficulties and will require too much labour. We think, therefore, it is best that these offices be not abolished at all, there being no actual necessity for doing this. As for the provincial bureaux and official

posts ordered to be abolished the work in this connection may go on as usual, and the Viceroys and Governors are exhorted to work earnestly and diligently in the above duty.

Again, as to the edict ordering the establishment of an official newspaper, the *Chinese Progress*, and the privilege granted to all scholars and commoners to memorialise us on reforms, etc,. this was issued in order that a way might be opened by which we could come into touch with our subjects, high and low. But as we have also given extra liberty to our Censors and high officers to report to us on all matters pertaining to the people and their government, any reforms necessary, suggested by these officers, will be attended to at once by us. Hence we consider that our former edict allowing all persons to report to us is for obvious reasons superfluous, with the present legitimate machinery at hand And we now command that the privilege be withdrawn and only the proper officers be permitted to report to us as to what is going on in our Empire. As for the magazine *Chinese Progress*, it is really of no use to the government, whilst, on the other hand, it will excite the masses to evil; hence we command the said paper to be suppressed (abolished).

With regard to the proposed Peking University and the middle schools in the provincial capitals they may go on as usual, as they are a nursery for the perfection of true ability and talents. But with reference to the lower schools in the sub-prefectures and districts there need be no compulsion, full liberty being given to the people thereof to do what they please in this connection. As for the unofficial Buddhist, Taoist, and memorial temples which were ordered to be turned into district schools, etc., so long as these institutions have not broken the laws, by any improper conduct of the inmates, or the deities worshipped in them are not of the seditious kind, they are hereby excused from the edict above noted. Beyond the measures above named such as those for encouraging commerce, agriculture, science and military matters, as they are really for the good of the people and the country, the proposals for putting them into effect shall go on; but whatever reforms previously commanded may conflict with the interests of the government and established custon are all to be repealed, and we hereby command the Ministers of the Six Boards and the Tsung-li Yamên to carefully deliberate over all the above named measures of reform and report the result to us."

28th.—Telegraphic news from Peking that the brother of Kang Yü-wei and five other members of the Reform Party have been decapitated.

Missionary Journal.

BIRTHS.

At Liao-yang, Manchuria, July 20th, 1898, the wife of Rev. J. Miller Graham, of a daughter.

July 29th, 1898, the wife of Rev. R. H. Bent, of a daughter.

At Shanghai, on August 22nd, Robert Underwood, to Henry M. Woods and J. M. Woods, of Southern Presby. Mission, Tsing-kiang-pu.

At Kuling, September 10th, 1898, the wife of Mr. L. Kristensen, of a son.

At 53 Broadway, Shanghai, Sept. 14th, 1898, the wife of Mr. Leonard J. Day, British and Foreign Bible Society, of a son.

MARRIAGES.

At Chefoo, Sept. 2nd, 1898, Dr. W. Wilson to Miss Hanbury.

At the Cathedral, Shanghai, Sept. 14th, 1898, Mr. H. S. Ferguson to Miss Lillian Cobb.

DEATH.

At Chefoo, September 3rd, 1898, Miss F. E. Sutton, C. I. M., of dysentery.

ARRIVALS.

At Shanghai, Sept. 10th, Mrs. McKenzie and son, Miss Wallace, M.D., Can. Pres. Miss., from Canada.

At Shanghai, Sept. 14th, Rev. Tedder, Gospel Mission; Miss Lillian Cobb, C. I. M. (returned), from U. S. A.; Miss M. Thomas, C. I. M., from Canada; Mr. and Mrs. J. N. Hayward and children and Mr. and Mrs. Hardman and child. C. I. M. (returned), from England *via* Canada; Rev. and Mrs. V. R. Wold, Miss Hohnburg, Amer. Nor. Mission, from U. S. A.

At Shanghai, Sept. 17th, Miss A. R. Morton and Miss M. C. Lattimore, both of American Presby. Mission (returned), from U. S. A.

At Shanghai, Sept. 21st, Rev. and Mrs. J. V. Dawes, Miss R. B. Marshall, Gospel Mission, from U. S. A.

At Shanghai, Sept. 28th, Drs. H. G. Welpton and S. N. Osgood, Christian Mission, from U. S. A.; Miss M. E. Cougal, American Presby. Mission (returned), from U. S. A.

DEPARTURES.

From Shanghai, Mrs. Jos. Bailie and two children, Amer. Presb. Mission, for U. S. A.; Mr. and Mrs. N. Carlson, of C. I. M., for Sweden.

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Reminiscences and Forecasts, or Fifty Years in China.

BY JOSEPH EDKINS, D.D.

Ps. lxxxix. 1: I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

MEMORY is a wonderful faculty. It helps us to look back on the rolling years of time. We can recall the living picture of the past. Life is like the movement of a swift ship traversing the ocean when those on board see shores and islands, once so near, left far behind. Still we travel on and on to the eternity to come.

I begin with my first impression of the interest of the missionary career.

An early recollection is that of the missionary John Williams, who was martyred by ignorant savages at Erromanga. In my father's home in Gloucestershire I saw his kind-hearted face. I heard the account he gave of life in the south seas. He was cut off in his prime. Twenty years before, he had left England with Moffatt, whose destined field of labour was Africa. Twenty years before that the London Missionary Society was formed.

My first sight of a Chinese book was in that same house in Gloucestershire. It was a Gospel of Matthew. The characters were unknown, but some had a line beside them or drawn all round them. These were the proper names in the Egyptian hieroglyphics; a similar cartouche surrounds proper names on the Rosetta stone in the British Museum.*

My first voyage was made fifty years ago. I joined the London Missionary Society in 1847, and was ordained as a missionary in December of that year, at Stepney meeting.

* This is one of the proofs for the ultimate identity of Chinese and Egyptian writing.

My reminiscences of that voyage include the beauties of the ocean. I watched the nautilus and the flying fish near the Canary Islands, and icebergs off the Cape. The calm at sea, with the moonlight on the water, and a storm near Kerguelen's Island in the Indian Ocean, left a deep impression on my then youthful mind. Then came Java, a most beautiful island. A missionary may leave his country and may find compensation in the thought, not only that it is an excellent thing to tread in the footsteps of Williams and Moffatt, both of whom I knew, but also in the loveliness of many a scene in nature which he visits in the discharge of duty. I had a much shorter voyage in the *Beemah* in 1859, and in her passed through the Straits of Sunda a second time. The ships of modern times are swift. Ulysses voyaged from port to port and saw the loveliness of nature in many a land, but how short a voyage he made compared with a passage to China. Then consider the object, not to reach a home in Ithaca, but to convert a nation in the Far East. How the world has changed since Homer. How much for the better. Then it was sword against sword, spear against spear, and why? Now it is the age of altruism, the loveliest of all philosophies and the most beneficial to mankind. Christianity has shone down on the world and taught mankind to love their neighbour as themselves. This has caused an immense change in the moral atmosphere since Homer's day.

Our native land is beautiful and dear to memory, and as Watts says, "there my best friends, my kindred dwell." But nature is beautiful in other lands. It is not England only that is beautiful. A man may leave his country and seek the conversion of the heathen, and while he does this there is the romance of missionary life to please the imagination. Those who go down to the sea in ships see there the wonders of God's creation. Memory will then recall the history of the past; it may be fiction or it may be fact; the Greeks and the Persians, the Jews and the Romans, are recalled, and these recollections are mixed with the rich beauty of the world to which the missionary is transferred. Who could pass on the south of the Cape of Good Hope, have a sight of the icebergs, of Java, of Hongkong, as I saw them in the *Beemah* in 1859, and not be reminded of voyages and travels, read in previous years, by Cooke, Basil Hall, Ross, Back, and Columbus. Poetry and history mix in a remarkable way in the new picture each day presented to the eye of the traveller by the natural world. My first sight of the Chinese in the East (I had seen them in London at the Chinese exhibition) was at Java. At last the breakers appeared in the distance. We entered the Straits of Sunda. It was a quiet, lovely scene with green islands on either side. It was very different then from what it became forty years later when the eruption of Krakatowa occurred, greatly changing the islands in the

Strait. This was the most striking physical phenomenon of the last fifty years. The sight of the Chinese in the village of Anjer, busy with their trading, reminded us that we were in the East among the people who are to be converted to God by Christian teaching. The light which came to us from heaven we were carrying to the Far East.

On reaching Hongkong, July 22nd, 1848, I saw for the first time a Christian preacher having eloquence and experience in teaching the truths of Christianity. He was an effective pulpit orator and able expounder of the Scriptures. His name was Ho Tsin-shen. I have met with other preachers since whose ability has been remarkable as preachers. If any one should ask what form does preaching take in China, and why do we come to China to teach the people Christianity, we can reply they appreciate it, are worthy of it, and advocate it most ably. They are aware of its value and of the PRACTICAL ADVANTAGES it confers. The solemn inquiry, What shall it profit a man if he gain the whole world and lose his own soul? comes to the Chinese with great force, because they are a commercial nation. It is eminently wise and legitimate to seek their conversion. The Christian religion would not be so richly fraught with blessings to mankind if *Jesus* were not *sent from God.* Some nations, such as the Hindoos, are famed for subtle argument, but the Chinese value solid advantages, such as are secured by Christianity. It is for these that they accept the Gospel and receive baptism. Sok Tai, an Amoy convert, whom I knew, was on account of his Christian character not much liked by his superior officer. He was a soldier, and he was placed in the front in a fight with pirates. He won a brilliant victory and was reported as a brave and successful assailant of the pirate force. Uriah fell in the conflict when sent forward to meet the enemy in the front rank. Sok Tai, in a like position, won great honour.

It was on September 2nd, 1848, that I reached Woosung. Two young ladies were coming with me to join the London Mission. We came in three blue cloth sedan chairs to the Soochow Creek. There we crossed on a ferry boat. There was no bridge at that time. Dr. Medhurst, Dr. Muirhead and Mr. Alexander Wylie met us, and with them we walked home to the London Mission as it was then. There is a tablet to Dr. Medhurst's memory in the old Union Church, which speaks of his forty years of missionary labour as a preacher and as a translator of the Scriptures. He preached in three dialects.

There is a tablet there to Dr. Bridgman, who laboured long and faithfully in the service of Christ as an editor of the *Repository* and translator of the Scriptures. I knew him well and valued him for

his amiability and his interest in public matters connected with the diffusion of knowledge. There is another tablet there to Benjamin Southwell, a missionary who was taken away by fever after being two years in Shanghai. During these fifty years on which I now look back, with not a few sad reflections and much thankfulness, there have been many earnest men with loving hearts who have come and gone after a short life. They crossed the narrow stream before me. I remember saying to him, you will be preaching soon in the native language. Instead of that his soul went upward beyond the shining stars to God who gave it. There have been many such. Their record is a short one on the roll of time. It is, however, bright with love and hope. Jesus has said to them, come up higher. Such was James Gilmour, whose book on Mongolia fixed the attention of the reading public, through his gift for graphic description. His ability was great, yet he was cut off early. There is in these short lives a mystery which we cannot solve.

I resolved to study Buddhism, a religion of very great interest, because it resembles Christianity. I found that idolatry is a subject of deep interest. For example, in very many Buddhist temples there are three prominent Buddhist divinities, representing wisdom, mercy and happiness. We have much respecting wisdom in the Old Testament. In the Gospels, wisdom is justified by her children. As to mercy, Jesus Himself is the very impersonation of mercy. It is characteristic of the Gospel he taught. Happiness is the hope of a future state of joyful life beyond the grave. It is revealed in the Book of Revelation. These three main ideas of the Buddhists resemble the teaching of our Bible. Like the Christian religion, Buddhism recognizes the misery of mankind and professes to provide a saviour. The Buddhists in China are polytheists, though they profess atheism and believe in a future state while they talk of the Nirvana as annihilation. Buddhism has yielded to the effect of national ways of thinking, and the aim of the priest in a monastery is to obtain merit by good deeds and substantial advantages on his becoming a servant of virtue. At Puto, which I visited many years ago, the sea imparts the thought of immensity and powerful dominion to the worship of the goddess Kwan-yin. Hangchow Buddhists rejoice in the beauty of lake and grove. Wu-tai Buddhists delight in the clear and cold atmosphere of a high mountain, to which worshippers are attracted from great distances. The words of Jesus stand confirmed, Woman! the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The hour cometh, and now is when the true worshipper shall worship the Father in spirit and in truth.

These words are adapted now for China, as the prominent seats of Buddhist worship testify.

The observations I have made, during fifty years' study of the three religions of the Chinese, are that human efforts to know God must fail in the case of the Buddhists, through perverse reasoning; among the three religions, Confucianism has no Saviour, and the other two have mistaken views of the mode of salvation.

Mankind are shut up to the acceptance of Christianity as absolutely necessary to salvation. But all the three religions have prepared the way for Christianity.

The T'ai-ping movement of forty years ago seemed at the time to herald the admission of China to the number of Christian states. They that take the sword shall perish with the sword. So it was with the T'ai-ping movement. The leader refused to listen to the Trinitarian argument. I borrowed from the first Bishop Boone "Waterland on the Trinity and the Deity of Christ," and prepared a paper on the Trinitarian basis, showing the relation of Jesus to the Father. I took it to Nanking and sent it in. I received in reply autograph remarks from the T'ai-ping chief, who, however, maintained his pretensions to be the Son of God. He promised to Christian missionaries a good reception in Nanking. This we declined after careful consideration. An armed city in a state of siege was not the best place to found a mission for the extension of the Gospel of peace. Especially was this clear to us at the time, because the leader of the attempted revolution refused to resign his claim to be the brother of Jesus Christ. (1860.)

The T'ai-ping movement in its end shows that the proper objects of religion cannot be obtained by the employment of warlike agencies. The use of force is incompatible with the teaching of the Prince of Peace. All Christian nations ought to cease to make war as one of the effects of revivals. Outside of China the progress of Christian thought and activity has been very pronounced during the last fifty years. On going home, I saw this in 1875 and 1892. The spread of Christian education has been remarkable. The number of educated persons in the world has very greatly increased, and the spread of religious revival has conspicuously helped the Christian cause. The revival preachers have added to the number of missionaries very considerably. The Chinese statesman wonders at the missionary propaganda. It increases perceptibly each year. The province of Hunan begins to feel differently. Hunan is not now so hostile as it was, and the enlightenment caused by the spread of education, is accompanied by zeal for the extension of Christianity. The effect is now seen in an improvement in the attitude of the Chinese, and the enthusiasm of the West is one of the converging rays of influence which has contributed to melt by focal fire the hardness of the Chinese heart. The province of Hunan begins

to adopt a new tone of feeling towards the foreigner. It may be expected that the people of that province will become as ardent friends of the Gospel as they have been eager foes. They have opposed Christianity. They will turn round and defend it. If the Chinese statesmen knew how to estimate the forces in operation, they would see that the presence of an increased number of missionaries indicates the zeal of the Christian nations and leads to an advance in the number of converts in China. The readers of the Chinese Bible are four times as many as they were. The Bible is being read everywhere, as the reports of the Bible Societies show. The gift of a New Testament, in a silver casket to the Empress, led to the purchase of the Old Testament by the Emperor. The statesmen of the country are studying the religious question. The viceroy of the provinces of Hupei and Hunan, says in his late book that it is not right in the Chinese to persecute Christianity. What China should do is to reform her own government. Christian churches have, since the treaties were made with foreign nations, spread over the whole land. To burn the churches and murder the missionaries, he says in his book, leads to loss of dignity, honour, and territory on the part of China. He refers to the German seizure of Kiau-chow on account of the murder of two German missionaries. What China has to do is not to persecute, but to practice the Confucian virtues of filial piety and loyalty. The Christian church ought to have the same liberty as Buddhism and Taoism. By edict, toleration is granted, and it ought to be maintained. It is of no use to China to drive out the foreign missionary. It is not only of no use, but when the scholars lead the way the ignorant people join in the persecution, men of low morality follow, members of forbidden sects and discharged soldiers take advantage of the persecution to rob and burn, and a case difficult to settle with the foreigner is the result. The Emperor's heart is grieved; and trouble comes upon the state. This is not what the benevolent and patriotic man is willing to do.

The viceroy pictures a crowd gathering round some traveller—a foreigner in the Chinese service, European or American missionary or merchant—the unruly mob does not know nor care to know the facts. He describes the stone throwing, the beating, the shouting of ill names. All the crowd sees and knows is that a foreigner in Western costume has come. He points out the unreasonableness of this display of mob violence and urges on the scholars of his government to meditate calmly on this whole subject and try by adopting better methods to restore the lost power and prosperity of their country.

During the last half century there have been hundreds of such cases. There was an instance as far back as 1847 when Dr. Medhurst, Dr. Muirhead and Dr. Lockhart were violently attacked in

this way now graphically described by the viceroy. It was in the year before I came to China. Now after fifty years, during which very many faithful missionaries have been martyred, and a few foreigners not connected with missions, the government by edict and proclamation, as well as by books, is trying hard to carry out the treaty principle of toleration and protection.

There must be by the principle of cause and effect a change among the people corresponding to the sincerity of the government. The cure for mob violence will be found in education. We have had medical missions, and they have effected very great good, and continue to do so. But while the people remain in ignorance, chemistry and physics are not understood, foreign skill is undervalued and the people continue believing what they believed a thousand years ago.

In the present educational policy of the Emperor and the wisest of his councillors, there is the promise of a better time coming. The great want for China has been popular education and the adoption of the Christian faith. They will now have education, but it is adapted and intended for the well-to-do classes, and the poor will still be left without mental training, yet the instruction of the literati will be a benefit to the missions, because, as the viceroy says, it is they that take the lead in riots. The school-masters, as a class, throughout the country will lose no more time in studying essays with no merit but style. They will be acquainted with the elements of science, and education everywhere will be more comformable to Western ideas.

If education and Christianity spread among the natives of China they will become as peaceful as England and the United States. Not only may this be said because like causes produce like effects, but there is the evidence of the presence of divine power in the modern history of the Christian church. Every true conversion is an instance of God's presence and a proof of the divine origin of Christianity. In this century, and especially during the latter half century, there have often been multitudes in the valley of religious decision. The little one has become a thousand and the small one a strong nation. I, the Lord, will hasten it in his time. Dr. Alexander Williamson, who formerly for many years sat in this church, told me long ago how much he was refreshed through being present at Belfast at a time of religious revival. When conversions are numerous our faith expands in due proportion. It was so with him, and he rejoiced at the manifestation of the presence of God.

During my life in Peking, extending from 1863 to 1889, the advance was steady and all the churches in the five missions were well filled when I left. The law was that of steady progress. After I left we heard of a season of rich spiritual prosperity in the ministry

of Rev. J. H. Pyke. At that time large numbers were added to the Christian communities, not only in his own, the Methodist mission, but in other Protestant missions. Such events directly tend to swell the faith in God of missionaries and native converts to a great height.

While I was in Peking, I went down with Rev. John Innocent to see their work in Shantung as well as our own London Mission work. There were clear signs of God's goodness in turning the hearts of many to the Gospel.

In 1889 I visited Dr. Griffith John and saw his work and that of the other missions in Hankow. When I saw it I thanked God and took courage. The sphere of influence of the Hankow missions includes the province of Hunan. In that province there are not wanting signs of missionary success.

There was a time in the history of the Christian church when worldly power was smitten by the stone cut out of the mountain, and the stone grew in size till all European countries became Christian. This was a great victory over three heathen religions—the religion of Rome, of Greece and of the Celts and Teutons. A like struggle is now advancing in China between Christianity and three adverse religions. It may be said that the victory has already been won over the Taoist and Buddhist religions. They make no effort to secure self-preservation. They write no books against Christianity. The viceroy of the Hu provinces looks on them as in a state of hopeless decay. He does not regard Confucianism as decaying. He thinks the remedy for China's misfortunes is in the hands of the literati. They must act loyally and persistently in tolerant behaviour, persevering study and exemplary display of the Confucian morality in their lives. Let Christianity, he says, be like Buddhism and Taoism a tolerated religion.

The Emperor holds the same views with the viceroy. We may therefore forecast the future. The waters of the Euphrates are dried up. Buddhism and Taoism cease to be a barrier to the kings of the east. The sixth angel has poured out his vial. The great river of idolatry is dried up, but there is still the world power. It is considerably weakened. We may ask then what will be the result? The conflict remaining is the struggle between Christianity and the much weakened world power. Our books are being widely examined. The literati throughout the country are busy in new studies. Books of Western science and history are carefully read. The result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land. All these three countries will yield themselves to the Gospel of peace and love, but China will be the first since China is the most populous of the three countries; by far it will be a very

great victory for Christianity when this takes place. It will be the greatest victory achieved by the Christian religion since the Roman Emperor Constantine became a Christian and the Greek and Roman religions were bound helpless and subdued to Constantine's triumphal car.

I will sing of the mercy of the Lord for ever. With my mouth will I make known thy faithfulness to all generations.

*How to deal with Persecution?**

BY REV. GRIFFITH JOHN, D.D.

THE position of the speaker by whom this important subject has been introduced is this: "It is God's plan that the Church should be a persecuted Church, and that Christians should overcome by passive endurance."

My own position is, that reasonable protection is right, and that when a real case of persecution comes before the missionary it is his duty to take it up and do for the convert what he would do for himself in similar circumstances.

We are dealing now of course with *real* and not with *sham* cases of persecution. *Sham* cases are often brought before the missionary, and with these he ought to have nothing to do. It is his duty to investigate every case thoroughly before taking it up and try and settle it in an amicable way. It is only as a last resource that he would be justified in bringing it before the Consul, or the native authorities even.

A good deal has been said here this afternoon about Cæsar and the wrongness of appealing to Cæsar on behalf of the converts. I should like, for the sake of clearness of thought on this point, to put the following questions to the speaker and all others present who hold similar views:—

(1). What do you mean by the *Church* in China? Do you mean a Church consisting of the native converts only? Or do you mean a Church consisting of the native converts, plus the foreign pastors?

(2). If the foreign pastors are included, are we to have one rule for the converts and another rule for ourselves? If the converts should overcome by passive endurance, should not the pastors do the same? Should not the pastors be in *all* things, and therefore in this thing, an example to the flock?

(3). Well, then, suppose a Chinese mob were to attack your private house, would you, or would you not, appeal to Cæsar?

* A speech delivered at Kuling Church, Tuesday, 23rd August, 1898.

Would you take the spoiling of your goods joyfully, or would you seek compensation? What have you been doing in the past? What about the Sze-chwan riots, the Fookien riots, the Wusueh riots, and many other riots, all of which are still fresh in our memories?

(4). Suppose your chapels were pulled down by a mob, with or without the connivance of the native officials, would you, or would you not appeal to Cæsar? Would you not seek indemnification? What have you been doing in the past? What do you intend to do in the future?

(5). Should an attempt be made to drive you out of a city by the gentry, or the blacklegs of the place, what would you do? Would you appeal to Cæsar? Have you not done so in the past? Have some of you not done so quite recently?

(6). Now, here is a native convert enduring persecution on account of his profession of Christianity. He comes to you for sympathy and help. You sympathize with him of course; and you could help him by appealing to Cæsar on his behalf, but this your *principles* will not allow you to do, so you address him thus: "Venerable brother, you are a Christian, and, as a Christian, it is your duty to suffer patiently. I am very sorry; I sympathize deeply with you; but I can do nothing for you. It is God's plan that the Christian Church should be a persecuted Church, and that Christians should overcome by passive endurance." Would that be consistent? Would that satisfy the heart, the conscience, or the intellect of your venerable brother? The Chinaman is not a fool. He can see through all that. Whilst you are in the habit of exacting reparation for every injury done to you, whether in person or in property, you are bound, it seems to me, to apply the same rule to your persecuted native brother and give him every help in your power when he appeals to you in his hour of need. We must take our stand alongside the converts and have the same rule for them that we have for ourselves.

I should like to touch on two or three points that have been brought up in this discussion. You say: "*We* have our treaty rights, and it is only fair that we should fall back upon them." Yes, we have; and so have they. Is it not fair that they also should get the full benefit of their treaty rights? You say: "*Their* treaty rights were forced on the Chinese government." Yes, they were; but so were ours. You say: "The converts are Chinese subjects, and ought themselves to appeal to their own authorities." Theoretically that is the right position to take; but *practically* the position is untenable. What would be the use of they themselves appealing? It would bring them no redress whatever; and it might, and probably would, involve them in further difficulties. You say: "The converts must be subject to the powers that be." *Amen* say I to that, taking

the words to mean what the Apostle meant by them. I am ever telling the converts that they must be in subjection to the higher powers, and that it is their duty to strive to be, not only good and loyal subjects, but the best and most loyal subjects in the empire. We are now, however, dealing with the question of persecution; and in dealing with this question it would be well for us to ask ourselves what we mean by "the powers that be" when speaking of China at the present time. England and America form a part of "the powers that be," and they have decreed that the Chinese Christians shall not be persecuted on account of their religion. When we appeal to these two powers, or to the magistrates, backed up by these two powers, what are we doing but appealing to "the powers that be?" You say: "Paul never appealed to Cæsar on behalf of the converts." True, but he did appeal on his own behalf, and not in vain. To whom could he have appealed in those days on behalf of his converts? Do you think he would not have appealed, in some cases at least, if he could have done so to any purpose? The question is not what Paul did in those circumstances, but what he would do in these? You say: "I have no difficulty in appealing to the native magistrate, but I strongly object to missionaries appealing to the Consul." But why? In either case you appeal to Cæsar. The principle involved is one and the same. You say: "The system of appealing to magistrates and Consuls on behalf of converts, may be so abused as to land us in difficulties, and even bring Christianity itself into disgrace." It certainly may; but I do not see why it should. Everything depends on the spirit and the way the thing is done. *Abusus non tollit usum.*

My own plan of procedure is this:—

(1). When a convert comes to me complaining of persecution I try and find out, in the first instance from the man himself, how the case stands; how far it is a real case of persecution and how far he himself is to be blamed. Sometimes there is no need to go further. Close examination brings out the whole truth, and the convert is dismissed with a few words of advice, and sometimes rebuke.

(2). If convinced that the grievance is *real*, one or more native assistants are deputed to go and inquire into the case on the spot and try and get it amicably settled. This I have often found to be quite sufficient. Reconciliation is effected and the persecution stopped. Our most trustworthy men are chosen for this task.

(3). If the native assistants find themselves powerless to manage the affair, I try and get the persecutor to come and see me and talk the matter over with me in the presence of the native assistants and injured Christian. If he comes I have no difficulty, as a rule, in putting matters right and restoring peace.

(4). If I fail in this I try and find out if the persecutor has influential relatives or friends in or about the place. I write to one or more of them and try to get them to remonstrate with the man. This I have found to be a good plan in certain cases. A polite letter will often do much. I have had men come to my study and thank me for the compliment thus paid to them.

(5). If all these means fail I send the name of the persecutor to the Yamên, and, if necessary, to the consulate. This generally brings the man to his senses. As a rule he will be in my study within a week, seeking reconciliation. And now I have an opportunity of heaping coals of fire on his head. I speak to him kindly, explain matters to him fully, give him tea and cake, besides many words of advice. The Christian is called upon to forgive his persecutor, and both are asked to get up and bow to each other as a token of reconciliation. The persecutor is asked to write a paper promising not to trouble the Christian any more, and is then dismissed in peace. All this takes the persecutor by surprise. He comes to the conclusion that we are not the bad people he had supposed us to be, and in many cases becomes a fast friend. Some of my best friends among the natives are men whom I have treated in this way, and some have become warm-hearted Christians as the result of this mode of dealing with them. The only people who growl are the *Yamên* runners, who are so suddenly despoiled of what they look upon as a fair game. A note is sent to the magistrate, stating that the persecutor has apologized, and requesting that the case be regarded as settled. The magistrate is glad enough to get the good news; but the *Yamên* leeches do not like it, and will sometimes vent their chagrin in no very polite terms.

Such is the plan that we pursue at Hankow. If my colleagues, Messrs. Bonsey and Mr. Sparham, were here, they would give you pretty much the same description of our plan as that to which you have now listened.

My advice then is this: Protect, but protect the worthy only. Try by every possible means to find out exactly how the case stands before committing yourself. Take up no case that is not real and important; and when you take it up do so in the spirit of fairness and love. Let not the question be, which is the Christian and which is the heathen, but who is right and who is wrong. If the heathen is right, defend him; if the Christian is wrong, rebuke him. In this way you will establish a character for being a good and righteous man, and the heathen, as well as the Christians, will trust you.

Missionary Conference held at Ku-ling, Central China, August 22nd to 25th, 1898.

(Continued from October number.)

Tuesday, August 23rd, 1898.

DEVOTIONAL exercises were conducted by Rev. L. L. Little, after which the Chairman (Rev. S. I. Woodbridge) called for the minutes of the previous day, which were read and adopted.

The general topic for the day was "Church Problems."

Rev. G. G. WARREN, addressing the Conference on the subject of Self-support, said that in this matter it was well to remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive." A Church therefore that only receives, and does not give, lacks in blessing. This should lead us all to look toward self-support. The Church at Jerusalem, however, was not self-supporting, and we need to bear in mind that self-support, while advisable, was not necessary for the existence of a Church. Better have a real Church not self-supporting than a Church lacking in some essentials that is self-supporting.

In some Churches the whole membership consists of poor people, but the poorest Church and the poorest members will be better if giving something. Let the converts know that their contributions have some definite aim. Do not cripple native effort by accepting from foreign sources funds to supply what the natives themselves might do. A number of C. E. Societies had offered to support all the native preachers in the district, but he (the speaker) refused, suggesting that they should train and send out one of their own members, and as a result of this they are hoping to welcome a medical colleague for Dr. Hodge this autumn.

The speaker then referred to offers of money which were now being made to the Churches from unconverted people. In their own Mission they had been offered money to save people from contributing for the government loan. Others had offered money so that in using the name of the Wesleyan Mission they might avoid paying taxes, theatre fees, or that as members of some secret society they might save themselves or others from imprisonment or execution. He then read a document where a firm of beef-butchers had offered the Wesleyan Mission the sum of one hundred thousand cash annually if the missionaries would allow them to use their name. On examination the speaker had found that the said firm

was already paying a sum of 250,000 cash, which they hoped to save by paying 100,000 cash to the W. M. S. The speaker then made an earnest plea that we should have nothing to do with such money.

In conclusion, the speaker referred to the origin of the society class in the Wesleyan Methodist Church (that being in the first place an attempt to place the associates of John Wesley on a sound financial footing) as proof that efforts toward self-support might, by God's blessing, be made means of great spiritual blessing to the native Churches.

Rev. D. N. Lyon, speaking upon the same topic, said: Mr. Warren had given a new aspect of self-support; his was the old. The question of self-support was not a prominent one in the early Church. Paul's aim was not to consider how the Church should be self-supporting, but how to make the Gospel free of charge. He laboured for his own support, and it might be better if missionaries in China did the same.

Liberal support had been given the Church in China; whilst the Chinese were so poor we hesitated to ask them for contributions. We ought to expect the support of the Churches set on foot. The non-employment of natives would have made our work self-supporting. The salaries given to native preachers have been greater than the Churches could bear. Self-support had been preached, but the foreigner had been nourishing the Church too much.

There was little hope of reform in the old Churches, yet he would recommend a gradually diminishing system of support. To make this a success it was absolutely necessary that other Societies should keep their hands off. Missionary comity should allow one Church to institute reforms without danger of losing its converts. He would advocate no grants to new pastorates, and the training of natives in systematic giving. Not only should they be trained to give money; they should be trained to do voluntary work for Christ. If they had the Nehemiah spirit the question would solve itself. The Church should not be made an alms-house. Let us emphasize the spiritual side of Christian work.

In new fields it was perhaps possible to start out on self-support. The Corean work succeeded on these lines. The heathen disparaged paid effort. We should beware, lest money hide our Saviour.

Build no chapels for Chinese Christians, for in so doing self-support would be destroyed. A straw hut built by the natives would be better than a five thousand dollar church put up with foreign money, and this applies all round.

Mr. William M. Cameron then addressed the Conference, and on the motion of Rev. G. G. Warren, seconded by Dr. Jellison,

was granted an extension of ten minutes, in order that he might give a more complete account of work on the Si-ngan plain, supported by native effort.

Dr. W. E. MACKLIN gave an account of his visit to the English Baptist Mission work in Shantung, and commended their principles of self-support.

Rev. J. S. ADAMS, whilst advocating self-support, recommended care in its adoption.

Rev. D. W. NICHOLS spoke of the value of self-support in compelling lazy native teachers to work.

Rev. J. WARE emphasized the necessity for instructing native Christians on this subject.

Rev. E. S. LITTLE requested information as to how to act when natives were paid more than the Church could afford to supply and as to what to do in opening new work.

Rev. D. N. LYON in reply advised the employment of preachers whose salaries *could* be paid by the native Church and recommended *preaching* in new fields until a Church could be established.

Rev. G. W. PAINTER spoke of how God opened up the way when guidance was sought.

Rev. J. S. ADAMS referred to a successful work in the Chekiang province, which was commenced by a Christian who supported himself by the sale of ointments, etc.

Dr. GILLISON thought we should distinguish in the matter of self-support between evangelistic and Church work, and said the loss of foreign control over the work in Japan and Madagascar had proved disastrous.

Rev. D. W. NICHOLS referred to the blessing accruing to a gift of Tls. 10,000 in the province of Fukien.

The session adjourned with prayer by Mr. Herbert Taylor.

Afternoon Session, Tuesday, August 23rd, 1898.

The session opened with prayer by the Chairman (Rev. G. John, D.D.), who afterwards announced Rev. J. Hudson Taylor's inability on account of illness to address the Conference, and called for an address on "How to deal with Persecution," by Rev. Joseph S. Adams, A. B. M. U., Han-yang, who spoke as follows:—

First of all we will refer to the testimony of Scripture about persecution; *secondly*, study a few lessons from history; and *thirdly*, conclude with some gleanings from our own experience.

First, we find from Scripture that persecution was designed by the Father for His children, and was that which the Master foresaw and anticipated for His disciples. In Matt. x. 35 the Lord Jesus foretold this persecution.

(*a*) This was to be the test of love. V. 37.

(*b*) It was to be a proof of discipleship. V. 41.

(*c*) They were directed how to behave under persecution.

(*d*) Also, in Matt v. 11 and x. 22, 23, they received specific instructions as to what they should do in persecution. The policy of non-resistance was not born of cowardice or fear. It was the retreating wave of an advancing tide.

(*e*) Moreover, comfort and help were promised. We have felt the joy of success; there is deeper joy in the conscious fellowship of Christ in the school of sorrow. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings."

(*f*) Security promised to the persecuted. V. 30. Having such promises how boldly may the Christian go forth to his service of suffering.

(*g*) In the face of such mighty foes, in the early years, how alone and deserted these disciples would feel; but they were not to war at their own charges. V. 18 and 19. "It shall be given you—what ye shall speak."

(*h*) Again in the 27th we have a beautiful word, the lessons learned in the silence of suffering, "Preach ye on the house tops!" The testimony of Jesus is the best answer to persecution, and with the word of His power we overcome our spiritual foes.

(*i*) Finally, we have a glorious reward promised to the faithful in persecution. "Happy are ye." "He that endureth to the end shall be saved."

Looking over these and kindred passages we come to these conclusions about persecution :—

1. We believe it is God's will that the Church should be perfected through suffering. The trees of His planting, by every wind that blows grow deeper in root, stronger in limb and branch, richer in fruit, more glorious in His beauty. Persecution is health. The Church without trial is a Church without a testimony.

2. The Lord Jesus has foreseen these circumstances and made all provision for them. Can persecution hurt any Christian man, or any Church, in the face of such promises and the power behind them?

3. Looking at His Word we are convinced that if any man, or Church, or mission, shirks persecution, fears it and hides behind a gun-boat, or any temporal power, God is deprived of an opportunity to prove His faithfulness, to manifest His power for the benefit of His people. If we were living face to face with God, in this world's realities, we might see more miracles!

4. *I want to protest against a tendency of the times to abandon spiritual weapons for temporal and political ones.* The appeal to Cæsar must not supercede the appeal to Jehovah! We must not take our cause out of God's hands. Your cause is *His.* When Paul heard the voice of Jesus, on the road to Damascus, it was, "Paul! Paul, why persecudest thou ME!" There is not a trial which comes upon a native Christian in your Church, but the Lord Jesus knows more about it than you do, and has a great deal more sympathy for the sufferer.

These principles are of God. They have stood the test of ages. The oftener we can get down to these foundation truths the better for us and our people.

2nd. *Let us study a few lessons from History.*

I have been asked to speak more particularly with reference to Roman Catholic persecutions in China. Who can read a work like Daubigne's "History of the Reformation" without feeling that history is the record of God in action. The story of missions to-day is a continuation of the Acts of the Apostles. Is it not true that the broad foundations of Christian faith are laid in the blood of the saints? Their sorrow is the rich inheritance of the Church to-day.

What are the lessons of history as concerns the Church of Rome? She is the enemy of the Gospel, and will continue so to be. She boasts that she changes not. She uses all possible means to gain her purposes. Her weapons are carnal. Our victories in past ages have been won by opposing carnal weapons with spiritual, Rome's superstitions and idolatries with true knowledge and pure worship.

How does Rome work against us in China? She still trades upon the credulity and covetousness of the people. Well do I remember the first Catholic attack on the Baptist Church at Kinhwa Fu. They heard the work of God was prospering and sent up native priests as spies. The first thing they did was to find leading native Christians and obtain details about the members. They derided the Scriptures, claiming special privileges in the Kingdom of Heaven. They sought out any black sheep, any rejected enquirers or discontented members. They made enquiries as to lawsuits, who were in debt and wanted to escape payment, who had debts they could not collect, who wanted to get a wife, or a business, or an education? Such baits were used on their hooks when these priests came fishing! The Christians were surprised by this attack and came together for conference and prayer. "How shall we argue with these Catholics?" "Test them by your Bibles, compare their words with Scripture," was the answer they received. This plan worked well. In a teashop the native priest stated that the bishop in the provincial city is a very great man! "He has more authority than the Viceroy.

He has the keys of hell and heaven. We see them at Easter and other high festivals." One of the Christians wished a description of the keys. He was told they were about two feet long, of gold, and covered with precious stones. "Where are they kept?" The bishop keeps them in three boxes—one locked by the Father, one by the Son, and one by the Holy Spirit! "What do you do when the bishop shows the keys?" "We worship them!" "This book tells me to worship God only." After the priest again insisted, the Christian quietly asked, "Can you tell me where the key hole is?" This was a poser. The Christian went on to say, in Rev. i. 18, "I have the keys."

The only safety for Protestant Christians is a well read Bible. If we do not teach our Christians the errors of Rome we shall rue it. The persecution of to-day is a seduction rather than an attack. We need more anti-Romish literature in China. Our poverty in this respect is most marked. We should deal with these subjects in a charitable spirit. Some Catholics who come to us do so because they wish to get behind a Protestant tree to shoot at their own priests. Again I protest that we are not to fight Rome with Rome's weapons. We are to fight with God's weapons—love for hate, instruction for ignorance, the Bible *versus* tradition, Jesus our great high priest in place of a fawning before a mere man, the blood of Jesus instead of the sacrifice of the mass,—these are the weapons which fought and won the battle of the Reformation.

3rd. *A few gleanings from personal experience.*

I believe the method of dealing with persecution adopted by the China Inland Mission—the Bible method—is one which God largely honours and blesses.

The missionary is wise in taking up severe cases of extreme persecution. The native Christian has moral rights, if he has no political existence. I would claim for him his rights as a citizen. He has a right to go before his magistrates, as a law-abiding man, and claim protection from his enemies. Paul stood upon his rights as a Roman.

At the same time there is a great deal of *sham* persecution and petty annoyance unworthy the name of persecution. It is very difficult to get at the bottom of such cases. In the weekly prayer meeting you will get much help. If you have men around you who love God and prayer, it is good to bring these cases before the brethren at the prayer meeting. The native Christians know more about these cases than you do. Give a calm, impartial view of the case. Let the persecuted one speak for himself. You reserve a right of action as a final court of appeal.

It strengthens a man to feel he has a praying Church behind him when he is in the right. When in the wrong, he gets his eyes opened to see he has been misled by prejudice, or passion. I have known such cases simply laughed down, and the "victim" himself join in the laughter.

In all cases be sympathetic. We are not, as foreigners, so sensitive to the troubles of our converts as we might be. They bear much we have no idea of. Do not feel bothered by their trials. Use the opportunity to strengthen their loving faith in God and your own good influence over them. Teach them to pray for their enemies. If that is strange doctrine to your converts, you have not done your duty!

In conclusion, teach your Christians that "God is prepared to do for His people all they are prepared to trust Him for!" or in other words, "According to your faith be it unto you." Then the record of our native brethren and their patience in trial, will be one of the brightest pages of missionary history in the East.

After the singing of a hymn the Chairman invited five-minute speeches.

Rev. T. W. Houston remarked that although he agreed in the main with Mr. Adams' position he thought there was another away also. The Chinese government had a duty in repressing lawlessness and protecting Christians in their position, which is a legal one.

Pastor Kranz said he held Mr. Adams' view regarding our action towards persecution when he first came to China, but a sermon by Archdeacon Moule changed his views. He believed "love means justice and justice means love." A missionary was justified in protecting his converts.

Rev. E. S. Little thought it presumption to expect a special miracle for the protection of converts when ordinary means were at hand. He had no hesitation in applying for protection when necessary.

Rev. G. G. Warren thought that much disappointment in the work in some districts in Hupeh would not exist if Mr. Adams' principle had been adopted. The oppressed, when helped by the intervention of foreigners, became themselves oppressors.

Rev. W. H. Watson thought the solution of the problem lay in the consideration of the peculiar relation in which we stand to the Chinese. He could not say the present state of affairs is of God. He thought our interference branded the Christian religion as a foreign religion.

Dr. W. E. Macklin said he had interfered with beneficial results in a case where Christian soldiers were persecuted on account of their faith.

Rev. W. N. Crozier stated that one speaker inferred that because the Chinese government was corrupt it was not ordained of God, and remarked that the words "the powers that be" referred to the Roman government, which was a corrupt one.

Mr. P. T. Dempsey said the text quoted did not call on us to protect native Christians, but urged the latter to obey the law. Missionaries were used as tools by foreign governments desiring concessions from the Chinese government.

Dr. F. M. Woolsey felt strongly on the question as he had retreated under fire. He claimed that "right wrongs no man," and we do well to take a side if it is the right one.

Rev. T. W. Houston asked advice from Rev. Dr. John, Rev. G. W. Painter and Rev. D. N. Lyon.

Rev. G. John, D.D., gave an account of his own method and said, if a man is persecuted on account of his religion we ought to give reasonable help. He stated that his plan is as follows: In a case of a persecution he tries, in the first instance, to find out from the convert himself how the case stands, and finds it a good plan to put the man in a certain place right before him and watch his face and throat. If he tell a lie he begins to choke; that is a good test. A close examination usually brings out the whole truth, and the convert is sent away with some sound advice and a severe rebuke.

In the event of his being persuaded that the convert is telling the truth, he does not take his word as final, but sends native assistants to the very place to find out exactly what is the character of the convert, what is his standing in his own neighbourhood, and with instructions to reconcile the parties if possible. Sometimes the assistant will report that the Christian is in the wrong and the heathen in the right, and the Christian is dealt with accordingly. Often, however, the Christian is found to be in the right. In that case he sends for the real offender, gives him tea and cakes and some words of good advice. The offender is usually impressed with the kindness shown, and is willing to sign a paper that he will not in future interfere with the Christian and his affairs. But there are times when the offender turns out to be a blackleg and will not come, in which case he (Dr. John) sends his name into the Yamên, and usually within twenty-four hours, if living near, or a few days, if living at a distance, the offender will put in an appearance. If he refuse to come he sends his name again into the Yamên and insists on his coming. Whenever he makes his appearance he is treated very kindly. The two men—the heathen and the Christian—are brought face to face, and in the presence of the native assistants the

whole affair is discussed and settled. The man melts under your treatment of him and promises to persecute the Christians no more. Then both men stand up, look at each other, bow to each other, and lasting peace is effected.

In conclusion the speaker said: Take up a worthy case and carry it through in a worthy way. The question is not: Is the man a Christian or is he a heathen? But, is he right or is he wrong? If right, help him; if wrong, have nothing to do with the case. I have made many friends in this way. Among our best Christians there are some who have been conquered in this way in the first instance. Everything depends upon the spirit in which you go about the thing and the way you put it through.

Rev. G. W. PAINTER thought that if we all had a good knowledge of the Chinese, and of Christian principles, we would be able to avoid the Yamêns. Whilst the Scriptures told us to expect and be prepared for persecution, he thought there were cases about which we *could* go to the officials. He thought that Christian pugilism might be justifiable in certain cases. We should not apply to foreign officials for native Christians.

Rev. D. N. LYON said he never hesitated to go to officials for protection, but he thought missionaries often brought trouble on themselves by imprudence. We should be careful not to get up riots unnecessarily.

The Chairman called for the Doxology and engaged in prayer, after which

Rev. S. I. WOODBRIDGE submitted the question to the Conference of printing the minutes.

After a lengthy discussion it was proposed by Rev. T. W. Houston, seconded by Rev. E. S. Little and resolved that the secretaries be requested to prepare a report of the proceedings, that the editor of the RECORDER be asked to publish it, and that speakers be allowed to correct or expunge their remarks.

Rev. E. S. LITTLE proposed a vote of thanks to Mr. Scott (of the firm of Morgan & Scott) for his donation of hymn books for the Kuling Church, and that the secretary be requested to express the same by letter. Seconded by Rev. W. H. Watson and carried by rising vote.

Rev. J. S. ADAMS proposed that the Conference next year be held two weeks earlier. Seconded by Dr. Gillison and carried.

The following names were submitted by the present Conference Committee as members of Committee of 1899, with power to add to their number:—

Rev. J. S. Adams, A. B. M. U. (Chairman).
Mr. Orr Ewing, C. I. M. (Secretary).
Rev. D. N. Lyon, Northern Presbyterian.
Dr. Worth, Southern Presbyterian.
Rev. L. Kristensen, Christian and Missionary Alliance.
Dr. T. Gillison, London Mission.
Rev. W. H. Watson, Wesleyan Mission.
Dr. J. Tilsley, unconnected.
Rev. F. Garrett, Foreign Christian Mission.
Rev. J. F. Newman, Methodist Episcopal Mission.
Pastor Kranz.
Mr. A. L. Greig, National Bible Society, Scotland.
Rev. A. Tjellström, Swedish Mission.

The Session was then adjourned.

Non-Phonetic and Phonetic Systems of Writing Chinese.

BY REV. TIMOTHY RICHARD.

IT is well to glance at the chief efforts made to simplify the art of writing in the Far East.

1. More than a thousand years ago the Japanese adopted the Chinese characters, but after a fair trial they found them cumbrous, and invented a phonetic method of writing for general use, called the Kana, in the eighth century of the Christian era. Their 48 phonetics are the following, arranged in their proper order, beginning at the left and reading across the page:—

THE JAPANESE KANA.

イ *i*	ロ *ro*	ハ *ha*	ニ *ni*	ホ *ho*	ヘ *he*	ト *to*	チ *chi*
リ *ri*	ヌ *nu*	ル *ru*	ヲ *wo*	ワ *wa*	カ *ka*	ヨ *yo*	タ *ta*
レ *re*	ソ *so*	ツ *tsu*	子 *ne*	ナ *na*	ラ *ra*	ム *mu*	ウ *u*
井 *i*	ノ *no*	オ *o*	ク *ku*	ヤ *ya*	マ *ma*	ケ *ke*	フ *fa*
コ *ko*	エ *e*	テ *te*	ア *a*	サ *sa*	キ *ki*	ユ *yu*	メ *me*
ミ *mi*	シ *shi*	エ *ye*	ヒ *hi*	モ *mo*	セ *se*	ス *su*	ン *n*

2. The Coreans in like manner adopted the Chinese characters at first, but they also found that they could not be easily learnt by the mass of people at large, and they also invented a phonetic method in the form of an alphabet of 25 letters as follows:—

THE COREAN ALPHABET.

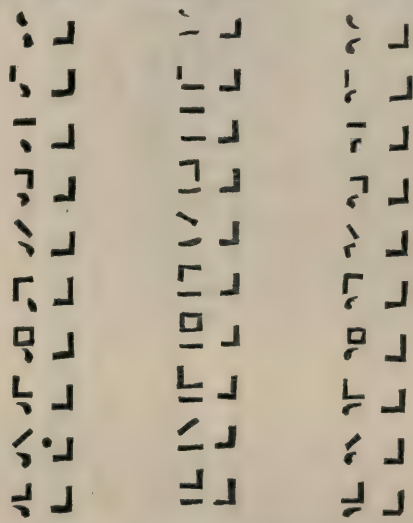
Vowels.			*Consonants.*		
1	아	A	12	아	H
2	야	IA	13	가	K
3	으	Ă, EU, A	13a	까	K
4	어	*O*	14	카	K
5	여	I*O*	15	마	M
6	으	EU	16	나	N
7	오	I	17	아	NG
8	이	O	18	바	P
9	요	IO	18a	빠	P
10	우	OU	19	파	P
11	유	IOU	20	라	R
			21	사	S
			21a	싸	S
			22	다	T
			22	따	T
			23	타	T
			24	자	TJ
			24a	짜	TJ
			25	차	TCH

3. The third method is the use of the Romanized alphabet to spell Chinese sounds. This has been largely used by missionaries on the coast of China, from Canton to Shanghai, where the people do not speak the mandarin language, and to some extent in Nanking and neighbourhood. There is considerable Chinese literature prepared for the use of Christians in Ningpo, in Amoy and in Formosa.

4. But one of the latest methods of writing Chinese and somewhat unique is that of the Rev. W. H. Murray, of Peking, who has spent many years of hard toil in teaching the blind to read first, and then by extension of the same principle for the use of those who have eyes. His method is to learn the four hundred and eight Chinese sounds, out of which the northern mandarin is composed, and then the whole of the mandarin language can be read. But instead of using an alphabet he uses the same figures, slightly modified, as he used for the blind, and the learners learn the four hundred sounds by their numbers only. According to the usual method it would take a long time to learn by heart the number of 400 sounds. To help in this Mr. Murray has adopted an ingenious mnemonic to aid the memory. His new numerals are as follows:—

LARGE AND DOUBLE LETTERS. SMALL OR SINGLE LETTERS.

310 to 408 210 to 309 110 to 209

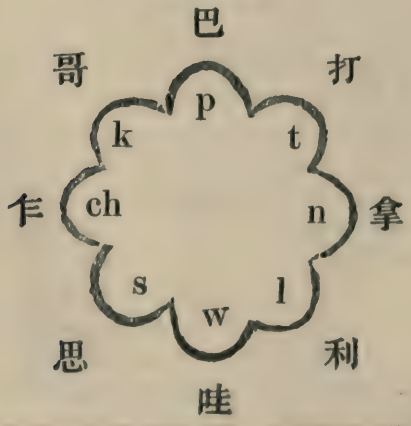


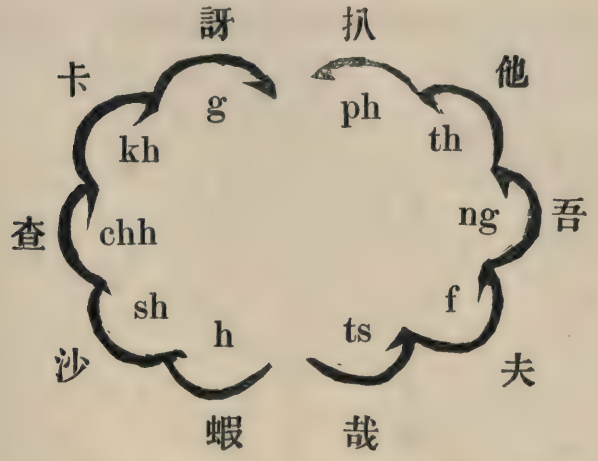
(1)
(2)
(3)
(4)
(5)
(6)
(7)
(8)
(9)
(0)

5. Even the Chinese themselves have been moved to study the problem with a view to find out an easier method of learning to write. Here we give the latest effort made by a Cantonese named Wang Ping-yao, living in Hongkong, one of the pastors of the London Mission. His alphabet reminds us forcibly of Pitman's short-hand method:—

陰聲字圖表

CONSONANTS.

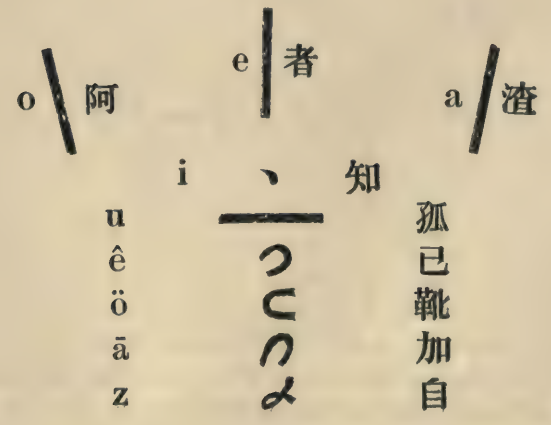


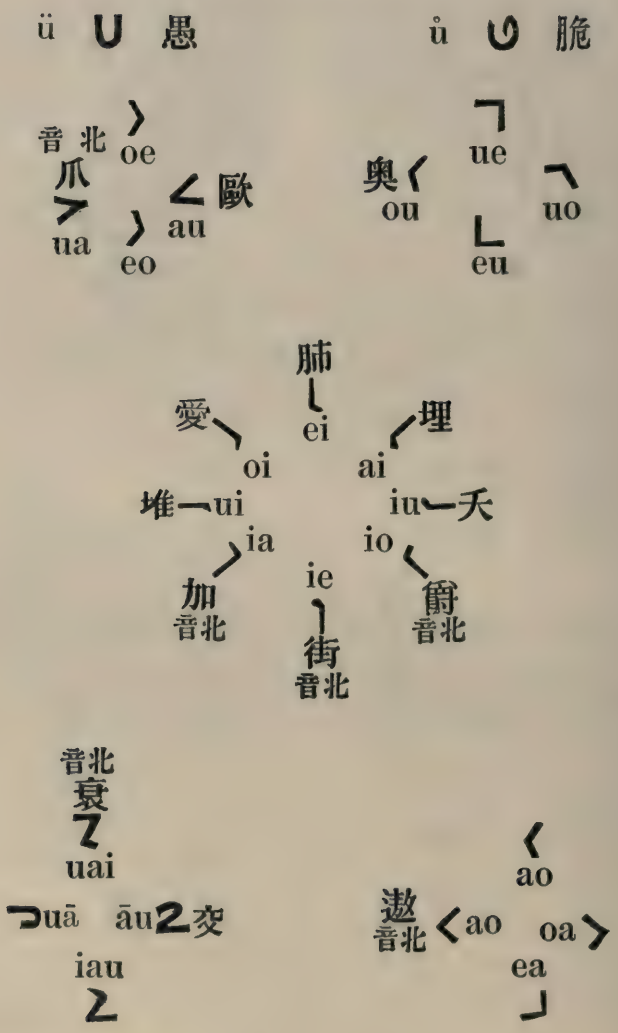


kw	瓜		hs	喜	北音
kwh	誇		hh	希	北音
sw	隨	福州音	mw	昧	福州音
lw	類	福州音	tsh	栽	
m	馬		y	爺	
r	離		j	如	

陽聲字圖表

Vowels.





Summing up the various methods of writing languages in the Far East we have on the one hand the laborious Chinese non-phonetic method which takes many years to master it, and on the other, we have five different phonetic methods of writing, each of which claims that pupils can master their systems in a few months. The future will decide which of these is the best, or whether some other system will supersede them all. But whatever may be the end of these methods of facilitating the speedy representation of ideas in writing, it is perfectly certain that the student of Chinese characters will be handicapped some years in the race for knowledge as compared with those nations who do not use the Chinese characters.

It is a matter of the utmost importance for the government of China to consider whether it can afford to exact such waste of time from every scholar merely for the sake of sentiment. It appears to me that when we speak of producing a new system of writing Chinese for China as a whole there are four things which we should bear in mind:—

1. Fix on one standard language. Instead of endeavouring to represent every local dialect of China by a different mode of writing and thus multiply languages indefinitely, our aim should be to unify the languages of China as much as possible just as we unify the language of England and America into one, which is used everywhere in the public schools, instead of trying to perpetuate such local dialects as those of Devonshire, Yorkshire or Scotland. This is greatly simplified in China by the fact that the mandarin form of language is spoken by about two-thirds of the whole empire. Having fixed on the mandarin I think we should discourage the use of northern and southern forms of mandarin, and follow a medium one which will represent both more and more in proportion to our adherence to one system of phonetics.

2. Have one method of phonetics which shall not be so local as those of Sir Thomas Wade, but more general like those of Dr. Morrison, Dr. Williams, Dr. Mateer and Mr. Baller. It is also greatly to be desired that instead of using the very inconvenient aspirate mark ' that the long established Western custom of separate letters be used, *e. g.*,

For the unaspirates use b, j, d, g, etc.

For the aspirates use p, ch, t, k, etc., as is done by some continental Europeans in China.

3. Have whole words joined together into one instead of printing them in separate syllables. This is of the utmost importance, as the difficulty arising from similarity of sounds is thus reduced to a minimum, *e. g.*, instead of writing Jang Kuei Ti—three words for innkeeper—we should write Jangkueiti—one word.

4. Have an alphabet common to Western nations, in order to facilitate the Chinese in learning foreign languages, rather than invent a new alphabet, unless it be manifestly far superior to that which we have, and thus so far help to unify the literature of the world.

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.

(Translated by the Rev. S. I. Woodbridge).

Translator's Note.

THE publication of a book like this, before the war with Japan, would have been considered revolutionary, and not even the powerful and sagacious Viceroy of Liang-hu would have dared to circulate it. But that war, and the persistent pressure of other issues by European nations, are forcing China into the line of progress. We may be certain that His Excellency was sure of his ground before this work was prepared, and that his opinions represent fairly well the ideas of the influential officials and *literati.* All his points are carefully guarded and buttressed by clever reference to antiquity. To the influence of this 勸學篇 are in great measure due the recent *coup d'état* of the Empress-Dowager, the overthrow of the young Emperor, the decapitation of the high mandarins of the Reform party, and other stirring events now happening in the capital.

The book is devoured with avidity by thousands of Chinese scholars. The issue is so live, the interest so intense and exciting that the foreigner beholds with complacency the Chinese, so long accustomed to the moribund and somniferous platitudes of Confucius, awakening to the reality of the times. A knowledge of its contents will be useful to missionaries, as it represents the trend of opinion among such Chinese officials as the Viceroy. It is written in faultless literary style, and displays much prolonged and careful thought, both as to matter and diction. The labour of rendering it into English is similar in some respects to what the translation of one of Macaulay's Essays into Chinese would be. We have omitted much that would prove uninteresting to the reader, especially proof texts, *et id omne*, and wrought with a free hand, believing that a strict adherence to mere words is slavish, and that the spirit and genius of translation consists in conveying the thought of one language into another by the shortest and quickest route.

Preface.

In older time Ch'u Chwang-wang made it his chief aim to exhort his people to diligence, and to caution his troops lest some catastrophe should suddenly befall his countrymen. In consequence of this the kingdom of Ch'u became powerful and the neighboring countries—Ts'i, Tsin, Ch'in and Sung—were intimidated and held in check. An old saying runs: "If a man will not understand in what misfortune consists, disgrace is sure to follow, but if he will only face the difficulty, happiness will ensue."

In no period of China's history has there arisen an emergency like the present. It is a time of change, and His Imperial Highness, the Emperor of China, has accepted the situation by altering somewhat the system of civil and military examinations and by establishing schools. New plans are being formed for the welfare of the country by Chinese philanthropists, but these plans differ both in degree and kind. There are some who hold that the new learning will save us; others maintain that its acceptation will abrogate our old doctrines, and that we ought to hold fast the patrimony of our sages. Who can tell which is right? The Conservatives are evidently off their food from inability to swallow, whilst the Liberals are like a flock of sheep who have arrived at a road of many forks and do not know which to follow. The former do not understand what international intercourse means, the latter are ignorant of what is radical in Chinese affairs. The conservatives fail to see the utility of modern military methods and the benefits of successful change, while the Progressionists, zealous without knowledge, look with contempt upon our widespread doctrines of Confucius. Thus those who cling to the old order of things heartily despise those who even propose any innovation, and they in turn cordially detest the "old fogies" with all the ardour of their liberal convictions. It thus falls out that those who really wish to learn are in doubt as to which course to pursue, and in the meantime error creeps in, the enemy invades our coast, and there is no defence as well as no peace.

The present condition of things is not due to outside nations, but to China herself. It has ever been true that the number of our able men has been proportioned to the good qualities of the government, and that morals are guaged by the conduct of the schools. In view of many facts, and with the hope of relieving my country from her present embarrassments, I, the Viceroy of the Liang-hu, have prepared this work especially for the Chinese under my jurisdiction, and generally for my countrymen in the other provinces. It consists of two volumes, divided and discussed as follows:—

Vol. I. (*Moral.*)

Subject: Radical principles a means of rectifying the heart.

Chap. I. *United Hearts.* It is plain that three things claim our attention just now—the protection of the empire, the religion, and the race. If the hands and feet are nimble, the eyes and head will be at rest, and if the constitution is robust, the purpose will be strong. The Imperial power will increase in proportion to the number of intellectual men who come forward.

Chap. II. *The Inculcation of Loyalty.* The moral excellence of this dynasty is so universally known that both ministers and people should cherish an ardent patriotism in order to conserve the country.

Chap. III. *The Three Moral Obligations.* The sages have always taught that the true relations that exist between the sovereign and subject, father and son, and husband and wife, are of prime importance, the *radix* of propriety and the distinguishing feature between man and the brutes.

Chap. IV. *The Recognition of Class.* I am grieved lest we, the descendants of the gods, should be sunk in obscurity, and write this chapter for the protection of our race.

Chap. V. *Honour due the Classics.* Some of our extra-classical books are good, others are pernicious. Let not the bad obscure what is of value. Doctrines that tend to disrupt ought not to be followed. Before any work is approved it should be brought to the touchstone of the holy canons.

Chap. VI. *Centralization of Power.* Differentiate between officials and people, but give direction to popular thought. I denounce republicanism as rebellious.

Chap. VII. *The Proper Sequence of Things.* That which enters first, dominates. A thorough knowledge of Chinese is necessarily in order to a Western education. Possessing this knowledge our ancestors will not be forgotten.

Chap. VIII. *Attending to what is Vital.* To rejoice in the new, is sweet; to love the old, is bitter. If we are to preserve Chinese learning, we must find out what is important and hold to it.

Chap. IX. *Cast out the Poison!* The foreign drug (opium) is debasing and sweeping away the lives of our people. Cut it off, root and branch!

Vol. II. (*Practical.*)

Subject: The intercourse of nations a means of enlightenment.

Chap. I. *Beneficial Knowledge.* When unknown foes assail us, we are deluded and meet with disaster.

Chap. II. *Peripatetics.* Discern the signs of the times, enlarge the mind, broaden the understanding and increase the skill and knowledge of the Chinese! Without travel in foreign countries these *desiderata* cannot be obtained.

Chap. III. *The Establishment of Schools.* Establish schools everywhere, adapted to the present time, for putting into practice the knowledge of the *Kü-jen* graduates. Rouse the stupid!

Chap. IV. *The Study of Regulations.* The strength of Western countries is derived from their government institutions, in which the students are required to observe stipulated rules. These have the power of conferring official rank. We should establish such institutions on the best approved methods.

Chap. V. *The Extensive Translation of Books.* The benefits derived from the instruction of one Western teacher have their limits. Those which follow the translation of foreign books is boundless.

Chap. VI. *Newspaper Reading.* It is difficult to see one's own eye-brows and eye-lashes, and hard to take bitter medicine. Be sensible of moral corruption and cast it out at once! Have a knowledge of outside evil and prepare a defence!

Chap. VII. *Reform of Methods.* Self-preservation demands something more than our old inherited principles.

Chap. VIII. *Reform of Examinations for the Second Grade.* Practical knowledge, with each department adapted to a special end, is necessary just now.

Chap. IX. *Instruction for the Farmer, Mechanic, and Merchant.* The protection of the people consists in nourishing them. Nourishment is instruction. Therefore instruct these three classes, and business will prosper.

Chap. X. *Instruction for the Military.* Teach the officers rather than the privates. It is easy to drill troops, but difficult to bring their leaders into line.

Chap. XI. *Mining.* Bring out the wealth of the earth.

Chap. XII. *Railways.* Commerce is the blood and breath of a nation.

Chap. XIII. *Comparative Study.* Know how to combine the gist of Western learning with Chinese learning in order to enlighten dense ignorance.

Chap. XIV. *Maintaining the Army.* The despicable teaching of ease and lust is suicidal.

Chap. XV. *Religious Toleration.* The outbreaks of petty malignity against different sects defeat great schemes and are to be deplored.

The corollaries of these 24 chapters may be briefly comprehended in

Five Objects of Knowledge.

1. Know the shame of not being like Japan, Turkey, Siam and Cuba.

2. Know the fear that we will become as India, Annam, Burmah, Corea, Egypt and Poland.

3. Know that if we do not change our customs we cannot reform our methods, and if we do not reform our methods we cannot utilize the modern implements of war, etc.

4. Know what is important. The study of the old is not urgent; the call for men of attainments in useful knowledge is pressing. Foreign education is of different kinds. Western handicraft is not in demand, but a knowledge of the methods of foreign governments is a consummation devoutly to be wished.

5. Know what is radical. When abroad do not forget your own native country; when you see strange customs do not forget your parents, and let not much wisdom and ingenuity make you forget the holy sages.

It will be seen then that the purport of what I have written accords well with the doctrine of the Mean. Long ago, when the kingdom of Lu was in a weak condition, Duke Ai enquired of Confucius about government. He replied: "To be fond of learning is the next thing to knowledge. To be up and doing comes near to perfection. Know what shame is, and you will not be far from heroism." Finally the sage said: "If these principles can be carried out, although one may be stupid, yet he will become clever; although weak, he will attain to strength." These maxims were spoken in the time of Lu. How much more urgent are they now when China has become great, with her territory of 200,000 miles or more, and her teeming population of four hundred millions!

At the outset of this Preface I referred to a state of things that existed in the time of Ch'u. This is because I am apprehensive, lest the officials and gentry accustomed to a life of *otium cum dignitate* should not be sensible of the impending perils which now threaten the empire; and, fearing that they will impatiently cast the subject aside and not seek to renew our strength, I call their attention to what Confucius enunciated. The Book of Changes says: "Though threatened by overthrow, we still cling fast to safety." Let us fully realize the magnitude of the danger and then we will put forth our most strenuous efforts to avert it.

Written by Chang Chih-tung of Nan-p'i.

March, 1898.

(To be continued.)

Notes and Items.

IT is not long ago that we reviewed Mr. Tsü's "Geography of the Chinese Empire" and called attention to the need of text-books on Geography specially adapted to the use of students in China who study English. We are glad to see that President Tenney, of the Imperial Tientsin University, has attempted to supply this demand by publishing a "Geography of Asia."* The Chinese characters for all of the names are added to the English name, so that students who have previously studied geography in the Chinese language, would find it easy to review their work in English and thus fix the foreign names upon their memory while they were reviewing the facts. This work is printed in the long flat shape usual to geographies, and is neatly bound in stiff paper covers. There are pages of blank paper interleaved for the use of pupils who desire to make further notes or for map-drawing. The maps have not yet been inserted, but a place has been left for them, so that they can easily be put in place. The difficult task of nomenclature has been dealt with carefully. In the Preface it is said: "The Romanization of Chinese names is not quite consistent; but the design has been to Romanize according to Wade's system, except when the name of the place has acquired a fixed English form by long usage." This rule has been followed in most instances, even to the insertion of two names for the same place. Occasional errors or omissions have crept in which can be amended in a future edition. We mention a few instances. On page 4 Chêchiang is given as the name of the province, but on page 11 the usual name Chekiang is given. On page 3 Chilin is given, but on page 6 the usual spelling Kirin is found. Page 9 gives Chi-fu, but on page 28 Chêfoo is given. If in all such cases the usage should be made uniform, confusion would be avoided. It also seems that the addition of questions at the end of each section would be more in accord with modern text-books. If a descriptive word were added at the beginning of each paragraph, indicating the general meaning of the paragraph, it would be an aid to the student. These are minor matters, but on the whole we believe that Mr. Tenney has produced a creditable book worthy of use by the ever-increasing class of English-speaking Chinese.

Tenney's Geography of Asia.

The time for the next Triennial Meeting of the Association is drawing near, and the Executive Committee is busy in preparation for it. A circular letter has been sent out to all members asking for suggestions as to subjects to be treated and as to the persons who shall be chosen to present papers. If this letter should fail to reach any member of

Triennial Meeting.

* Presbyterian Mission Press, Shanghai. Price 85 cents.

the Association who reads this, the committee would consider it a favor to have a reply addressed to Rev. J. A. Silsby, Shanghai, giving suggestions. It is hoped to make the meeting very successful and to draw out a large attendance by providing reduced travelling expenses on the various steam-boat lines. Any suggestions as to the general arrangements of the programme will be gladly received.

Branch Book-stores.

Several applications have been received from different parts of the empire asking the Association to establish branch-stores or to send consignments of books to be sold in shops already established. The Executive Committee has carefully considered the advisability of the project, and has decided to decline all such proposals. The capital of the Association is very limited, and the secretarial force which it is possible to employ could not do the work which the establishment of outside shops would involve. Books sent out by the Association only earn small profits, and these profits are used for the printing of new books rather than for extending trade. In fact we do not consider that it is the work of the Association to build up a trade, but rather to supply books. We have a special *trade rate* which we can give to all persons who purchase books from us for the supply of their book-stores, and this rate can be ascertained by application to the Presbyterian Mission Press, Shanghai.

Educational Association of China.

Meeting of the Executive Committee.

Executive Committee Minutes.

The Committee met at McTyeire Home, October 5th, 1898, and was opened with prayer. There were present: Rev. J. C. Ferguson (Chairman), Rev. W. M. Hayes, Rev. F. H. James (proxy for Dr. Jno. Fryer), Rev. W. N. Bitton, Miss L. A. Haygood and Rev. J. A. Silsby (Secretary.)

The General Editor, Mr. Ferguson, reported the following work done since last meeting:—

500 Owen's Geology,
500 Muirhead's Geography,
500 Hygiene,
500 History of England,
500 „ „ Russia.
500 each of the Hand-books on Mechanics, Anatomy, Botany, Electricity, Drawing, Optics, Heat and Hydrostatics.
150 each of the Hand-books on Birds and Mammals.
1,000 copies of the Catalogue.

The report was approved.

The Treasurer reported a balance on hand of $1,639.38 and uncollected subscriptions to the amount of about $80.00.

The Committee spent considerable time in considering the matter of arranging for the next Triennial Meeting.

Moved and carried, That the General Editor be authorized to publish the reports of the General Secretary, Treasurer, General Editor, Publication Committee, and Executive Committee, together with the Constitution and By-laws of the Association and a list of the Association's members.

Moved and carried, That the General Editor and the Secretary of the Executive Committee be appointed a General Committee of Arrangements for the Triennial Meeting, with power to add to their number and to appoint such other committees as may be found necessary.

Mr. James having stated that he would be leaving Shanghai for an indefinite period, nominated Rev. E. T. Williams to act in his place. The nomination was approved.

The Committee then adjourned.

J. A. SILSBY,
Secretary.

Correspondence.

ON "ETIQUETTE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Warren in his interesting paper on "Etiquette," speaks of 外號 as one of the many personal names which a Chinese gentleman owns. The writer's experience is that this term means a *nickname*, and to this agree both Giles and Mateer. That information respecting a person's 外號 should not be sought at an interview, goes without saying.

號麼事 is a Hupeh provincialism, 他的號是甚麼字, or 那兩个字 would be 通行官話, current mandarin. The ordinary significance of 麼事 is, "What's the row? What's up?"

老師 is used by a learner, past or present, in any sphere, to or of his teacher. A journeyman carpenter is so called by his apprentices for example, and skilled workmen (耍手藝的) address each other by the same term.

The District Magistrate is usually called 大老爺 by his people, and should probably be addressed by foreigners as 縣尊, unless recourse be had to 閣下.

拜客留名, 不作別用, or some variant of this phrase, are the characters used on the back of the card. They should be put low down and slightly to the left. Red ink is preferable.

The last words of the first paragraph on p. 372 should be qualified by some such words as "at least not without apology."

Faithfully yours,

C. F. HOGG.

Wei-hai-wei.

BIBLE REVISION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It would be a pleasure to write in connection with Dr. Goodrich's letter in the last number of the RECORDER, but I must be satisfied with a few lines on the subject. Having had to do with the matter of Bible revision at the Missionary Conference, in having been called to write the first article in regard to it, I have of course been interested in the progress of the work during these intervening years. The decision come to at the Conference, that there should be a series of Revisions going on at the same time, was perhaps the only way of promoting harmony on the occasion, though very unexpected on the part of the writer. Whether the course thus taken is satisfactory in the outcome that has followed, or will be in the future, remains to be seen. Now that eight years have elapsed since the Conference, and apparently very little has been done of the New Testament, the least part of the whole, not to speak of the labour and expense involved in the line that has been adopted, is there not reason for asking if it was the best course to follow, and is it to be persisted in to the end? Why not choose two or three of the most efficient translators who could find time for the work, and who would bring out a Standard Version, which could be universally approved of, and be the model for all other versions that might be required? Altogether I think this is a reasonable proposition, not too late to be carried out, and far more likely to yield satisfactory results, while the brethren now engaged would be so far set free for what is of most urgent consequence,—evangelistic or other forms of missionary work.

Yours,

WM. MUIRHEAD.

A DISCOVERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is natural for one who has made a discovery to communicate it to others, even at the risk of its being a discovery that has already been made to everyone but himself. I made my discovery during last college session, and the prospect of the beginning of a new session moves me to publish it now.

It has been my privilege to attempt to work over the Epistle to the Romans with a class of theological students. One of my great difficulties was to get an accurate translation to form the basis of prelection. Since last year, however, I have found the preliminary labour of adjusting a translation lessened, if not quite abolished, by the use of the tentative Version of Chalmers and Schaub, which to my mind is, for teaching purposes, a vast improvement on the Delegates' Version. Anything like a detailed exhibition of this improvement is impossible here; but I may be allowed to offer as a sample a few notes on Romans i. 1.

1. *ἀφωρισμενος.* C. and S. 甄別. D. V. 特命. If there is any advantage here, C. and S. has it, reflecting the original in 別.

2. *εἰς εὐαγγελιον.* C. and S. 以致. D. V. 傳. No doubt D. V. is easier and more definite. But the original *εἰς* is not definite, and is properly represented by C. and S. If Paul had meant to say 'preach,' he could have done it. He probably meant something more, inclusive of all his activity in that behalf (cf. 1. Tim. ii. 7; 2 Tim. i. 11).

3. *ὁ προεπηγγειλατο . . . . . "αγιαις."* C. and S. 卽由其先知所預許在諸聖經者. D. V. 昔上帝所許託先知載諸聖經者. Here there are several points in favor of C. and S.:

(1). The initial 卽 links this verse with the preceding if not more closely than D. V.; yet more explicitly. (2). The προ of the verse is better given by 預 prefixed to the verb than by 昔 at the head of the sentence. (3). Prophecies are preserved in writing, but in how many cases were the prophets directed to write them down as seems implied in D. V.?

4. περὶ. C. and S. 言. D. V. 專言. Why 專?

5. κατὰ σαρκα. C. and S. 依形肉. D. V. 以其身. σαρξ is certainly not 身; and there is nothing in the original for 其. In view of the fact that σαρξ is a technical term with Paul, it is as well to have it represented by a special term in Chinese. Unless this is done there is no basis provided in the Chinese Scriptures for an exegetical examination and settlement of its meaning. I do not say that C. and S. 形肉 will meet with universal acceptance; but the character 肉 at least gives a clue of use in exegetical discussion, which is quite wanting in 身.

6. πνευμα ἁγιωσυνης. C. and S. 聖德之神. D. V. 聖神. The gain in accuracy, both 'translational' and theological, is obvious.

7. ὁρισθεντος. C. and S. 定. D. V. 明證. What difference there is is in favor of C. and S. 明 is a 'literary' addition; and 證 suggests rather μαρτυρέω.

8. ἐν δυναμει. C. and. S. 於能. D. V. 而有大權. Here again the advantage lies with C. and S. 大 is again a 'literary' addition, and moreover, D. V. is exegetically wrong in making the δυναμις a possession of Christ.

9. ἐξ ἀναστασεως νεκρων. C. S. 自諸死之復起. D. V. 復生. No one who knows D. V. would expect an attempt to render this difficult phrase. Paraphrase is the forte of the D. V. D. V. is easier than C. and S.; but is not truthful. Note further the greater accuracy of 復起.

10. δι' οὐ ἐλαβομεν χαριν και ἀποστολην. C.and S. 所由而受恩及使徒之職者. D. V. 沾其恩受使徒職. According to D. V. Christ is rather the source than the channel of the grace; and is *not* defined as being the channel through whom the apostleship was received.

11. εἰς ὑπακοην πιστεως. C. and S. 承順乎信. D. V. 信服. C. and S. is more difficult, but more accurate. Vide (*e.g.*) Meyer, or Alford, or Beet.

12. ἐν πασι τοις ἐθνεσιν. C. and S. 萬邦中人. D. V. 諸異邦. D. V. is inaccurate, and, if one may so say, more 'universalistic' than Paul.

13. ὑπερ του ὀνοματος αὐτου. C. and S. 爲其名. D. V. 尊其名. D. V. is a paraphrase, may be accurate enough.

14. κλητοι Ιησου χριστου. C and S. 爲耶穌基督之召者. D. V. 蒙耶穌基督召 D. V. is theologically inaccurate as making the *call* to be Christ's; it is the 'called ones' that are Christ's. The caller is God.

15. τοις οὐσιν ἐν Ρωμη. C. and S. 凡居羅馬. D. V. 羅馬人. D. V. inaccurate.

16. χαρις ὑμιν και εἰρηνη ἀπο . . C. and S. 恩與和歸爾自. D. V. 願父賜爾恩寵平康. I prefer the initial 願 of D. V. But I prefer also C. and S. 歸爾自 to D. V. 賜爾. I am not sure as to 平康, or 和.

Before getting "Chalmers and Schaub" I used, along with the Delegates' Version, the Mandarin Version and the Versions of Dr. John and of Goddard and Lord; and it is true that some of the points noted above as improvements in "Chalmers and Schaub," appear in

one or more of these Versions. But the greater number do not appear in any; while it is an obvious advantage to have them in one volume, rather than to have to collect them from several volumes.

I may add that the Version as a whole is superior to the Delegates, in that it strives to be accurate, as over against the mistiness or *t'sa-puh-to-ness* of the Delegates', where too often the apostolic ideas are to be found bleached and blurred. In particular, "C. and S." excels the D. V. in the indication of logical connection, the lack of which made the Epistles in the Delegates' Version to be for Chinese readers what according to an eminent professor at home the Epistle to the Romans was to his class 'a series of inspired interjections.' If the relative merits of the Versions be tested in this way—and the test is not unfair—try to work on the Chinese text direct from some standard commentary and see in which version you can most easily follow the commentator's remarks; then, I think, 'C. and S.' will stand the test better than any other version that I know.

If the work of the High Wên-li Committee is likely to issue in a Version on the lines of "C. and S.," then it is a thing much to be looked forward to. Human affairs do not always go by arithmetic; but we may express our hope so. If two members of that committee give us so much help, how much more may we not expect from the combined five?

I am,

Yours very truly,

'DECCUNIUM.'

Our Book Table.

We acknowledge, with thanks, the receipt from the *Shanghai Mercury*, of a pamphlet containing two addresses by the Rev. Griffith John, D.D.; the first being the opening service of the Kuling Church, the second being entitled "The Present Aspect of the Missionary Work in China." We understand it may be had at the office of the *Mercury*, for 50 cents.

We have received Vol. I, No. 1, (October, 1898) of the *Chinese Medical Journal*, a monthly Journal of Medicine, Surgery, and Hygiene, edited by Wan Tun-mo, Resident Surgeon, Alice Memorial Hospital, Hongkong. Price 25 cents a number, or $2.75 per annum (postage extra). In a foot-note we are informed "missionary doctors in China are earnestly solicited to contribute to this Journal: articles may be written in English or Chinese—the latter preferred."

We should think the new venture might fill an important field, and wish it all success.

We have received a copy of "First Lessons in Chinese," Part 1st, being a reprint of a little book first prepared by the late Miss E. A. Spencer, of St. John's College, and now revised by Mr. Chow Zong-wor. The book is a series of thirty-nine Lessons, beginning with the Alphabet and advancing gradually; the whole being the outgrowth of experience gained by Miss Spencer in teaching English to Chinese boys at St. John's College. The first edition proved very acceptable, and we have no doubt this will be equally so. We note a number of mistakes in printing, notably one, which occurs repeatedly, making the *g* in young a silent letter, as if it were pronounced youn.

Paper covers. 35 pages. Price 25 cents, or 20 cents each for orders of 10 or over. At the Presbyterian Mission Press.

將軍得福傳. "Naaman." By Rev. C. F. Hogg.

This is a very interesting and instructive tract written in the plainest mandarin. The story of the captain of the host of the King of Syria, with the inferences therefrom, is told in a way that will be understood even by the most uncultured Chinese; but the lessons, though simple, are weighty. What the book says of liars will serve as a specimen of the style:—

撒謊的好像一個人,站在山頂上的一塊石頭上,自己還要往下推,赶到他合石頭一塊兒滾下去方覺得自己也在石頭上.

S. I. W.

REVIEWS.

Select Northfield Sermons. By Robert E. Speer, H. W. Webb-Peploe, Andrew Murray, A. J. Gordon, and others. Revells. $0.30.

These eight discourses are in the well-known style of many similar volumes issued within recent years and widely circulated in many lands. They are strong and thoroughly wholesome.

Meet for the Master's Use. By F. B. Meyer.

The eleven addresses in this book —of the same size and price as the last—were delivered with evident spiritual power to many congregations in the United States, and will now reach the world-wide audience to which Mr. Meyer preaches all the time. There is a freshness and a virility about his writings which have made them more widely acceptable than those of any other man of the day. They are drawn from the inexhaustible well of Scripture, and are clothed in forcible English, with no sparcity of ideas and no waste of words.

Fellow Travellers, a Personally conducted Journey in Three Continents, with Impressions of Men, Things, and Events. By Rev. Francis E. Clark, D.D., President of the World's Christian Endeavor Union. Fleming H. Revell Co., New York, Chicago, Toronto, 1898. $1.25.

This volume of 288 pages consists of articles contributed by the author to numerous periodicals during his extensive travels in many lands a few years since. While making no pretence to anything more than cursory observations and superficial impressions these papers have value as giving peeps into many out-of-the-way corners of the earth. The chapter on the Andrew Murray family in South Africa is especially full of interest. They will be welcomed by the innumerable Endeavorers, whose loyalty to their honored chief is one of the most characteristic features of the movement which he originated and of which he is still the head.

Seven Puzzling Bible Books, a Supplement to "Who wrote the Bible?" By Washington Gladden. Boston and New York: Houghton, Mifflin & Company. 1897. Pp. 267.

This is an honest attempt to answer in a popular way the difficulties arising in the minds of intelligent laymen as to the books of Judges, Esther, Job, Ecclesiastes, the Song of Solomon, Daniel and Jonah. It will be very differently regarded according to the standpoint of the reader. Those who see no reason to modify the traditional view of the character and scope of these several works, will find this summary of present-day opinions full of objectionable matter. With those who are looking about for a point of view from which all new truths may be co-ordinated with those already known before, there will be substantial agreement with the author, who says at the close: "The serious trouble in interpreting most of them has arisen, as we have seen,

from a failure to take them for what they are; from an attempt to make history out of fiction, and dogma out of drama, and allegory out of simple poetry, and prediction out of apocalypse. Only recognize the truth that we have in the Bible several different kinds of literature, each of which must be interpreted according to its own laws, and a large share of our difficulties disappears.

The Bible at once becomes a different kind of book from that which we once supposed it to be; but it is certainly not less interesting, not less inspiring."

It would be well to have the views here presented thoroughly understood, for they are certain to become more prevalent than at present, and in any case are to be reckoned with. The author is pastor of a large congregational Church in Columbus, Ohio.

Students' Lectures on Missions, Princeton Theological Seminary, 1898. Missions and Politics in Asia. Studies of the Spirit of the Eastern Peoples, the Present making of History in Asia, and the part of Christian Missions. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Fleming H. Revell Co. 1898. $1.00.

This is a volume of 271 pages, containing five lectures on Persia, Southern Asia, China, Japan, and Korea. The extended tour during which the material for these discussions was collected, was taken in the years 1896 and 1897. Many of our readers have met Mr. Speer, and know that he has not only the talent for seizing the salient points of a subject, but also that of so presenting it that his readers or hearers shall be left in no uncertainty as to his views. The contributions to American periodicals made by Mr. Speer during his travels were singularly illuminating. In this book he has gathered up those features of each separate land which seem of most importance, and the total impression of his treatment is that of clearness and strength. The treatment of China is, to a large extent, historical, with a view to showing where the present has its remoter roots. For the purposes for which it is designed the work will prove most useful, although it would have been improved by a fuller discussion of many topics. Events have moved so fast within the past few weeks that we already seem to be living in a different atmosphere from that of which Mr. Speer writes, but the wheel will perhaps turn again very soon, and there are certain to be many surprises in the not distant future of China. On page 145 we find the capture of Peking erroneously assigned to the year 1862, instead of 1860, and on page 201 there occurs—though in a quotation—the strange combination "rummism."

John G. Paton, Missionary to the New Hebrides. An Autobiography edited by his brother. Vol. III. With a Historical Note and an account of the progress of the Gospel in the New Hebrides. Revells. 1898. Pp. 99. $0.50.

This small volume is intended as a continuation of the two preceding, containing the narrative of the work of Dr. Paton, which is probably more widely known to-day than that of any other living missionary, if not of any missionary. The first few pages contain an article reprinted from the *Missionary Review of the World*, on the Gospel in the New Hebrides. The remainder of the book is comprised in two chapters, of which the first gives a sketch of Dr. Paton's visit to the United States and Canada in the interest of an international understanding about the exclusion of rum and fire-arms from the New

Hebrides. Mutual jealousies prevented any agreement such as ought to have been made a quarter of a century ago. The other section details the tour through the British Isles and the marvellous response to the request of the missionaries for help in the construction of the Mission *Dayspring*, a vessel absolutely necessary to the well-being of the work in the numerous and inaccessible islands of the New Hebrides group. Readers of Dr. Paton's former narratives will perhaps recall the incidental mention of disagreement among the friends of the Mission as to the details of its management, especially in the application of funds raised wholly through Dr. Paton's untiring efforts. He writes of the newer divergences of opinion with great warmth of feeling, but with a large charity for those who differ from him, which all missionaries would do well to emulate. The story reflects no credit on the Australian Churches which have kept a matter pending that ought to have been decided in an hour. When the *Dayspring* was wrecked, instead of ordering a new one, the whole question *pro* and *con* was raised anew, and it has been kept open by a vote of a majority of one in the general assembly meeting at Melbourne down to the present day. That one of the smallest missions should have been thus used of the Lord to help the cause of missions is a great encouragement to workers in obscure fields. On page 70 *wilder* should be printed *wider*.

A. H. S.

"Trade of Central and Southern China." No. 458. Diplomatic and Consular Reports.

The above Report, recently issued on the "Trade of Central and Southern China," is one of unusual interest. The Report was prepared by Mr. F. S. A. Bourne, now *Acting Chief Justice* at Shanghai. Mr. Bourne was appointed by Lord Salisbury to take charge of the Commercial Mission sent out by the Blackburn Chamber of Commerce. The Commission left Shanghai Oct. 28th, 1896. Their route was along the Yang-tsz to Chung-king, thence to Chen-tu. From Chen tu they journeyed south to Yunnan Fu, then eastward through Kwei-chow and Kwang-si to Canton, reaching the latter place June 15th, 1897.

As this was a Commercial Mission the Report is naturally of special value to the cotton goods manufacturer and dealer. But Mr. Bourne's comments upon the country through which they passed; the character and condition of the people; methods of trade, etc., are of general interest and very valuable. Especially so are his remarks with reference to the culture and use of opium in South-west China. Mr. Bourne attributes the extensive cultivation of opium in these south-west provinces to "their wretched means of communication" with the coast. His estimate is, that "an export like rice would double its price in five stages, 150 miles," so miserable are the methods of transportation. Hence "an export like opium, light in weight for its value, is just what these provinces want." But while he seems to think that present necessity demands such an export, yet he states clearly the effect of the culture and use of opium. The larger the crop raised, the poorer the provinces. The more extensive the use, the more worthless and miserable the people. Mr. Bourne's statements are clear, straightforward, and need no comment to explain or enforce. It is well to remember that the testimony given in this Report as to the effect of the opium culture and habit, is not that of a "fanatical" missionary, nor is it that of a merchant who is filling his pockets through the importation of the drug. It is that of a man in high position, who tells simply what

he himself has seen. By this testimony: (1). The opium habit debauches the user. (2). The extensive culture and use of opium, as seen in Yunnan and Kwei-chow, is a positive hindrance to the extension of trade." Admit Mr. Bourne's testimony, then both missionary and merchant should earnestly cooperate: (1). To stop the importation of opium. (2). To prevent its cultivation in China.

But little is said in the Report of the opium culture in Ssŭ-chuan. Owing to good water transportation this culture here is not such a hindrance to trade as in the southern provinces. Hence the effects are not so noticeable. But Mr. Bourne estimates the value of opium exported from Ssŭ-chuan to the eastern provinces at £1,800,000, while the total exports of all sorts, including opium, is estimated at £3,300,000.

His testimony as to the effect of opium in Yunnan and Kuei-chow is positive. I give several extracts below in the order in which they are found in the Report. He says:—

"After K'ung-shan (Yunnan) we traverse fertile dales, now covered with beans and poppy in flower (April 2), making a most wonderful display of colour; and the hills are well-clad with pines and flowering shrubs—roses and azaleas—now in blossom. But the people seem dull and heavy, and not as strong in physique as one would expect in these mountains. After Yang-kai, poppy fills the whole cultivated area, covering the valley with white and purple, a gorgeous spectacle to the eye, though not agreeable to the mind; for one must attribute chiefly to opium, I think, the extraordinary failure of this province to recover from the devastation of the rebellion. The drug is so cheap and handy that the men almost all smoke, and most women, especially among the agriculturists, who tend the poppy and collect and sell the juice, the class that is elsewhere the backbone of China, if indeed, China can be said to have a backbone. I was assured by an English missionary, who has long resided in the province, and in whose judgment I have great confidence, that in the eastern and western circuits (Tao) of the province, which embrace more than two-thirds of its area, 80 per cent of the men and 60 per cent of the women smoke opium; in the southern circuit the habit is not quite so general; he had no doubt that the vice had a very bad effect on the race. At all events every traveller must be struck by the great extent to which the fertile valleys—the only land well cultivated—are monopolised by the poppy, by the apathy and laziness of the people, and by the very slow recovery during 25 years from the losses of the rebellion. Another bad result of opium being so ready at hand is the frequency of suicides, especially among women. We heard of a case in which a mother and a daughter-in-law both took opium and died, because of a quarrel over the breaking of a tea cup!

Unfortunately opium has become almost the medium of exchange in this province. It is with opium that Yunnan pays Ssŭ-chuan and Hongkong for cotton, salt, tobacco, and foreign goods." Pp. 57-58.

Again, still in Yunnan, he says, "Amongst this beauty of shrub and grotesqueness of rock, the ruined village of E-ma-chan is a sad blot; the houses are shattered and the people hopelessly apathetic, besotted with opium; many have goitre, and there are numbers of cretins, dwarfed and idiotic-looking creatures; altogether a sad contrast between degenerate man and his surroundings.

. . . . . .

The only traders we met were big parties of Hunan men carrying opium they had bought in I-liang Hsien back to their native town of Hêng-chow Fu, on the Hsiang River, above Hsiang-tan. They said boats went all the year between Hêng-chow and the Yang-tze, and that Hunan was supplied with opium almost entirely from Kuei-chow and Yunnan, the foreign drug going no further west than Ch'ang-sha.

At Lo-p'ing-chow we have reached the region supplied with foreign goods by way of the West River. Here I noticed a proclamation issued by the magistrate exhorting the people to pay the likin due from them on opium; it was known, he said, that about 1,300,000 ounces of opium were produced in the district, but likin was only paid on one-fifth of this amount. It thus appears that in this one district 20,000 pounds worth of opium is produced per annum; in Yunnan and Kuei-chow there are 152 such districts. One must not rigidly infer from this that 3,000,000 pounds worth of opium is raised in these two provinces, although from what I have seen I should be quite ready to believe it.

. . . . . .

The native Yunnanese are, generally speaking, too much addicted to opium, lazy and apathetic. They raise easily in their valleys sufficient rice in summer, and in winter they grow opium, with which to pay for cottons to wear. At present the part of the province east and north-east of Yunnan Fu can scarcely afford to buy any of our goods, excepting cotton yarns." Pp. 65-66.

From the journey through Kuei-chow we take the following:—

"At Tai-ping-kai we met a merchant from Yuan-chow, in Western Hunan, who had come here with foreign yarn and silver, and was going back with opium. He told us he made two round trips in the year, and sometimes three; that Hupeh, Hunan, Kiang-si, Fukien, and the two Kwang provinces are dependent on Yunnan, Kuei-chow and Ssŭ-chuan for opium, and that a good deal was taken to Hongkong, remade there and sent up the coast as Indian opium.

. . . . . .

At the same place some old men told me that opium smoking took its rise here in Yunnan and Kuei-chow, and hence spread to the coast provinces. About five generations of people here had smoked opium. Cultivation of the poppy began on an extensive scale at the end of the reign of K'ien-lung (1796). Then opium was worth its weight in silver. If this be true one can readily understand how, as the habit spread east, the Canton merchants would have made inquiry of the East India Company's factories in Canton and how there would have been a trial shipment from India. There is no doubt that here the officials tried at the beginning of the century to stop the cultivation of the poppy, but it is evident that this must have been very difficult, because an export such as opium, light in weight for its value, is just what these provinces, with their wretched means of communication, want. To-day, without opium, Yunnan and Kuei-chow would have no means of paying for imports." Pp. 69-70.

"Both at Ngan-shun and at Kuei-chow Fu, the capital, we met many parties of Hunanese, usually twenty or more together, well armed; usually one at least walking free of burden, carrying a Winchester repeating rifle. They had brought up foreign goods and silver from places like Hêng-chow Fu, in Western Hunan, and would carry back with them opium bought in exchange."

From Ngan-shun Fu to Kuei-chow Fu "the land is good, but

very little is cultivated, or rather recultivated, since the rebellion. It has been levelled into rice terraces, but these are overgrown with grass and weeds, and sometimes completely covered with shrubs and young trees—on its way back to a condition of tangled forest, although we are here so close to the provincial capital. The temples and more substantial residences are all in ruins, the poppy often planted within the walls." P. 72.

The above extracts are sufficient to show the condition of these provinces where opium is the principal crop,—the currency,—and where the drug is extensively used. The population is sparse. The people are besotted with opium, lazy, apathetic. They are extremely poor. No part of China presents such problems to the missionary. No part of China offers so little to the merchant. While other causes are present to produce these results, yet one who reads carefully Mr. Bourne's Report will not hesitate to write down opium as the chief.

D. L. ANDERSON.

Editorial Comment.

NEXT month we hope to be able to give tabulated results of of the native Church attendance census. A table will also be printed showing where the different missions are at work in China.

* * *

OUR readers will be glad to learn that the subscription list opened in the *N.-C. Daily News* for the benefit of the Margaret Williamson Hospital Rebuilding Fund has mounted up to Tls. 600 and $3,075, "a conspicuous proof," our kindly contemporary says, "that a good cause will never appeal in vain to the charity of Shanghai." Not being weary in well-doing the same paper has expressed its willingness to receive, and acknowledge, and forward to the Rev. B. C. Patterson any contributions that may be sent to relieve the destitution so alarmingly prevalent in North Kiang-su.

* * *

"THOSE that have turned the world upside down have come hither also." Well might the Chinese authorities, if they knew so much Scripture, use these words against the missionaries at the present time. For it is without doubt that the present upheaval is due to the work of the missionaries. They have translated the books and made possible the enlightenment of the men who are desirous, at last, of making a change. And so it is simply the inevitable that has come about. Wherever the light shines into the darkness there will be those who love the darkness, because their deeds are evil, and who would rather perish in the darkness than subject themselves to the terrible exposures which light would reveal. Reformation—to them—is more than revolution; it is destruction.

* * *

BUT there are others who desire light and improvement. At first, indeed, they may "see men as trees walking," may make a great many blunders, like the poor Emperor of China, but it is progress nevertheless, or an attempt towards progress, and as

such is to be welcomed and cherished. We do not believe that China can go back from the beginning already made. Whether the present Emperor is to be reinstated, or the Empress-Dowager is to hold sway for a time, we believe that the knell of a conservatism that clings so tenaciously to a dead-past, is struck. The new leaven of Reform has begun to work, and is now secretly working throughout the empire. It will manifest itself in time.

* * *

THE air seems full of mission meetings and conferences. Among the former, held during the past month, special interest is attached to the Jubilee meetings which preceded the regular annual conference of the Methodist Episcopal Church, South. Delegates were present from sister and daughter missions in Japan and Korea, whilst the home board representative was Bishop A. W. Wilson, who has had good opportunities of becoming conversant with the problems and conditions of mission work in the East; this being his fourth visit. It was a felicitous arrangement that he should participate in the Jubilee celebrations of the mission with whose organization he has been so much identified.

* * *

SEVERAL other representatives of the home Churches are presently paying visits to various sections of the mission field. We trust the experiences obtained will be helpful to these friends, and through them be later on a source of inspiration to the Church at home. One of these friends is Rev. C. Inwood, who has been sent out by the Keswick Missionary Council, with special reference, we understand, to the West China Missionary Conference, to be held in Chungking in January of next year. Prospective details of this conference were published in last month's RECORDER.

* * *

LAST year, when referring to union meetings, we reminded our readers of the value of publishing condensed reports with statistics, for "whilst conditions of work differ in different parts of the field, we can always benefit by the recital of each other's experiences, sympathise in mutual difficulties, and be unitedly thankful for successes attained." In view of the conferences being held and to be held, we again remind our readers of the value of published reports; and we trust in time to catch something of the spirit that prevailed at these gatherings and derive benefit from the information offered. Already the second Shantung missionary conference has become a thing of the past, so far as the actual convening of, and attendance at, meetings is concerned; but we believe its benefits will be felt over a long time and through a wide area. From the prospectus issued, the second Shantung gathering evidently intended to adopt the motto of the first:—

"For by wise guidance thou shalt make thy war;
And in the multitude of counsellors there is safety."

* * *

INFORMATION of a new departure in the matter of conferences comes from Amoy. During last winter it was proposed that a

conference of teachers belonging to the American Reformed and English Presbyterian Churches, and the London Missionary Society at work in that district, should be held in Amoy at the close of the school term. The scheme ultimately enlarged, so as to include pastors' wives, Bible-women, and some of the preachers' wives. We understand that, in spite of many difficulties, over one hundred responded to the invitation, the greater number travelling long distances to be present; many spending two, three, and even four days on the road. The programme of a week's meetings was most successfully carried out. It is evident, to our great joy, that such gatherings will be of great help in the deepening of the spiritual life of our native brethren and sisters. With deeper Christian experiences the desire will more and more be, that God will not only use us, but make us "usable."

* * *

LOOKING over the manuscript minutes of the Conference of 1877 we came on this resolution: "*Resolved*, That we desire to record our gratitude to our Heavenly Father for the spirit of harmony which has characterized the proceedings of this Conference, for the delightful seasons of Christian and social intercourse we have enjoyed, and for the great advantages we have gained from the papers and discussions to increase the efficiency of our work." This summarises excellently the principal advantages of missionary conferences. Both natives and foreigners perceive that missionaries are not isolated or irascible units, but present a united front and are animated by the same spirit. The personal realization of this unity and harmony is a great joy to the missionaries themselves, and leads to an attitude of mind well adapted to expressing and utilising varied experiences.

* * *

FROM a private letter we learn that the new German port of Tsin-tau is now occupied by the Evangelical Protestant Missionary Society, by the Berlin Missionary Society, and the American Presbyterian Mission.

These societies can, it is believed, in conjunction with the Swedish Baptists in Kiao-chow city, and the American Baptists in Ping-tu, provide fairly well for the evangelistic needs of this part of the province.

It is expected that the members of the German societies will establish a strong institutional mission in the port itself, including schools, hospital, etc., while the Presbyterian Mission will be more largely devoted to a purely evangelistic work in the field occupied by it during the last thirty years.

The *crowding* of missions, together with consequent useless expenditure of funds and labor, is not entirely an edifying spectacle to a world always too ready to be sarcastic. Shantung as a province is now extraordinarily well provided for from an evangelistic standpoint. It is probable that it is the least needy province in the whole eighteen.

* * *

THE many readers who have looked into the monumental work of Dr. James S. Dennis, "Christian Missions and Social Progress," will be interested in

a few words from a private letter from him, dated July 26th: "I am now hard at work on the second volume, which involves extended labor, and will be full of details. The effort to issue a world-wide encyclical of missions is one which I think would paralyze me had I not become so engrossed in the task that I cannot afford to be paralyzed and have no time to spare for such an interruption. I shall not be able to issue the second volume until next spring. I am much gratified as well as bewildered at the mass of material which has come to hand, and I think the Christian public will be interested to see at how many points and in what effective ways Christian missions are touching the social interests of the old civilizations."

Missionary News.

Anti-Opium League.

The Executive Committee calls an annual meeting of the Anti-Opium League at the Methodist Church, Yunnan Road, Shanghai, on Wednesday, the 7th of December, at 2 p.m.

The Local Committees in the different cities are requested to be present. In case of inability to attend, the Local Committee or the Missionary Association is specially requested to appoint some one in Shanghai to represent it at this meeting. It is expected that a more general meeting of A. O. L. will be held next spring about the time the Educational Association assembles in Shanghai.

H. C. DuBose, *President.*

J. N. Hayes, *Secretary.*

Contributions.

Mr. Kying, per Dr. Park ...	$25.00
A. Copp	1.00
W. M. Upcraft	10.00
A friend	5.00
Total receipts to date	296.30

G. L. Mason,
Treasurer, A. O. L. in C.

Increase of Morphia-eating.

Doctors Boone, Main and Lyall and others in the Missionary Conference of 1890 called attention to the rapid growth of the habit of morphia-eating in China. It was pointed out that in many places some of the native Christians were becoming demoralized by the business of selling opiates to cure the opium habit, a business begun with real desire to help cure opium-smokers, but carried on for gain, even after it was well-known that nearly all their customers were only, for a time, leaving off smoking, and learning the worse habit of morphia-eating.

Morphine, being classed as medicine, is admitted free of duty. This ought not to be. Customs' officials, especially, may do a humane service by calling the attention of the Chinese government to this leak in the revenue, and showing that, if the tax on opium is meant to be restrictive, a heavier duty should be levied on morphia.

Since 1890 the trade in morphia has advanced by leaps and bounds. Hongkong is the chief port of entry

for South China, Shanghai for North China.

Mr. Wheeler, of the Statistical Department of the Customs, courteously gives me the following figures for the one port of Shanghai. Previous to 1892 the Customs' reports do not give any statistics:—

Morphia imported at Shanghai.

	Oz.
1892	15,711
1893	26,793
1894	43,414
1895	64,043
1896	67,320
1897	68,170

The value of the morphine entering Shanghai in 1892 was $18,790 Mex.; in 1897 it reached to $172,578 Mex.

The Anti-Opium League in China is specially working against opium-smoking. Ought we not also to suggest that the retailing of morphine pills, powders, and tinctures, except by qualified physicians, should be a matter of Church discipline?

G. L. Mason,

Treasurer, A. O. L. in China.

1 Seward Road, Shanghai.

Christian Endeavor Notes.

The British papers assert with emphasis that the Christian Endeavor Convention held in Glasgow this month was the largest religious body ever convened on that side of the Atlantic.

The annual British Convention of Christian Endeavorers is to be held next year in Belfast, and already the Rev. Henry Montgomery, who is president for the district, has summoned a meeting to make preliminary arrangements. In taking time by the forelock, he will doubtless succeed in securing a thoroughly good and influential meeting.

The attendance at the Christian Endeavor Convention at Nashville was, compared with other conventions of the order, quite small, but it is said to have been the best ever held.

President Clark says the recent Endeavor Convention at Nashville did much to allay the ghost of sectionalism.

Part of the interesting Junior exercise presented at the Nashville Convention was the reading of messages from all over the world, sent by Juniors who have been writing to Mrs. Clark.

Many interesting ones came from China, from societies of strange names: "The Hill of Protected Happiness Society," "Sunset Creek Street Society," "Pure Heart Hall Society," "Back Alley Chapel Society," "Great Peace Bridge Society," and the like. "We want to be little soldiers," says one of these messages.

Russia is said to be the only country in the world without a Christian Endeavor Society. England has 4,647; Canada, 3,456; Australia, 2,284; Scotland, 535; India, 433; Wales, 331; Ireland, 213; China, 139; Africa, 110. The total enrollment from without the United States is 11,775 societies. The increase in South Africa, India, China, Germany and throughout Great Britain has been large. The aggregate membership for all lands is more than three and a quarter millions. The Constitution has been translated into thirty-seven languages for the use of foreign societies.

Japan has not less than fifty Christian Endeavor Societies.

The *Endeavor World* says: "We have the men drilled and ready for service—the Student Volunteers—but no money to send them. Doors are open to us, with access to all quarters of the globe." A spectacle is thus presented which must be humiliating to the Church Universal. Plenty of men and women ready to give the Gospel to the heathen and no money to send them!

The Fukien Provincial Christian Endeavor Union, with a membership of twelve hundred, sends its greetings to the other Societies in China, and would be very happy to receive a message from them in time for its Sixth Annual Convention, to be held at Foochow, November 15th and 16th.

MARIETTA MELVIN,
General Secretary.

Diary of Events in the Far East.

October, 1898.

4th.—According to Imperial decrees the 4th rank Metropolitan officer, Wang Chao, is cashiered, and all property belonging to him is to be confiscated. His arrest is to be made wherever found.

For recommending K'ang Yu-wei to the Throne, Li Tuan-fên, President of the Board of Rites, is cashiered and banished to Kashgaria, where he is to be kept under the strict surveillance of the local authorities.

5th.—P'u Ting is appointed a Sub-Chancellor of the Grand Secretariat with the brevet rank of a Vice-President of the Board of Rites.

Ch'ên Pao-chen, as Governor of the province of Hunan, being accounted guilty of betraying the trust that was reposod in him by recommending to the Throne criminal characters, is cashiered and dismissed for ever from the public service. His son, Ch'ên Sanlih, 3rd class secretary of the Board of Civil Appointments, is also cashiered and dismissed for ever.

Chiang Piao, 4th grade Metropolitan officer, and Hsi Liu, Hanlin Bachelor, having been found guilty of the crime of favouring and protecting traitors and transmitting secret information to them, are cashiered and dismissed for ever. They are further to be placed under the strict surveillance of the local authorities of their native cities.

In an Edict from the Empress-Dowager indignation is expressed that ignorant people should start rumours and so cause riot and conflict to arise, and that the local authorities have been unable to prevent them by prior exhortations and teachings. They cannot therefore escape the charge of incapability and consequent punishment. "I hereby," says the Empress-Dowager, "issue this special edict to the high provincial authorities of the empire to tremblingly obey my instructions and diligently protect all places wherever Christian chapels of any nationality may have been built. All missionaries that may be in the interior must be properly and politely treated, and if ever any disputes between foreigners and natives arise, justice must be done in every instance. The people also must be exhorted to live in harmony with the Christians in their midst. All the more cordiality should be shown to foreigners traveling or exploring in the interior."

17th.—In consequence of the distress amongst the sufferers from the recent Yellow River floods in Shantung the Empress-Dowager assigns the sum of Tls. 200,000 from the Privy Purse to be sent to Governor Chang Ju-mei for distribution to relieve the general distress.

21st.—General Sung Ching, at the head of his whole Army Corps, composing 18,000 men, arrived at Kin-chou from Newchwang.

22nd.—General Nieh, Chihli Provincial Commander-in-chief, at the head of 6,000 troops, started on the 18th instant for Tientsin, and arrived there to-day *en route* for Peking.

News from Chungking that "the rebels, under Yü Man-tze, are still most active, and have assembled in great numbers in the districts of Pi-shan and Yung-chuan. They have destroyed over 150 *li* of telegraph poles, and are exceedingly threatening in their movements.

23rd.—English engineers attacked by soldiers at Lu-kou-chiao, the Peking terminus of the railway, injuring two of them and killing one Chinese coolie. Work is suspended on the Lu-han railway, and the engineers have been ordered to come in.

25th.—Rioting at Shameen, Canton. The French Volunteers were called out, and were about to fire, when some Chinese troops dispersed the mob.

Missionary Journal.

BIRTHS.

At Chungking, September 13th, 1898, the wife of Edward B. Vardon, of a daughter.

At Wei-hai-wei, September 26th, 1898, the wife of C. F. Hogg, of a daughter.

At Lao-ho-keo, Hupeh, October 1st, a son, Horace Norman Sibley, to Horace A. and Gertrude A. Sibley, of C. I. M.

At 5 Park Lane, Shanghai, on the 15th of October, 1898, the wife of J. Trevor Smith, of the British and Foreign Bible Society, of a daughter.

At Wuchang, China, on the 21st of October, 1898, the wife of Rev. Ernest F. Geeye M.A., of a son.

At Wei-hai-wei, on the 23rd of October, the wife of J. N. Case, M.D., of a son.

At 7 Range Villa, Shanghai, on the 28th of October, the wife of Robt. E. Lewis, Trav. Secy. College Y. M. C. A., of a son.

MARRIAGES.

At the Cathedral, Shanghai, Oct. 24th, 1898, by the Rev. H. C. Hodges, M.A., the Rev. W. Adam McCurrach, of the English B. M. S., Shansi, to Clara Novello, only daughter of R. Scholey, Esq., Bradford, York England.

At the Cathedral, Shanghai, Oct. 24th, 1898, by the Rev. H. C. Hodges, M.A., the Rev. Thomas J. Underwood, of the English B. M. S., Shansi, to Fanny Roberta, eldest daughter of the late Robert White, Esq., of Brighton, England.

At the Cathedral, Shanghai, Oct. 27th, by the Rev. H. C. Hodges, M.A., the Rev. John Hedley, English Methodist Mission, Lao-ling, Shantung, to Annie Smith, daughter of William Whitehead, Esq., of Blyth, Northumberland, England.

DEATHS.

At P'ang-chuang, Shantung, Aug. 20th. Arthur Labaree Houlding, eldest son of Rev. Horace W. and Mrs. Houlding, aged 9 years and 8 months.

At Lan-cheo, Oct. 22nd, Mr. T. E. S. Botham, from typhus fever.

ARRIVALS.

At Shanghai, Oct. 1st. Misses J. A. Warner, J. E. Kidman and E. J. Ferguson, Mr. and Mrs. D. E. Hoste and child (returned), from Australia; Mrs. J. B. Thompson and two children, Misses R. Bird, M. S. Morril, Chapin, the Misses Wyckoff, Rev. W. S. Ament (all returning); Miss Patterson (new), A. B. C. F. M.; Miss Lobenstine, Rev. E. C. Lobenstine, Rev. D. B. S. Morris (new), Amer. Pres. Mission, Nanking.

At Shanghai, October 4th, Dr. Ethel Gough (returning), Misses A. E. Pomeroy and A. E. Hocking (new), Wes. Mission, Hankow.

At Shanghai, October 10th, Rev. A. E. Shoberg and family (new), Swedish Mission Covenant.

At Shanghai, October 11th, Rev. E. N. Fletcher and family, Dr. J. S. Grant and family, Missionary Union, Ningpo (returning).

At Shanghai, October 17th, Misses G. E. Metcalfe and E. E. Watts, Christian Mission, Ningpo; Messrs. M. L. Griffith (returned), A. H. Bach, J. S. Orr, A. Holland, A. H. Barham, D. A. G. Harding, E. C. Smith and J. B. Martin, from England.

At Shanghai, Oct. 22nd, Mr. and Mrs. C. S. I'Anson and 2 children, Mr. and Mrs. G. McConnell and child, and Mr. B. Curtis Waters, from England; Miss R. Hattrem and Miss R. A. M. C. von Malenborg, from Norway and Sweden, respectively; also Messrs. H. Lyons, J. H. Edgar, T. O. Radford, R. A. McCulloch, C. N. Luck, W. T. Herbert and G. H. Williams, from Australia; Mrs. Muir and 2 daughters (returning), London Mission; Miss B. G. MacIntyre, Rev. W. MacNaughtan, M.A., Scotch Pres. Mission, Manchuria; Dr. Ethel L. Starmer, M.B., C.M., Rev. W. MisKelly, M.A., Dr. and Mrs. J. A. Greig, Irish Pres. Mission, Manchuria: Rev. Dr. Swallow, Eng. Meth. Mission, Ningpo.

At Shanghai, October 23rd, Dr. A. Fletcher Jones (new), English Methodist Mission, Tientsin.

At Shanghai, October 29th, Rev. F. Daehlen and wife, Misses L. Pedersen and Botner, M.D. (new), Rev. D. Nelson (returning), Norwegian Lutheran Mission; Miss H. L. Kirby, Foochow, C. E. Z.

DEPARTURES.

From Shanghai, Oct. 4th, Mrs. D. S. Murray and 2 children, for London.

From Shanghai, Oct. 10th, Mr. and Mrs. W. Haggvist and child, for Sweden.

From Shanghai, Oct. 27th, Mr. E. J. Baker and wife, for America.

From Shanghai, Oct. 29th, Dr. F. M. Woolsey and wife, Miss L. M. Masters, M.D., for America.

THE

CHINESE RECORDER

AND

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The Relation of the Missionary and his Work to the Powers that be.

BY REV. THOMAS MCCLOY, CANTON.

IN taking up this subject I feel it is too great and broad to deal fully with it in this paper, but hope to bring forward a few questions that may be helpful to younger missionaries working or visiting in the far interior.

In Canton, or for miles around it, as a rule, we are never asked for our passports. We do not come in contact with the mandarin and his runners, but when we get right off into the interior we are more or less face to face with this subject.

We have an inherited reverence for those in authority, whether it be the polished Western, or the scheming Chinese mandarin, but yet as law-abiding subjects we must be fairly and justly treated.

I. Our Personal Relation.—As the citizens or subjects of a nation in treaty with China our honored Consul issues a passport to us, which gives us the right to travel in any part of the provinces for which it is issued, and says we are not to be hindered in engaging boats, or coolies, or at custom stations, etc. With our Western ideas of a passport we naturally think that we have the right to travel wherever we desire without reporting to any one, or showing our passport, unless it is asked for. The Consul, if asked, I believe, would say that we do not need to show our passport, unless inquired for, or when we apply to a local mandarin for protection or help. With these ideas I received my first passport and began work. I soon found there was another side to the question, a Chinese side, especially, when we get far into the interior. The mandarin in charge of a *yün* 縣 looked upon it as

his district, and when we arrived at his territory he thought it was our duty to report to him. If we did not report, even if he knew we were there, he reckoned he was not responsible for what happened. On one occasion when I sent my card to a mandarin, about some trouble, he scolded my servant and said: "Why did you not come and tell me you had arrived at my territory? How could he protect us if he did not know we were there"? About a year afterwards I had the opportunity of testing that same mandarin as to his sincerity to protect us. We were going to anchor there ten days, so on arrival sent my card to his office, but he took no notice of it, and after seven days, when our boat was stoned and I appealed to him for protection, he only ordered us and our boat to leave at once. But we must testify that we have found some mandarins who were willing to do what they could to protect us.

On the one hand, with the idea that we ought never to show our passport unless asked for, and on the other, the Chinese idea that we ought to report ourselves, what course ought the missionary to pursue?

Doubtless this question will be answered in different ways; but after much perplexity I arrived at a conclusion something like the following: That it is not necessary to report to the great majority of mandarins whose territory we pass through, but where we think there may be trouble, or when we are going to stay some time, then it is better to send our card to the magistrate, but not our passport unless it is asked for.

After I had been for some years following this rule we received a communication from our Consul during the Yang-tsz valley riots, stating that H. E. the viceroy desired him to instruct all missionaries and others travelling in the interior to inform the magistrate of their arrival at the place where they intended to pass the night.

II. Shall we ask the mandarin for soldiers to accompany us in disturbed districts?—Although pressed to do it I have never asked for soldiers, even if the district through which we were going had a bad name. I feel like Ezra when he was about to make that long and dangerous journey from Babylon to Jerusalem with many valuables, women and children, to build the wall and restore the worship of the true God; he having announced that the good hand of his God was upon him, was ashamed to ask soldiers from an earthly king to protect him on his journey to do the service of the King of kings. But if a mandarin feels it his duty to send two soldiers with us to a certain place shall we refuse them? I do not think it is wise to do so. I know sometimes they are a nuisance and smoke opium; but the magistrate thinks it is necessary for us to have them, and there comes in our subjection to the powers that be. These two soldiers are, as

a rule, no real protection from a mob, but they show that we are there with the knowledge and consent of the mandarin. In several places the people in market towns have threatened to take the foreigner to the mandarin, so that he might know there was a foreigner passing through his territory. I have no sympathy with those who say we ought to send back the soldiers when sent by a mandarin. I think it is a direct insult. They are sent to *sung'* 送 us on our way, to see us safely to our next place. They are the mandarin's present and good wishes, and if we send them back it seems we send back his present. He wished us well, and we refused his good intentions, and we are set down by him as a *fán-ʂyan* 番人, a barbarian, ignorant of the politeness of society. It does not seem to be consistent to refuse these soldiers, and if trouble comes and property is lost to apply for recompense.

III. If a mob attack and steal our personal property shall we appeal?—I think we ought. It seems to me to be reasonable as well as scriptural. Those in authority are there to protect the law-abiding subject. They ought to be a terror to the wicked and a protection to the good. The apostle Paul appealed to his citizenship and to his being a free-born Roman.* After they had beaten him uncondemned and without a cause they wished to thrust him out privately; but no, they must come themselves and openly liberate him, and in that way apologise for their wrong. When Paul was before Festus and he wanted to hand him over to the Jews to go to Jerusalem, where Paul knew he would not get justice, he used his lawful right and said, I appeal unto Cæsar. I think the missionary ought to appeal for protection and liberty to prosecute his work freely, and when we are in danger of being injured, or our property in danger of being destroyed. They ought to assist us to hold in times of trouble what we have already got; but we do not seek for ourselves or our converts any special advantages over the heathen. We hold that every man should be allowed freely to worship the god he chooses and in the manner he thinks best—that liberty of conscience for which our forefathers fought and died to purchase for us.

IV. What is the relation of our converts to the rulers?—Our Chinese converts are Chinese subjects under the rule and authority of the Emperor and his mandarins just as before they became Christians. Becoming a Christian makes no change in a man's relation to rulers except in being more faithful in honoring and obeying just laws.

The Protestant missionary, as a rule, does not assist the converts in any law case in which they may be involved. The Protestant missionary has only the right to appeal through his Consul on behalf

* Paul's appeals were against official injustice, but never, so far as we know, to obtain redress for, or security against, mob violence.—Ed. Rec.

of his personal property, or that of his mission society. In some extreme cases he may claim the 'toleration clause' and ask for help for his suffering converts. With the Roman Catholic Church it is different. If a Chinaman joins that Church he expects to be assisted out of any official trouble he may get into, and many join them when in trouble, because they hope to be helped out of their difficulty. It is said that only a few months ago about seventy heathen joined the Roman Catholic faith in a district near Canton, so that they might be helped in a lawsuit, now going on, in which several Christians and a chapel are involved.

V. Is it wise for a missionary of any sect or nation to help their converts in their law cases?—I do not think it is, for many reasons.

1. It is a direct hindrance to the spiritual work of the Church or station during the time it is going on. Whenever the members meet together they always talk of that matter. Before the prayer meeting and after it you will find that this "mandarin business" is the only talk of the members. Each one as he arrives asks what is the news, and the latest events are again retold.

2. It leads to false ideas of the Church. If it becomes known that you will assist persons when they get into a troublesome lawsuit, then some will seek to join your Kau 教 just for the help they expect to get. Sometimes men apply to join the Church who know very little about the doctrine, and after searching enquiry it is found out they are involved in a lawsuit. Others have openly acknowledged that they expect, as a kind of secondary advantage, to be helped through with their law case.

3. Even if the case goes in favour of the Church member, if pushed through with foreign aid it is apt to cause a bad feeling and strife in the town or village and very greatly hinder the work of the Church.

It seems to me that the less we have to do with the officials and law cases the better it will be for our work, and I have often told our members that I feel ashamed to have any of them need to go to the mandarin with a case.

If then we ought not to take the case of the native Christians to the Consul when persecuted, what are they to do? There are two ways of settling their trouble:—

1. By dealing directly with the offender and coming to terms with him. This is the best and most satisfactory way and the scriptural way of dealing with an offending heathen as well as a Christian brother. In our Kwong-sai province work we have been able to settle several difficulties promptly and finally in this way; whereas taking it to the mandarin it takes a long time and is very seldom satisfactory to both parties, and in a short time the trouble again comes up. The following is an instance which occurred in the first

month of this year: A Christian and a heathen had houses adjoining. The Christian had to pass the door of the heathen's house to get to his own; but the road was common property.

During the raising of money for a Ta Tsui 打醮 in the 12th month of last year the Christian said it was against his faith, and did not give any money. This caused unpleasant feelings, and especially with his next door neighbour, who shortly afterwards built a wall across the road beyond his own door and at the end of his own house, which obstructed the way into the Christian's home. Our native evangelist went and talked with the heathen and showed him the injustice of it and tried to get him to remove the wall; but without success. The native pastor then went and talked with the man, and after several visits and much talk it was finally settled that if the Christian paid $1.20 the wall would be removed and the right of the road never more contested. But some might say it was not necessary for the poor Christian to pay that sum; there is the 'toleration clause.' No, it was not necessary, but I believe it was expedient. Our divine Master on one occasion acted on the same principle. When the tax-gatherers thought that He and Peter ought to pay tribute, Jesus said to Peter, "Of whom do the kings of the earth take custom, of their own children or of strangers?" Peter answered and said, "Of strangers." Jesus answered and said, "Then are the children free—notwithstanding (we are free) lest we should offend them go thou unto the sea and cast a hook and take up the fish that first cometh up, and when thou hast opened his mouth thou shalt find a piece of money, that take and give to them for Me and thee." Our Lord not only paid the tribute which it was not necessary for Him to pay, but he wrought a miracle to obtain the money; so I believe that this brother in giving the money showed the Christian spirit and finally had a good influence on that hard-hearted heathen. The money was as good as given to the Church, given to the Lord, and that Christian brother shall not lose his reward.

2. The other way open to the native Christians is, to apply themselves to their own mandarins. There are several benefits from this way over the foreigner appealing:—

(*a*). It makes the Christians feel their responsibility to live peaceably with all men as far as lieth in their power.

(*b*). Then they are willing to go to the offender and talk with him and, probably, get the matter better and cheaper settled than by taking it to the mandarin. But if the worst comes to the worst let them take their trouble to the district magistrate, and in one or two cases we have had prompt and fairly satisfactory settlements. At one of our stations, 250 miles above Wu-chau 梧州, our native preacher was attacked by a Siu-tsai 秀才 in a market town, dragged

along the street, beaten, and 1000 cash stolen from him. Afterwards the Siu-tsai was approached and invited to settle the matter privately; but he utterly refused to listen or have any dealings with the Christians.

The preacher went to see the mandarin with his petition, and the magistrate condescended to have an interview with him. When asked how long he had been visiting and preaching there, and was told six years, the mandarin said, "You never came to see me before." The preacher said, "We have not had any business, and did not wish to trouble or take up the 'great Lord's time.'" Then the mandarin said, "Yes, your converts have been here all that time, and I have not had any trouble from the ʿYe-ʿso Kau as I have had from another Kau, so I will attend to your case at once." The Siu-tsai was ordered to return the 1000 cash lost and send an apology with the customary pung-long 棓 榔. This was done, and the trouble was over.

While we lay down rules for others to be strong and follow the footsteps of our divine Master, we also must do the same and not fly to our Consul about every stone that is thrown at us, or every plank that is stolen from our boat. Right is bound to conquer. The glorious Gospel is the power of God unto salvation, sharper than any two-edged sword, and shall win its way amidst every difficulty and break down every barrier and set Satan's captives free.

Then let us trust God more and more and let us pray that we may get wisdom from above to deal justly and wisely, in all our relations, with the heathen, with our Chinese Christians and with the mandarins, and let us hope that the day is dawning when justice shall be given in the Chinese law courts, to the poor as well as the rich, and to the weak as well as the strong.

Notes on the Missionary Conference at Pei-ta-ho.

A CONFERENCE of missionaries of North-China, sojourning at Rocky Point Sanatorium, Pei-ta-ho, representing the societies of the American Board, English Baptist, London Mission, Methodist Episcopal (North), American Baptist (Gospel Mission), Canadian Presbyterian and Presbyterian (North), was held at the Sanatorium during August 4th, 5th and 11th, and followed on August 17th with a day of prayer and consecration. All of which meetings were of deep interest, and no doubt will prove a lasting benefit to all in attendance.

Two sessions were held daily. The morning from 9.30 to 12 noon. The afternoon from 4.30 to 6.00. Each session was opened with devotional exercises led by the Chairman.

While the occasion of these conferences may be attributed to the monthly meeting of the Tientsin Mission Union which preceded them and took the form of reports of the work, yet the natural desire of all to hear more of the Lord's work and the fuller discussion of the methods used and to profit by the experience of others no doubt formed the main reason for the meetings.

At the meeting of the Mission Union it was decided that such a conference be held, and a committee was appointed to formulate plans and arrange a program. The report of this committee was, with slight changes, followed out and did much toward determining the character and success of the meetings.

The first session was opened with Rev. H. Kingman as Chairman *pro tem.* The Chairman of Committee on Program, Rev. Bryson, reported that two days' conference was desired, and that the discussion of questions proposed should be confined to the facts and methods in use rather than to theories.

Rev. J. Walter Lowrie was elected Chairman for the day.

The first topic for discussion, "How far should men's station classes be self-supporting?" was very ably opened by Rev. D. S. Murray and Rev. F. Harmon. Mr. Murray showed that self-support in station classes, both for men and women, had been already reached with very encouraging results in his field. Beginning three years ago on the old plan of furnishing everything and asking collections, there were in attendance about fifty, a part of whom were Christians. The plan of contributions not being satisfactory, he decided the second year to have all bring their own grain. There was an attendance of thirty. Last year (third) he sent out tickets stating that only those who could read and would furnish their own grain would be admitted. There were seventy-four in the class, sixty of whom stayed over a month. The cost of such a class on the old system would have reached 150 Taels, while the actual cost was between fifteen and twenty Taels. A class of thirty-three women also furnished own food.

Questions asked brought out the following interesting facts: The candidates for these classes were selected by the local leaders, and the majority were Church members. Cooking was done by the school cook, assisted by members of the class. Fuel and rooms were furnished by the Mission. All the details were in the hands of natives. There were thirty-five men of degrees in the class. Enquirers are taught to read in the night schools of the out-stations. A summer class, also self-supporting, is held for training leaders and helpers. Mr. Murray reports three hundred members and five hundred enquirers in two different stations.

Mr. HARMON in continuing the discussion wished clearly to define what was meant by men's classes. Are they for leaders of stations or for members? Are the men selected? Are they held at the central or out-stations? He then very clearly set forth the methods used in his Mission for the training of leaders. It had been their custom to hold two classes a year, of two weeks each, for the training of station leaders, in which the Mission furnished all their food, treating them as their guests,—they, however, furnishing their own travelling expenses. The members of these classes are selected; the majority of them are common farmers with four or five years' training in native schools. No money passes through their hands. This is very important. It is also important that they be *well* and *properly* fed. In his district of 1000 members there were one hundred and twenty in attendance on these classes. Classes at out-stations, where nothing is furnished, are possible and very desirable. They hold no classes for enquirers.

During the interesting discussion which followed many signs of progress in the direction of self-support in this line of work were brought out. P'ang-chuang, of A. B. M., within the last two years had reached self-support, both in men's and women's classes, and have decided not to help outside of fuel.

Rev. J. H. PYKE, M. E. M., said they began seven years ago with small classes entirely self-supporting. But they had the idea of employment. Lately their method was to furnish light and fuel; some years nothing, when the crops were good; and when the crops failed they gave more. These classes were under instruction of local leaders; was glad to report a growing interest in learning to read.

Second Topic.—"What should be the attitude of the missionary to the growing desire for instruction in English and foreign learning?"—Rev. Perkins opened the subject, stating they had received numerous requests, but had never taken them up. The missionary should sympathize with and encourage such desires, but remember for what he came—to preach the Gospel.

Rev. KINGMAN said: The question was not, should English be taught in the schools, but our attitude towards requests from individuals to teach English.

Rev. LOWRIE gave an account of an attempt on the part of his Mission to meet such requests by starting a school of English and Western learning, but failed, because of caste; the official class being quite distinct from the common people. The official class refused to support the school because of the Christian teaching which was indicated would be part of the instruction given. No others being interested with them the school was discontinued. Since then very

urgent requests have been made by the President of the native college and others for instruction in English. Mr. Murray urged the duty of the Protestant Church in this crisis, that the great opportunities now afforded be not given to the Catholic Church who, contrary to custom, were taking steps to supply this demand. Native scholars had requested that the Protestants take up the work.

The consensus of opinion was that it was a question of great moment, and until more direct action could be taken on the part of the Boards and Church at home, missionaries should sympathize with and assist in the following ways: (1). Free use of literature. (2). Lectures on scientific subjects. (3). Efforts to secure teachers when requested. (4). Act as examiners in schools already established. (5). Museums.

The following resolutions on this important question were adopted by the convention:

Resolutions.

Resolved, That this conference of missionaries, representing seven Protestant missionary societies working in North-China, wishes to bring to the very special notice of their respective Boards the urgent necessity for immediately considering the demands that are being made by the Chinese on every hand for instruction in the English language and Western learning.

More than in any previous years individuals are pressing for such teaching. More important, however, is the impending revolution in the governmental system of instruction which will be introduced by the Imperial edict recently issued. Such an opportunity of influencing and leading this people has never before been placed within the reach of English-speaking missionaries. For prompt and wise measures taken now may bring such a course of education under the auspices of our Protestant Churches. This may not be the case if the present opportunity is lost.

Missionaries at present at work in North-China, while recognizing the greatness of this opportunity, yet feel that the claims of direct evangelistic and pastoral work are too pressing and important to allow them to devote sufficient time to this educational work. They therefore would request the Boards of missionary societies to give this matter their earnest attention and to see whether it be not possible to secure the sending out of *teachers* who will be prepared to teach English and Western science and at the same time put forth every endeavor to lead their students to a knowledge of Christ.

It should be further pointed out that the Chinese desirous of learning these subjects are practically all willing to pay comparatively high fees, so that the expenses borne by missionary societies will

probably not be large; such classes doubtless becoming self-supporting before long.

Third Topic.—"The best method to provide a trained native pastorate."—This discussion was opened by Revs. Harmon and Headland. Mr. Harmon related that during the first years of their work, when they had no schools in which to train workers, fifteen men were selected and given a four years' course; at the end of the course six became pastors, and now after ten years four of them are doing faithful and effective work. At present they have a system of schools in which men are trained for this important vocation.

Mr. HEADLAND gave an interesting history of three of their pastors who were raised from common callings and trained into effective ministers of the Gospel without a college education. Since then schools had been established. Twenty-seven men had graduated from the university, of whom twenty-three are now in Christian work.

They have just started a theological class of sixteen, to be trained for evangelistic work.

Mr. KINGMAN stated briefly the policy of their mission. By a system of schools, from day-schools to college, they trained men for the ministry. A class in theology was held every three or four years with a course of three years. Almost all of their graduates were engaged in Christian work.

Many advocated that college trained men should have, during or immediately following their course, a year or two of trial before being encouraged to take up responsible positions.

Second Day.

Rev. C. A. Stanley was chosen Chairman for the day.

First Subject.—"Girls' Schools. (1). Should foot-binding be allowed? (2). How far is self-support possible?"—The discussion of part first was opened by Mrs. Gamewell. Their boarding-school in Peking was opened when they had no children of Christian parents. They made no rule, but fully determined to unbind the feet. As everything was furnished the pupil they felt they had a perfect right to require this much of them. "The body is the temple of the Holy Ghost." The first year they had seventy pupils; second year, when the policy of no bound feet was adopted, only five; third year, twelve. Afterwards they never received a pupil with bound feet. Many who unbound suffered all the persecution that could be placed upon them, but they stood firm.

The Church developed alongside of the school and caught this spirit. The native Church at one conference passed a resolution that

no helpers should bind their daughter's feet or sons marry girls with bound feet.

The best results of unbinding the feet are: (1). Health. (2). Character. (3). Church develops along lines of independent action.

Miss MORETON said they never made it compulsory, but admitted those with bound feet. In a school of forty, of whom twenty-seven are Chinese, only three have bound feet. Five or six unbound this year.

Miss GOULD related that until two years ago only one woman in the Church had unbound her feet. But after a conference in which the subject was fully discussed several unbound. In the school five years ago one-half had bound feet; now not one was admitted with bound feet.

Mrs. GAMMON said: Our school in Tientsin was opened in 1891. No rule was made, but we decided five years ago that no girl should be sent to Peking with bound feet. Last year in a school of twenty-seven, nineteen had natural feet. They feed no pupil with bound feet.

Mrs. GOFORTH said they had no schools, but the women are taught to unbind the feet.

Miss NEWTON made the rule eight years ago that no new pupil should be accepted with bound feet. Some in the school had not then unbound. There is very little feeling against unbound feet in some places.

Miss CROUCHER said their school was full, and twenty-five others were refused who had natural feet; many had never bound them.

It was advocated that anti-foot-binding societies be formed in each station. That the subject be frequently discussed in conferences with the natives. That in all our urging it upon the people that care be made to present it as a matter of conscience, as Christian duty, rather than compulsion or a badge of Church membership.

The discussion of part second, "How far is self-support possible?" was opened by Miss Newton, who said she felt the question was not yet answered. In the school in Peking seven years ago everything was furnished—clothing, books, travelling expenses, etc. The first step was to require the pupils to furnish their own shoes and stockings; then, no clothing was given new pupils; later, no books were furnished, and all rewards were cut off. Then, travelling expenses were put on the pupil.

Last year the first step was taken to charge for food. A meeting of the parents was called to consider what they could do towards the support of their children. The accounts of the school were read. They then were asked to pay four thousand cash for the year, which they willingly consented to do. In this way fifty Taels were

paid by the natives. The desire is to increase this amount until it reaches one-half the cost of the school outside of foreign teacher's salary.

It was stated that in the Presbyterian Mission high school at Wei-hien each girl pays $7.50 Mexican a year, and in eight country boarding-schools the mission furnishes 1500 small cash per scholar, the pupil furnishing the rest. In one school each pupil paid $1.50 silver.

At Tsun-hwa (M. E.) two years ago everything was furnished by mission. Last year in a school of seventy, thirty-five furnished clothing, but nothing else.

London Mission, Peking.—No tuition has yet been charged, but gifts are gradually being cut off.

A. B. M. at P'ang-chwang requires 10,000 cash per year from boys and girls.

Second Subject.—"Is it desirable to charge a medical fee in hospital and dispensary?" Dr. Headland very ably opened the question. She stated that in beginning her work she was under strong influence of others against making any charges, and had always worked on that policy. She felt a just fee could not be paid, and a nominal fee lowered the position of the work before the people. By charging no fee, one is placed in the position of a friend, and thus one can have greater influence over the patient for good. Always received gifts. Last year in the M. E. hospital gifts were received sufficient to pay running expenses outside of medicine.

Dr. MALCOLM said his work was too large. He could not get time to do any evangelistic work. In opening new fields large numbers were desirable, but as the work became established the numbers should be reduced and more time given to evangelistic work. One dispensary had 28,000 patients and 500 operations. He had decided to begin charging this year.

Dr. Ingram at T'ung-chou makes one charge of ten pieces. Attendance was reduced one-third, but all undesirable patients.

Dr. Hopkin at Tsun-hwa charges for all medicine, and said after two years' trial he would not go back to the old plan of everything free.

Third Day.

Dr. S. L. Hart was elected Chairman.

First Subject.—"What requirements in regard to Sabbath observance should be made of applicants for Church membership?" was opened by Rev. C. H. Fenn, who read extracts from a paper he was preparing on the broad question of Sabbath observance. These consisted mainly of the answers to several questions directed

to missionaries in all parts of China. It would be impossible to give in this report the results of such enquiries, suffice to say the opinions collected were of deep interest and very helpful towards settling the question of Sabbath observance. As the paper referred to will appear in print in due time*, I will only add that the opinion set forth in the majority of answers was in favor of a stricter Sabbath as essential to the spiritual life and growth of the Church, and that mere attendance on Sabbath services was not sufficient to be regarded as keeping the Sabbath.

The discussion which followed was the most spirited of the convention. The same difference of opinion was expressed as to what should be required as would be found in the home Churches. But all felt the Sabbath in the native Church was not what it should be, and fully agreed that the Christian Sabbath should be set clearly and forcibly before the Church. It is difficult to teach the natives the sacredness of the day. Some require a pledge to keep the Sabbath when admitted to Church membership, and most all would agree that those who do not keep the Sabbath during probation should not be admitted. Probation period is the time when the question is to be settled. The divine ideal must be kept, but beware of legal enactments. You can't make men love by law, neither keep the Sabbath. It must come gradually, and it will require all *patience* and *love*.

Second Subject.—"Best methods to secure the co-operation of native workers with the missionary."—Mr. Kingman led the discussion. He said there were two important things to be considered: (1). The development of the native worker. (2). How to secure harmony. They had tried to secure these by what they called *I-shih-hui* (議事會). At first the natives selected an equal number of members with the foreigners who sat in council to consider all questions not affecting use of foreign money. Lately all helpers were permitted to sit in the council.

This plan had been used in other places, with more or less power given to the native workers as circumstances would permit.

Mr. Walter Lowrie said that it should be kept in mind that the Church is permanent, the mission only temporary; not the Church co-operating with the mission to establish the mission, but the mission co-operating with the Church to establish the Church.

Experience had taught that the more the natives were consulted on important subjects, the better prepared they would become to carry on the work and the less friction between native and foreigner.

Mr. Pyke said that formerly in matters of Church government and Church support, in their mission, the foreigner did almost every-

*See present Recorder.

thing. Pastors were selected by the mission; but this had gradually changed until in this coming conference two natives will sit in council.

In his district a new plan was tried. Finding it difficult to distribute mission funds, because of the heavy "cut," he appointed a committee of natives to distribute 2500 Taels, he of course holding the veto power. It opened their eyes. They said, "Oh is this the way you have to do?" They then understood the difficulties. They finally settled it satisfactorily. Schools were put on half pay. He had the most comfortable year of administration. Self-support came by leaps.

Mr. PYKE urged that while more self-government was desired yet great care should be exercised to keep a strong hold on the Church onesself. Some thought that tried natives might wisely be consulted about the use of foreign money.

Third Subject.—"The use of foreign money in Church extension" was opened by Rev. A. M. Cunningham. He would advocate the following principles: Never to help those who can help themselves and have tried to do so. Furnish no buildings for native's use. Pastors should not be located until their support be furnished in the main by the native Church.

Day-schools and enquirer's classes should be mainly self-supporting.

During the discussion following, these facts were brought out:—

L. M. S. furnish quarters for the missionary while in the country, also rents in opening new work.

M. E. Mission has extension funds in all the Churches.

Education will soon become self-supporting; within the area of the Church, extension belongs to the Church; beyond this area, it belongs to the mission.

It is a question of what shall be left undone. How can the Church be extended largely by foreign funds? It must be done by the native Church. The members can do much by preaching the Gospel.

Fourth Day.

This day was set apart as a day of waiting upon God in *prayer* and *praise* that His Holy Spirit might descend upon us and through us upon the work of the year. The morning session was led by Mr. Cunningham, who took as the theme of the meeting, "Search me, O God and know my heart; try me, and know my thoughts," and surely this prayer was wonderfully answered as our hearts were opened before God. The afternoon meeting was led by Mr. Pyke,—subject—Baptism of Holy Spirit. There were blessed meetings and a most fitting conclusion of the conferences. The year's work which shall

follow, alone will tell the benefits and blessings received. Should not such conferences be planned and published beforehand that others might enjoy them?

In behalf of the Conference,

F. E. Simcox,
Secretary.

Missionary Conference held at Ku-ling, Central China, August 22nd to 25th, 1898.

(Continued from November number.)

Wednesday, August 24th, 1898.

THE session was opened with devotional exercises conducted by Rev. J. J. Coulthard, after which

The Chairman called on the Secretary to read the minutes, which were adopted.

Rev. W. H. Watson proposed that we express our regret at the absence of Rev. J. Hudson Taylor and ask him to give his address to-morrow morning, or when practicable, and if Mr. Taylor could not be present the meeting should still be held. Pastor Kranz seconded. It was carried.

Rev. E. S. Little hoped Pastor Kranz would be able to give his trumpet blast on the question of unity.

The general topic for the day was "Education", and the first address, delivered by the Rev. T. E. North, B.A., was upon the subject "Elementary Schools." Speaking of the importance of elementary schools the speaker referred to a large ingathering their own Mission had recently experienced in Ceylon where, as the result of a special evangelistic effort, only one had been brought in from pure heathendom, and the great bulk had been brought in from mission schools. The speaker did not endorse a scheme to enter upon wholesale education to meet the requirements of China at this crisis, and still more did his nature shrink from using education as a proselytizing agency. The great call to us as a Christian Church is to let our educational work cluster around the children of our native Christians and to give these children an opportunity of advancement in life.

The speaker pointed out that there was an ever-widening "middle class" in China; this owing to the introduction of telegraphs, railroads, etc., and that it was our duty to introduce therein a strong Christian element.

He was opposed to free education, even in relation to our Christian children. His experience of paying schools was that they brought a better class of boys, the attendance was more regular, and further, the proportion of Christian boys increased. In the case of very poor Christian boys, he advised that payment of school fees should be made, not by the foreigner, but by the native Church, and recommended also the establishment of scholarships.

With regard to curriculum the speaker thought that Chinese classics should be taught with expositions, if possible, from a Christian standpoint, bringing out the errors and defects, not ignoring what was noble and pure. Arithmetic, elementary science and other branches of Western education should have a place in our elementary schools so far as facilities for satisfactory teaching of them exist.

In conclusion he laid stress upon the importance of every Christian, employed as teacher, preacher, or servant, having a trade to fall back upon in case of need, and thought that the charging of school fees would prevent boys being kept at school too long and growing up as loafers in expectancy of missionary employment.

Rev. C. Leaman next addressed the conference upon the same topic. He said: The subject alloted him was a worthy subject. His knowledge concerning day-schools was culled from the Scriptures. He referred to Ezra vii. 25 where, speaking of the laws of God, Artaxerxes said: "Teach ye them that know them not." In Matt. 28 a greater than Artaxerxes said: "Go ye therefore and teach all nations." Ezra inaugurated a system of elementary schools connected with the synagogue, and for 200 years there was no other text book than the law. From this book their system of education was gathered. Antiochus Epiphanes was withstood by a handful of men trained in these schools, which were carried on to the time of our Lord when on the hill-tops the shepherds waited for the Christ. Christ was attracted to the synagogues, not to the learned men of that age, and Paul also in the synagogues carried out the commands of Christ. When Jerusalem was laid waste a new system was inaugurated, but we have no example and no command to teach anything but the laws of God in our missionary schools.

His ideal school was the school referred to in the Old Testament, and in the New Testament whilst the apostles lived. He advocated primary schools and deprecated higher education as a purely missionary effort. The Chinese can get higher education, but not the primary education on Scripture lines.

The question is, How to do it? He believed ladies could manage these schools better than men. Let these Scriptural truths be

crammed into them, and they would never forget. The ladies who superintend the primary schools give these Chinese children the only idea of a mother they ever have.

These elementary schools had an important bearing on self-support, for self-support could never be attained along the lines of higher education.

The next address was on "Industrial Schools," by Rev. E. S. Little.

Mr. LITTLE said that as far as he could judge very little had accrued to the missionary cause from industrial work in China. In connection with their mission they had two industrial schools for many years; one of these was in Kiukiang, but it was a failure. A great deal of money had been spent, much time had been given in teaching the natives carving, carpentering and other trades, but at no time was the school anything like self-supporting, neither could they dispose of their wares to the Chinese. It failed financially. He was unable to recall a single instance where a boy who learned his trade had been able to earn a livelihood thereby, and consequently there was always a difficulty in getting the boys to go in to the Industrial Department, the outlook was so poor.

Another objection to this kind of work was the large amount of money necessary to fit up a native with foreign tools. A native artisan can equip himself in almost any department for about one thousand cash, whereas a village carpenter at home spends about fifty pounds on what he considers to be necessary tools.

The speaker thought that no money taken from the Mission treasury should be applied to industrial work; that should be exclusively the work of the philanthropist who would be willing to provide specially for it.

Mr. LITTLE considered that technical education came outside of the present subject and was a work that the government should take up.

There were, however, two notable exceptions to what he had said about industrial schools. First, among the blind, it was right that this class should be taught basket-making and other means of learning a livelihood besides begging. Second, he thought an exception may be made in the case of girls' schools, where sewing and knitting might be taught with great advantage.

In conclusion the speaker referred to the introduction of industrial work in their Missions in India, where it had also failed.

Rev. A. D. COUSINS asked Mr. North what fees were charged, and when charged were they obtained. Reply: 1000 cash a term for teaching arithmetic; afterwards raised to 1200 cash. There was a school with lower fees. Fees were prepaid.

In reply to Mr. Houston he said the course for the lower fee comprised the Scriptures and Chinese classics. The higher course comprised arithmetic, geography, elementary science and the Chinese classics.

In reply to Mr. Cousins he said nine were Christians out of a total of twenty.

In reply to Mr. Painter he remarked he had only commenced a girls' school this year. Of six girls three were Christians.

Mrs. Reeves asked, Would Mr. North open schools in new places? Reply: Yes, under certain conditions. It would be better to have self-support.

Pastor Kranz said the question had arisen, "Was it lawful to use Mission money on education?" He thought it was. The golden Rule included schools for the Chinese.

Rev. W. H. Watson said self-supporting schools were impracticable in country towns and villages, and emphasized the value of the Christian Three Character Classic in schools for heathen boys. Ladies should superintend these schools.

Rev. T. W. Houston advocated an industrial school where the boys by farming could earn their education. The Jewish schools turned out narrow-minded men who crucified the Saviour.

Rev. W. N. Crozier said teaching was preaching, and emphasized the importance of sowing the good seed in the virgin soil of young hearts.

On motion the meeting was adjourned.

Afternoon Session, Wednesday, August 24th, 1898.

The Chairman, Rev. Griffith John, D.D., called on Rev. C. T. Fishe to open the session with prayer, after which he announced the programme and called on Rev. J. Jackson for his address on "The High School and Normal College."

Mr. Jackson said that during the past few months specially important problems had been forced upon us in the matter of education, and he for one could not see a solution to them. The Kiukiang institute was started fifteen years ago, enlarged two years later, and ten years ago was placed upon its present basis. Then there was no demand for education, and it was necessary to offer large inducements to gain pupils. Now they were facing an altogether different problem; there was no difficulty in getting students; they came in large numbers, and were willing to pay for their education. China was turning her hands towards the West for light, but there was no satisfaction for China in peculiarly secular education; the speaker said that he felt more and more

that China must turn to the Light of the World for her enlightenment. Apart from Christianity our Western learning will bring little help to China in this her time of distress and need.

We have come to advance the Kingdom of God. What do we mean by the Kingdom of God? It is the realization of righteousness in the life of humanity, it is a definition to which we may all agree. Does secular education tend to this? He said no, not necessarily so. Our own lands prove this. The revelation in a recent London journal shows that there is far less morality in the educated and higher stage of society than in the lower strata, showing that secular education alone will not only not tend to the reaching of that goal, but may hinder it. Mr. Jackson then referred to an article in the *Harvest Field* (an Indian missionary paper) in which an enquiry had been made into the state of things among educated classes in India who had received Western education. That Journal replies: "Morally he is as degraded as he was before he received his education." We have illustrations of this in China, where the moral maxims of Confucius are learned by rote, without influencing the every-day life of the scholar in the slightest degree. So unless we can ensphere our secular education with Christian teaching and influence, he (the speaker) for one would feel no sympathy with purely Western education. If there is any hope for China she must not turn her eyes to the sages of the West, but to the East and find it in Christ.

But we Protestants believe in education, and we do not mean not to have education, but we do mean that in this hour of China's crisis the Church shall take hold of this question and give a Christian education to the masses who are looking for it and save the nation from infidelity.

We need educated men, but we must train their consciences as well as their intellects. Instruction in Christian and general ethics had helped on these lines.

The difficult problem now is, "How are our high schools and colleges to be supported?" Up to two years ago the school with which the speaker is connected was entirely supported by the Methodist Mission. All the scholars are Christians, and mostly members of the Church. If absolute self-support be placed upon that school it would throw out nearly all the Christian pupils. Mr. Jackson said that if he refused to take help from his Society he would have to throw out his Christian scholars and take in heathen who would be willing to pay for a purely secular education. Receiving money from purely secular sources he believed to be a purely secular seed which will bring forth a purely secular fruit. He for one was not willing to go in for it.

There should be two classes of schools: 1. Self-supporting, with Christian men at the head who will do what Christian work they can. 2. Our own schools for our own Christians, where the scholars shall be helped from Mission funds if unable to help themselves.

Speaking of normal schools Mr. Jackson said the government is now looking round for teachers, and they will be in great demand. The Chinese are now spending large sums of money for incompetent teachers. What a grand opportunity for the Christian Church to train proper Christian men to take the lead in the colleges being started all over China. The Church should do more, not less; should spend more money, not less on Christian education.

The next subject announced was, "The Preparation of Catechists," by Rev. J. A. INGLE, who said his remarks would not apply to ordained clergy, but to assistants. He emphasized the importance of this body of men. They were often the eyes and ears, hands and feet of the foreign missionary, and necessarily wielded a tremendous influence for good or ill.

Some would ask what necessity there was for the special training of assistants and would point to the fact that there were many valuable men employed now who never had any especial training. In reply he would say that in bygone days trained men were not available, but the present condition of affairs demanded trained native assistants.

He would mention four aspects of training that were indispensable:—

1. Intellectual Training.—The rank and file of the Chinese were very ignorant, and needed training to make them fit to be instructors of others. Mere attendance on services did not necessarily end in instruction. A belief in the Lord Jesus Christ did not make a man fit for this position. If our converts were to be well-rounded Christians they must gradually be instructed in the whole cycle of Christian truth, and of course those who were in a sense to be their leaders must be carefully prepared for their work. They should, at least, be fully acquainted with and able to teach the Ten Commandments, the Lord's Prayer, and the Creed, as well as have a knowledge of the historical basis of our faith.

2. Moral Training.—We needed to realise the state of iniquity in which they were found and the temptations to which they were exposed. They needed to be taught. (1). That acceptance in the Church is not a matter of "face," but that all come in on the same footing. (2). That they should not yield to fear in recommending unworthy men. (3). To be not only truthful but frank. (4). To be careful in money matters, especially in borrowing, lending, or giving security for others.

3. Spiritual Training.—We should disabuse their minds of the idea that religion consists of or depends on pious platitudes; and should teach them that spirituality is a living in God. Though hard, this lesson could be taught by influence.

4. Practical Training.—Teaching and preaching did not come naturally; the men should be taught in the method of work for which they were designed and be given practice in it while they were studying. In assigning their work their individual gifts and deficiencies should be taken into account.

As to the *class* of men. Neophytes should not be employed. As a rule they proved disastrous We should take men whose characters had stood the test. Literary men, in the speaker's experience, were not usually successful. The middle-class tradesmen and farmers, as a rule, were most successful.

The best work in other departments would be stultified by failure in this. With true and faithful assistants the foundation of our work would be true and firmly laid.

The Chairman then announced that Rev. J. Jackson would, in the unavoidable absence of Dr. C. Beebe, read Dr. Beebe's paper on "The Training of Medical Helpers," which was as follows:—

In approaching the subject of the training of medical helpers one important fact should be kept in mind, namely, that we must consider it from a *missionary* standpoint; therefore the utility of all plans depends upon their value to the mission work.

A medical missionary, in the true and best sense of the term, is one who feels called of God to give his life and energies as a physician for the advancement of the Redeemer's kingdom.

The conscientious physician under ordinary circumstances is a public benefactor. He spends his life for the good of others. The claims of benevolence and philanthropy have strong hold upon him, and as a rule he gives out from mind and heart and physical strength, with great self-denial, to add to the happiness and long life of others that which burdens and shortens his own. The medical *missionary* has other and even greater claims resting upon him. Not only the physical, but the spiritual welfare of his patients must be considered. Not only benevolence and philanthropy move him with their mighty force, but the commission of the Supreme Being compels him to reach forth his hand and lift a people nearer to their God.

Besides this he is sent out by a Society which is conducted and supported for a special purpose. The funds which are expended through him are contributed to the society by people who expect that their wishes will be carried out in making known the Gospel to the heathen. He is therefore, to a certain extent, under bonds to administer it faithfully. This being the case, except under special

conditions, certain features are eleminated. We need not consider secular education or the training of young men to follow their profession apart from missionary work. This latter is a grand and necessary work, and may well excite the ambition and command the energy of the best men. It is a work that may be taken up by the Church without departing from its real purpose, but a *missionary society* is one of the agencies of the Church with defined limits, and all its work should come under its commission.

This being the purpose of a missionary society, to evangelize heathen nations, the training of medical helpers should conserve this aim, and the desired character of a helper is in a measure determined.

What, then, do we mean by a medical helper? Briefly, one who assists the medical missionary and extends his influence and work. He should have skill in doing operations, knowledge and good judgment in prescribing for the sick, a wise and considerate spirit in dealing with patients, and a sterling Christian character that will make its impress on all he does and exert its influence over all about him. To induce all this should be our aim in training helpers.

As to plans and methods they will necessarily vary, influenced in great part by the work the physician has to do. The helper should first pursue a course of study in a mission school. He will then take up his medical studies, not only with a mind prepared to appreciate its truths, but with sufficient education to command the respect and gain the confidence of those of his own people with whom he has to do.

An inferior young man, unfit for other work in the mission, is an unsuitable candidate for medical studies. If he is lacking only in ability as a public speaker, he need not be rejected, but he should have quite as high ideals of life and duty, quite as earnest a Christian spirit, and should be in every respect quite as strong intellectually and spiritually as it is desired the preacher should be. He must be not only efficient in Christian activity, but also strong morally and able to stand firm in time of temptation.

The medical missionary in charge of a work is not able to give much of his time to teaching medical studies, but he is able each day to do a little. This necessitates the helpers spending more years in preparation. I consider this a decided advantage both to the helper and to the mission. It is an easy matter for a Chinaman to memorize a lesson on any subject. The average young man in a short time can easily pass through his cerebral machine all the medical works now available in Chinese. But it is not so easy for him to grasp the general principles of the profession, to cultivate

judgment, discernment and skill, to learn when to ignore the rule and to observe the principle in the practice of the profession. Therefore the more time spent with his instructor in medical work the greater his advantage.

To the mission work it is also an advantage.

The helper *should be*, as I said before, a helper in Christian work. The longer he is kept under the influence and guidance of a good man the more efficient does he become, and the longer service given to the Church strengthens the helper and lessens the temptation and probability of his entering other work.

The important part of this subject lies in this: that the physician may realize his high privilege of instilling into the young men he is training, not only a knowledge of medicine and surgery, but also such sterling Christian character that they will reduplicate his own influence and multiply the channels for the working of the Spirit of God; that they may become efficient Christian workers, exerting the best influence, doing the best work, and, with all their skill and efficiency as medical assistants, *wise to win souls*.

In reply to a question Rev. J. A. Ingle stated that his catechists were supported by Mission funds and received fixed salaries. He was working towards self-support.

In reply to Mr. Lyon as to the period of instruction, Mr. Ingle said he had not yet completed his first class of catechists. He hoped to keep them one year.

The Chairman then invited educationalists to discuss the subject, when

Rev. J. A. INGLE said a school should not be termed secular because heathen boys were among the scholars educated. A secular school was a school where Christian education was left out. Education without Christianity was not education.

Rev. E. F. GEDYE remarked that Christian boys in a school where there were no heathen scholars were in an artificial atmosphere. The moral influence of schools in Wu-chang supported by the natives, was bad, and parents brought their children from these schools to mission schools.

Rev. J. JACKSON believed in secular schools being controlled by secular influence. In a mission school the Christians should always predominate.

Rev. C. LEAMAN said educational work was a drain on mission funds. The students afterwards required high salaries and made self-support impossible.

Rev. E. S. LITTLE stated that the Christian Church was unable to provide sufficient educational facilities from a financial standpoint. Could not the Church, however, accept the offer to give education

without compelling the acceptance of Christianity? He thought this was an open door.

Dr. W. E. Macklin thought there might be a tendency on the part of the Chinese to subsidize such schools and Christianity, and advised teachers to contend for the teaching of Christianity. He deprecated the sending forth of incompetent native physicians and advocated a union medical college.

After the singing of the doxology the meeting was adjourned.

*The Sabbath for the Chinese.**

BY REV. COURTENAY H. FENN.

NEXT in importance to Redemption through the Blood of Jesus Christ, and Sanctification by the Word and Spirit, among all the privileges of the Christian life, stands the Sabbath or Lord's Day. Given to man before he knew the need of either Redemption or Sanctification; recalled to his attention in the days of his redemption from physical servitude; enforced as a duty in the proclamation of a universal and eternal moral law; emphasized as one of the most important of God's laws in the history of Israel; cleared of manifold misinterpretations and abuses and opened out in its spiritual meaning by our Lord Jesus Christ, and looking forward to the perfect and eternal Sabbath of the heavenly life,—it stands as the crowning work of God's finished creation, the blessed foretaste of heaven provided for this sin-cursed and care-burdened world of men. In ancient times it proved itself the best defence against the encroachments of idolatry among God's chosen people Israel; in the time of captivity, it proved their greatest comfort; in their restoration, it strengthened the struggling state; in its renovated Christian form, it has proved itself the foundation of a Church's progress, the bulwark of a nation's liberties; and it will yet prove itself, even in China, to be God's day and man's day, made by God for universal man, to meet and satisfy man's need of God.

Yet it is a strange and sad fact that the men of God's creation have often cared least for God's best gifts. Since the day when sin entered into the world, men have esteemed the body above the soul; have preferred unrighteousness to holiness, and darkness to light; have prized earthly lore above the wisdom of the Divine Word, and earthly riches above spiritual treasures; have despised the eternal

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Savior in their pursuit of temporal joys, and the Almighty Spirit in their grasping reach after the limited power and authority of this world. So, too, in the feverish struggle for the means of securing ease and quietness, they have disregarded and despised that best rest of all, which God prepared from the beginning for all who labor and are heavy-laden. In these days of restless rush and relentless rivalry, men in the home lands have forgotten that six days with rest and God's blessing will accomplish more work than seven without; while this truth has not yet been so impressed upon the minds of the Chinese, fresh from the materialistic notions of heathenism, as to beget in the native Church that reverent love for this blessed day which would lead them to esteem it as one of God's best gifts to men. It is in view of these facts, and because I feel very certain that neither in this nor in any other land, will the Christian Church prosper, if it ignores or lightly esteems the sacred obligations of the day, that I wish to present to the members of this Association what seems to me clearly and indisputably the teaching both of God's Word and of the Church's experience on this subject. It is not, I hope you will believe, that I feel better informed than others of you who gather here to-night; but because I feel strongly on the subject, and have felt not a little troubled, in my few years in China, by observing, not only in the native Church, but also among foreign missionaries, a wide divergence of opinion and practice with reference to the Sabbath. I cannot but feel that there is in this failure to agree, a very great danger to the Church of the present and of the future. I therefore present my thought, not in the way of criticizing others older than myself in Christian experience, but with the double purpose of learning the real views of my brethren and sisters on this important subject, and of influencing, if possible, though it be but in the slightest degree, the character of the present and future Sabbath of the Chinese Christian Church.

It will, doubtless, be admitted at the start that there is, probably, no one of any standing in the evangelical Christian Church, who would do away *entirely* with the observance of the Lord's Day. Whatever men may think of the source and nature of the obligation, not even the extreme liberal would argue for the making of every day alike. This acknowledged fact is in itself a most significant universal admission that the day is of the Lord's appointing for universal man. If the Bible be our one infallible rule of faith and practice, can it be possible that this Lord's Day is extra-Biblical? The Christian Church would be no Christian Church, its divine ordinances and institutions would fall almost into disuse, the communion of its saints would be but a vision of the past, were we to do away altogether with the Lord's Day. This being generally admitted, the only differ-

ence of opinion in the Church is as to the source and nature of this recognised obligation to observe one day in seven as distinct from other days. Is the Sabbath sentiment of the Christian Church based upon divine law, or upon expediency? In either case, what should be the character of the day's observance? I can do no better than to take up these two questions in succession.

As there is no question that, in the times of the Old Testament, there existed a divine law setting apart one day in seven for a holy day of rest, let us first ask, Was this Sabbath law of the Old Testament intended to be of perpetual and universal obligation? To answer this question it is necessary to consider briefly the origin and history of the Sabbath and its law.

The institution of the Sabbath is as old as man himself, for we read that when the Lord had in six days finished the work of creation, he rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. There was, at that time certainly, no distinction of Jews and Gentiles, nor was there any particular end to be subserved in the institution peculiar to that time or to the generations which succeeded it. In fact, before the fall, every day was filled with rest, and peace, and communion with God, so as to render unnecessary, if anything could, the appointment of a special day for rest and worship. To what extent the descendants of Adam and Eve remembered the Sabbath day to keep it holy, the brief outline sketch of the book of Genesis, which crowds 2000 years into a few pages, does not record; though we have in the lives of Noah and of Jacob passing witness borne to the hebdomedal division of time, while the testimony of the early history of other nations to a wide prevalence of that otherwise unnatural division, seems to render probable the general observance of that day among the progenitors of the race. The next distinct reference to the day in the Bible is after Israel's demoralizing, heathenizing residence of several hundred years in pagan Egypt. The people needed to be reminded of the neglected duty and privilege, and the reminder was given most forcibly in the double portion of manna on the sixth day and its withholding on the seventh. Then Israel came to Sinai, and from the midst of the thunders and lightnings of that memorable day before the awful mount, there spoke forth the very voice of God, in His perfect law, surrounded on the one side by the obligations which both nature and revelation declare due to God, and on the other by those duties to man from which there is no exception: "Remember the Sabbath day to keep it holy." Over and over again in the books of the law and in the history of Israel is the precept repeated and explained; and the prophets set forth as one of the chief reasons for the downfall of the kingdom and the Babylonian captivity, the repeated

violation of this Fourth Commandment by the people of Israel. Having learned the lesson at such fearful cost, on their return to their own land the Jews went to the other extreme and built up about this Fourth Commandment such a heap of senseless traditional rules and customs as to obscure and render valueless and even harmful this command, whose purpose was so beneficent.

As to this history, all are, doubtless, agreed. The question now arises as to the attitude taken by our Lord Jesus Christ, the founder of the new covenant, toward this Sabbath of the Creation and the Commandments. This involves the question of His attitude toward the whole Mosaic law. Let us observe, in the first place, that even the main features of the *ceremonial* law were observed by Christ while on earth, because it was not until His death as the propitiation for sin that the prophetic significance of feast and ritual was fully realized, and, having been fulfilled, they passed away. He of course disregarded from first to last the myriad traditions of the elders; but neither in preaching nor in practice did He destroy any of the laws of Moses, except those which He distinctly states to have found their fulfilment in the more perfect development of the old law of love in the Sermon on the Mount. He "came not to destroy, but to fulfil," and declared that "not one jot or tittle" should "pass from the law until all be fulfilled." So far was He from setting the example of a general disregard for the law of Moses, that it was only after many years, and gradually, that even His intimate disciples came to understand that the ceremonial observances were no longer obligatory, having been fulfilled.

As to the MORAL law, what shall we say? Was it, like the ceremonial, a temporary symbol, to be fulfilled in Christ, and then pass away? It was indeed fulfilled,—made perfect,—by Christ, but not to pass away; rather to be transmuted by Him into that new yet old law of perfect love toward God and man, whose height and depth, and length and breadth of meaning, was now, for the first time, revealed; and the power given through it to man to keep the old law, not in the old spirit of bondage, but in the new spirit of freedom and sonship. And so the moral law is fulfilled only as it is observed in love by the heirs of grace, whose "perfect liberty is in perfect obedience to a perfect law." But if any one should claim that the Fourth Commandment is an exception to the rule, and belongs rather to the ceremonial than to the moral law, because it has a symbolic meaning; the moment we consider the nature of that symbolism, we find that it is still looking forward to the heavenly rest prepared for the children of God; and is, in this sense, fulfilled only when we each one attain to the enjoyment of that rest. Until that time its only fulfilment is in the USE of the Lord's Day by the

individual Christian as a weekly opportunity to obtain a foretaste of that heavenly rest, in quietness of body and soul, and communion with God. If it be argued that Paul, in the Epistle to the Colossians, in saying: "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days," speaks of the Sabbath obligation as abrogated, the comment of either of two eminent scholars is amply sufficient by way of answer. One says: "The grouping of the word Sabbaths with those for feast and new moon, and the fact that it is in the plural, while these words are in the singular, proves the reference to be not to the weekly Sabbath, but to those various Sabbaths of the Jews which were connected with their festivals, but which had no connection with the weekly Sabbath, and were only a part of the ceremonial law." I do not think that the probable correctness of this interpretation can be satisfactorily disproved; but even though the reference be to the weekly Sabbath, to what Sabbath does it refer? Unquestionably to the *Jewish* Sabbath, which many Jewish Christians still observed in addition to the Lord's Day, and which the Apostles desired to have given place to the latter as the Sabbath of the New Dispensation. As says that prince of commentators, Bp. Ellicott: "The Sabbath of the Jews was a shadow of the Lord's Day; that a weekly seventh portion of our time should be specially given up to God, rests on considerations as old as creation." "In the 56th and 58th chapters of Isaiah we find the true spiritual keeping of the Sabbath represented as one of the chief blessings and glories of the Messiah's reign," says Dr. Hodge.

As to the personal example and teachings of our Lord, with reference to the Sabbath, I have never found anyone who could point to a single instance in which Christ Jesus failed to observe the law of the Fourth Commandment. Had the truth with regard to this day been less important than it is, Jesus would not have taken the pains which He seems to have taken, to teach the correct doctrine with regard to it. Repeatedly and purposely He came into conflict with the Pharisees on this subject, almost always on a public occasion, and always teaching them the same lesson. Let us notice carefully what that lesson was. He never says to them: "Have ye not perceived that I have come to abolish this law of Sabbath-keeping, and to make all days alike," but always: "Have ye not read in the SCRIPTURES,—the Old Testament Scriptures which CONTAIN THIS LAW,—that such and such things were done on the Sabbath, and approved of God because coming under a higher law? And do not ye yourselves for sufficient reason, violate the letter of the law? How much more should I relieve the distress of the suffering?" His whole endeavor was simply to disencumber the law of the

Fourth Commandment from the heaps of foolish traditions of the elders, which had made the law of none effect toward the accomplishment of that for which it was originally intended. As Christ says to them, the Jews have properly allowed themselves on the Sabbath to pull out of the ditch an ox or an ass which has fallen therein, yet they object to his making a man every whit whole on the Sabbath. They were accustomed to lead their animals to water, having loosed them from the stall on the Sabbath, yet they object to His loosing a poor woman from the power of the evil one. He wished to teach them two things: first, that these ideas of theirs were no part of the law; and second, that there is no sin in the violation of the letter of a law, that its spirit may thereby be the better fulfilled, as in cases of necessity and mercy. The law of mercy stands above the law of sacrifice, when there is real conflict between them; which, however, was just as true in the days of Moses as in the days of Christ's ministry, or the present time. Necessity and mercy, moreover, are not synonymous with convenience. The fact that a man has important business on hand, where delay will mean financial loss, or that he is in a hurry to get his crops safely in, or that market-day falls on the Sabbath, rarely forms a sufficient excuse for the disregard of God's law of the Fourth Commandment, any more than for the disregard of the other nine. When Christ said that God preferred mercy to sacrifice, did he say anything new? No, he quoted from the Old Testament Scriptures, and for illustration went back to the times of David and earlier, showing in the case of David, that life is of more importance than ceremony, and in the case of the priests, that some degree of work to enable others to worship is a part of the Sabbath duty of God's chosen ministers. So also to kill men is at times as imperative a duty as at others it is a great sin. As if, however, to provide against the perversion of this truth to the allowing of pressure of business as an excuse for Sabbath desecration, God had early commanded men through Moses: "Six days ye shall labor, but the seventh ye shall rest; even in plowing time and harvest, ye shall rest." The trouble with the Pharisees of Christ's time was that they had made the letter of the law of more importance than man himself, for whose sake the law had been given, and Jesus wished them to learn that the law had been given for man's sake, not man created for the sake of giving the law an application.

It is hardly necessary, in the present company, to expose the absurdity of that too common abuse of Christ's declaration that "The Sabbath was made for man, and not man for the Sabbath." This was, of course, true from the beginning, and means that God created the Sabbath to meet a universal need of mankind. So far from

being an argument for the abrogation of the day, it is one of the very strongest for its observance. The day was made, not merely for the Jew, for a limited time, but for MAN and for all time. Moreover, what Christ said of this law of the Fourth Commandment is not a whit less true of all the other nine of the Decalogue. They were made for man, and not man for the Commandments. It is not for the sake of the Commandments themselves that men are told to obey them; but it is because these Commandments are the expression of what the infinitely wise God knows to be best for the men whom He has created. They were not made so much for a fence around man, to keep him from going beyond a certain limit, as they were for a track along which he should go, for his own best interests and for the glory of the loving Father. Stepping from the track means stumbling and falling. It was not because God hated men that He gave the Commandments; but because He loved them and wished them to be in no doubt as to what was best for them. The Commandments were made for man, not for a few men, at a certain time and in certain circumstances; but for all men who should ever live in the world; and to none of them do men take exceptions, save to this Fourth, which takes from them too much of their time!

"But," some one says, "are we not told that we are not now under the law, but under grace? What we want is not *law* but *love*, to make men what they should be." Surely there is no one that does not know that what we are free from is not the law as a rule of life, but only as a means of salvation, or a condemning judgment; and the love which is to transform men is not the love of lawlessness, but the love which, with perfect heart, joyfully fulfils the law of duty to God and man. Moreover, this statement also is just as true of each of the other nine Commandments as of the Fourth; yet no one thinks of arguing from this fact a Christian's freedom to kill or steal or commit adultery. The antinomianism of the present generation concentrates itself on the Fourth Commandment.

"But," some one says again, "In quoting the Commandments, Christ did not quote the Fourth." It is true; nor did He quote the First, nor the Second, nor the Third. And why? Simply because the New Testament needed no new Decalogue, the old having never been repealed; and the latter half of that old Decalogue is the one quoted, because the most evident test of a man's faithfulness to God is his fulfilment of his obligations to his fellow-men. The failure of Jesus to quote the Fourth Commandment is no more an evidence of its abrogation than is His failure to quote the Second, for as far as could be seen in the conduct, the Jew was most careful in his ob-

servance of both, and the one needed repetition no more than the other.

These things being true, is there any reason whatever why the coming of Jesus Christ should be regarded as having done away, in the slightest degree, with this Commandment? There it stands, spoken by the voice of God Himself, and embedded among the other nine in those two tables of stone, fashioned and engraved by the hand of the Almighty; and what God hath joined together, shall any man dare to put asunder? We accuse the Roman Catholic Church of making its own selection among the Commandments, in rejecting the Second. Are they the only guilty ones? Has it not universally proved true that where men disregard the Sabbath law, they all too easily relax the rest; while wherever we find a holy Sabbath, there also we find a high standard of general morality?

But there are those who argue that the change of the Sabbath from the seventh to the first day of the week after the resurrection of Christ indicated a belief on the part of the early disciples that the Sabbath law was abrogated. On the contrary, let it be remembered that this change was only very gradual; that for years the old Sabbath of the Jews was sacredly kept according to the law by the Jewish Christians, while the first day of the week was observed as a memorial of the resurrection. It was only little by little that these disciples, as they grew to understand more perfectly the spiritual nature of the law and its relation to the new covenant in Christ, transferred those ideas of rest and worship associated from the beginning with the seventh day, to that new one day in seven which Christ had sanctified by His new-creation work of redemption, and afterward by His meetings with the disciples and the descent of the Holy Spirit. The gentile Christians seem from the first to have observed Sunday, and that day only. The general adoption of the first day of the week as the Christian Sabbath, after the destruction of Jerusalem, and before the end of the first century, is a strong testimony to the belief of the apostles that the Sabbath is divine and perpetual. Even the name Sabbath for the first day came into use as early as Irenaeus, A.D. 178. Tertullian, Origen, and Clement of Alexandria with other fathers of less note write of the Lord's Day as the Christian Sabbath, to be kept according to the Fourth Commandment, as a day not merely of worship, but also of rest from labor. And all this during the days of oppression before Constantine.

(To be concluded.)

Educational Department.

Rev. John C. Ferguson, *Editor.*

Published in the interests of the "Educational Association of China."

"Learn!"

BY THE VICEROY CHANG CHIH-TUNG.*

(Translated by the Rev. S. I. Woodbridge.)

(Continued from page 550).

Chapter I.

United Hearts.

WHEN Fan Wen-chang was a mere *siu-ts'ai* he was so patriotic as to feel that the responsibility of the government rested upon himself. The philosopher Ch'eng said: "If real altruism existed in the heart of only one official, some amount of good would be sure to follow." Another sage has it: "Every man in the Empire, however humble and despised he may be, has some duty to perform to his government." How circumscribed would be the responsibility of one graduate, the altruism of one official or the duty of a single individual! But if by one determined purpose the hearts of *all* the graduates, the officials and the men of China, were united, our country would rest upon a great rock and we could defy the world to overthrow us. To attain this object it is necessary first that every man should fulfil his duty to his parents and elders. The country would then be at peace. And if every Chinese would but exercise his wisdom and courage the Empire would become strong.

Generally speaking our government institutions are used in times of peace and prosperity for the encouragement of learning, and our officials are employed for the maintenance of power. Thus by favor of the court the capabilites of the people are enlarged. But when danger and distress threaten to overwhelm the country, the mandarins maintain a rigid chastity and the people stand ready for her defence. Great plainness of speech is employed by the counsellors of the sovereign, and the best wisdom of the Empire is called forth to meet the issue. There is one great purpose in the hearts of all: to save the country from corruption, and the strength of the land is concentrated in order to guard against the impending evil. Thus the resources of the people are exhibited and the Court is freed from anxious care.

* We are pleased to learn that Mr. Woodbridge is preparing an answer, i Chinese, to this book of Chang Chih-tung, which will appear in due time.

I would here state that there are now three things necessary to be done in order to save China from revolution. The first is to maintain the reigning dynasty; the second is to conserve the holy religion; and the third is to protect the Chinese race. These are inseparably connected; in fact they together constitute one; for in order to protect the Chinese race we must first conserve the religion, and if the religion is to be conserved we are bound to maintain the dynasty. But it may be asked, how can we protect the race? We reply, by knowledge; and knowledge is religion; and religion is propagated by strength; and strength lies in the troops. Consequently in countries of no prestige and power the native religion is not followed, and in kingdoms that are not prosperous the native race is held in light esteem by their more fortunate neighbors. Mohammedanism is unreasonable, but Turkey is fierce and warlike, so Mohammedanism survives. Buddhism is near the truth, but India is stupid and foolish, and Buddhism perishes. Nestorianism waned because Persia grew weak, and the old Greek religion flickers for the same reason. Roman Catholicism and Protestantism have been propagated over three-fifths of the globe by the power of the military.

Our holy religion has flourished in China several thousand years without change. The early emperors and kings embellished our tenets by their noble examples and bequeathed to us the rich legacy which we now possess. The sovereigns were the teachers. The Han, the T'ang, and all the Chinese dynasties to the Ming, honoured and revered the religion of Confucius. Religion is the government, and the Emperors of our dynasty honour Confucianism with a still greater reverence. It was the sages who purged the heresy from the classics and handed them down to us in compiled form. The Emperors themselves follow the truth and then instruct all in the empire, so that every one that has breath knows how to honour and how to love. For government and religion are inseparably linked together and constitute the warp of the past and present, the purport of intercommunication between China and the West.

The foundations of our State are deep and durable. Protected by Heaven, the superstructure will certainly stand secure! But supposing this absurd talk about the partition of China by Europeans were true and the country were cut up. Be it ever so exalted and excellent, would foreigners utilize the holy doctrine of Confucius? Far from it. The classics of the Four Philosophers would be thrown out like trash, and the Confucian cap and gown would nevermore cherish the hope of an official career. Our clever scholars would figure as pastors, compradores and

clerks,* whilst the clodhoppers would be required to pay a poll tax and be used as soldiers, artisans, underlings and servants. That is what would happen. And the more menial our people became, the more stupid they would be, until being both menial and stupid, they would become reduced to wretched poverty and at last perish miserably. Our holy religion would meet the same fate that Brahmanism in India did. Its adherents would be found skulking away or crouching among the cavernous hills, but clinging fast the while to some tattered remnants of the truth! The Flowery People would become like the black Kwun Lun of the Southern Ocean, the life-long slaves of men vainly seeking an escape from the curses and blows of their masters.

Under the present circumstances there is nothing for it but to arouse ourselves to the situation. Let us display our loyalty and love and embrace every opportunity to become wealthy and strong; let our first object be the veneration of the Imperial court which vouchsafes its protection to the commonwealth, and let those who hold the reins of government consider the general good. At this critical time the confidential advisers of the Emperor should be candid and truthful men who will make it their business to give warning on the slightest approach of danger. The high officers on the frontier should see that the sinews of war are adequate to meet the occasion. The generals and commanders should make clear what the feeling of shame is and teach their troops the art of war. The soldiers and people should all cherish an affection for their superiors and lay down their lives for their elders. The literati should become conversant with the things of the times. Thus if the Emperor and the ministers of China become united in heart and the people combined in strength, will not the Records of the Chu and Ssü [Confucianism] and the descendants of the gods [Chinese] have something on which to depend? There are many patriots in these gloomy times who believe that the mere reverence of Confucian *belles-lettres* will protect our religion. Others hold that a Chinese concert alone can conserve the race. These lose sight of the fact that our safety lies in maintaining all three together: the state, the religion, and the race. The state first, for this is fundamental. The *Tso Chuan* aptly says: "If the skin perishes, where is the good of minding about the hair?" And Mencius says: "If the sovereign possess the power to rule the commonwealth aright, who would dare insult him?" And Mencius is right.

* 巧黠者充牧師充剛巴度充大寫. The reader will observe that these three classes are contemptuously expressed in terms that have been invented by foreigners. The Viceroy thinks it necessary to explain only the last, 西人用華人爲記室名大寫.

Chapter II.

The Inculcation of Loyalty.

No dynasty since the Han and T'ang has exhibited a greater benevolence toward its subjects than this our Holy Ts'ing. Among many advantages conferred upon the people by this beneficent government we enumerate several below.

There has been a marked decrease in taxation. The old system under which the people were required to labor *gratis* at certain times, and to pay a poll tax, has been abolished; and only land is assessed. Formerly the taxes were remitted in certain localities; now the people of whole provinces and, on many occasions, of the whole empire are, by an act of grace on the part of the sovereign, exempted from this burden. In times of adversity, such as floods and famine, our sovereigns have displayed a generosity far greater than their predecessors, contributing millions of taels to the suffering multitudes. The laborers employed by the government on public works always receive pay. Then, there is a clemency shown to the merchant class that was unknown to the earlier dynasties who forced these men to sell at "mandarin" prices below the popular rate. In Soochow and Hangchow the Imperial looms weave silk for the use of the court, and in Canton and other places wood work is produced. The weavers and artificers all receive good profit on their outlay. Laws that formerly exacted heavy tribute of precious things, foodstuffs, etc., exist now only in name. Our dynasty receives such things as ink-slabs, wood, incense, oranges, lichees, etc., from Canton; paper, fans, pencils, ink, medicine, etc., from Kiangsu; and bamboo shoots, mugwort, yellow cloth, etc., from Hupeh. But these are all amply paid for, and the merchants in these provinces are not burdened on account of the tribute.

It was once the case that when the prince went abroad on his travels throughout the empire, the people were put to great inconvenience and expense, and all within the four seas were in a flutter of excitement. Now the sovereign never leaves the capital except to observe the river works, or to witness and relieve the ravages of famine. On these occasions instead of being a burden to the people, he remits their taxes, and the expenses of his journey are borne by the officials, or the salt gabel.

Our people are not forced to serve as soldiers. Enlistment is a voluntary act, and the troops are paid for their services. Our dynasty acts in accordance with the exigency of affairs, and to-day the laws are evenly carried into effect, and where other Emperors have been cruel, the kindness of this dynasty may be likened to that of heaven. The penal laws are against the extermination of whole

tribes, the mutilation of criminals, and extortions of confession by torture.* If these laws are infringed the delinquent official loses his position. A discrimination is made between clear and circumstantial evidence. Doubtful cases are referred to higher authority with recommendations to mercy. The infliction of 100 blows of the bamboo has been changed to 40 and in summer to 32. The young and the old are leniently dealt with, and if a criminal be an only child he is spared the clutches of the law in order to support his parents. Laws relating to banishment with hard labor and privation have been abolished; and the family of capital criminals is not extirpated. The females in an offending official's family are allowed to redeem themselves.

Our government cares for the Chinese abroad. Some years ago a special minister was sent to look after the interest of the coolies† who had been kidnapped to Cuba, and the Chinese laborers who were being oppressed in America. A convention in which the Chinese were to be protected from further cruelty was agreed to. This dynasty has never been ambitious of conquest by murder and rapine. It holds scholars in high esteem, repeals unjust laws, and encourages the people to loyalty by honoring the posterity of officials who lose their lives in the service of their country. The Holy Emperors have for more than two hundred and fifty years preserved intact the laws which relate to the family and the heart, and have handed them down to us. The ministers and people daily bask in the smiles of Imperial favor, and to the present day receive their never-failing supplies from our sovereign's bounty. Examine the history of China for 2000 years back and then compare it with the Western history of fifty years! Does the government of these foreign countries present such a record of generosity, benevolence, loyalty and honesty as ours?

Although China is not so wealthy and powerful as the West, her people of whatever condition, rich or poor, high or low, all enjoy a perfect freedom and a happy life. Not so all the inhabitants of

* This is the law, but not always the practice. We need not exclaim in horror at this when we remember what happened in the time of James I. when the brilliant Francis Bacon was Lord Chancellor of England. "An aged clergyman," says Macaulay, "of the name of Peacham, was accused of treason on account of some passages of a sermon which was found in his study. The sermon, whether written by him or not, had never been preached. It did not appear that he had any intention of preaching it. The most servile lawyers in those servile times were forced to admit that there were great difficulties both as to the facts and as to the law. Bacon was employed to remove those difficulties. But in order to convict Peacham it was necessary to find facts as well as law. Accordingly this wretched old man was put to the rack, and, while undergoing the horrible infliction, was examined by Bacon, but in vain. No confession could be wrung out of him; and Bacon wrote to the king, complaining that Peacham had a dumb devil . . . . and Peacham was suffered to languish away the short remainder of his life in a prison."—S. I. W.

† The text reads 猪仔, "piggies."

Western lands. Their governments may be strong, but the lower classes of the people are miserable, unhappy and maliciously wronged. Their liberties are restrained, and there is no redress. They rise in rebellion on every opportunity, and not a year passes without an account of the murder of some king, or the stabbing of some minister. These governments certainly cannot be compared with our China.

Let us then, the grateful officials and the virtuous people of the Emperor, remain loving and loyal in these times of danger, and let each man consider the empire as a part and parcel of himself. Let us not heed, but on the contrary oppose most strenuously, all the vicious talk about violence which is heard now-a-days and is in itself a crime against the Emperor, and which, if persisted in, will inaugurate a reign of anarchy. Let us avoid it as we do some defilement; let us hate it as the little birds hate the kites and hawks which pursue them. Heaven will protect a nation obedient to the wishes of its sovereign. And have we a people devoid of conscience like those satirized in the Book of Poetry?*

(To be continued).

*七斯已于至讓不爵受方一怨相耳無之民, etc. The plain, prose meaning of this metaphorical Ode (the 雅小) is that the people alluded to were without conscience, always seeking a place; that they were like an ancient horse who fancied himself still youthful, but did not consider that he was unable to perform the duty acquired of a colt, etc.—S. I. W.

Notes and Items.

AN interesting lecture course has been arranged by Mr. Brown for the Tientsin Intermediate School. The lectures are delivered in the Mandarin dialect, and are open to the public.

Lecture Course. They are on the following topics: Astronomy, the English Bible, How can National Prosperity be secured, Manchuria, Pilgrim's Progress, London illustrated, Foot-binding. Nearly all of the lecturers are Chinese gentlemen, which is a very commendable feature of the enterprize. Such courses do much to excite an interest in subjects outside of the humdrum work of the class-room and to keep the minds of pupils from dropping into monotonous ruts. Pupils in China are confined in the school-yard more closely than pupils in the home lands, so that their opportunities for general learning are fewer. If such privileges as lecture courses afford were multiplied, the influence on the culture and intelligence of pupils would be great. During the coming winter months all of our schools ought to provide lecture courses.

The return to the old system of examination by means of the standard essay—Wên-chang—is a measure which seemed impossible.

Back-sliding. Apart from the general reforms which the young Emperor zealously promoted, it was apparent that the opinion of all the intelligent scholars of China was against the Wên-chang. It has been recognized for many decades as a fetter upon mental expansion and as a burden upon literary attainments. Its artifical divisions, its stereotyped phraseology, its empty conjunctives have all made it obnoxious to the true student of Chinese literature. This sentiment has not been wholly developed by the spread of Western knowledge, for it has been largely promoted by the natural love of utility which remains in every Chinese heart. Many conservatives argued that its uselessness condemned it. As soon as a student was obliged to write letters or documents his essay style was of no value to him, and must be abandoned. Hence the phrase was originated and spread abroad, "We use what we cannot learn, and we learn what we cannot use." The influence of the New Learning also helped to show the foolish waste of time in learning to write showy phrases. The time was ripe for the abolition of the essay, and its demise was unhonored and unsung. Only the desire for revenge upon the Emperor could have induced the conservatives to rehabilitate the essay. The scholars did not want it, the country could not use it, yet the government has again foisted it upon the patient people. It is fitting that the old standard of military examinations should have been re-established at the same time. While the military genius of the land is being expended upon the shooting of arrows at evading targets and the decapitation of imaginary men with their broad swords, the intellectual force of this flowery land will be directed to shoving bombastic sentences into the mould of eight divisions. What a spectacle for the witnessing nations! Yet our representatives at Peking would have us believe that nothing more than a family quarrel has happened, and that it would be impolite for us to say anything about the slight misunderstanding of a disturbed household!

Dr. Martin's "Political Economy," as well as his translation of Bluntschli's "International Law" are excellent text-books. They have been generously given to the Association by Dr. Martin, and are now printed in a new edition. His "Physics" and "Evidences of Christianity" are too well known to need recommendation. All are on sale at our Depository—the Presbyterian Mission Press.

*Returns of Native Church Attendance Census.**

Extract from Editorial Comment in March Recorder.—"The pleasing thought of such congregations meeting Sunday after Sunday . . . . leads us to wonder if it is not possible to obtain a census of native Church attendance on Sunday. The RECORDER probably finds its way into all the mission stations, and if our readers will co-operate we will gladly compile the figures. Will our friends in every mission station arrange for the numbering of the total Church attendance on the first Sunday in May, choosing either forenoon or afternoon attendance? The name of the mission, the place and province, and the total number (if possible male and female adults and children) is all that is necessary. If, however, explanatory remarks are necessary we will endeavour to embody them in the report which we hope this appeal will make possible."

PROVINCE, ETC.	MEN.	WOMEN.	CHILDREN.	UNCLASSIFIED.	TOTAL.
Anhuei	631	227	167	98	1,123
Chekiang	3,633	1,451	826	...	5,910
Chihli	195	118	220	1,355	1,888
Fuhkien	156	46	114	...	316
Honan	269	98	39	...	406
Hunan†	...	...	...	200	200
Hupeh	68	33	25	2,686	2,812
Kiangsi	162	141	50	...	353
Kiangsu	1,121	771	1,332	203	3,427
Kwantung	160	220	50	...	430
Shantung	2,378	1,388	1,864	712	6,342
Shansi	207	127	74	201	609
Shensi	190	181	286	...	657
Szchuen	711	420	317	350	1,798
Manchuria	2,612	484	275	5,704	9,075
Formosa (South)‡	1,904	1,238	827	...	3,969
	14,397	6,943	6,466	11,509	39,315

* Returns have only been received from about a third of the total number of stations and out-stations connected with the Protestant missions at work in China.

† This total is the estimated attendance at the services held by a London mission native preacher and other native helpers in four different Hsien cities. We have not heard from the other missions at work in Hunan.

‡ In spite of political changes we have included Formosa in the returns. Unfortunately no returns came from the northren workers.

N. B.—The request was made for the first Sunday in May, but in several cases (for reasons of distance, absence of foreign workers, etc.) the date was altered to the first convenient Sunday. Only single attendances (generally the forenoon service) are noted. In many cases the people attended twice. In replies for six stations, returns for services for Church members only were received; note had not been taken of the preaching for outsiders. For other explanations see "Editorial Comment."

List of Missionary Societies represented in above Returns.

American Board of Com. of Foreign Missions.
" Baptist Missionary Union.

American Episcopal Mission.
„ Presbyterian Mission.
„ „ „ (South.)
Canadian Methodist Mission.
„ Presbyterian Mission.
China Inland Mission.
Christian and Missionary Alliance.
Church Missionary Society.
„ of Scotland Mission.
English Baptist Mission.
„ Presbyterian Mission.
Foreign Christian Mission.
Independent Workers.
Irish Presbyterian Mission.
London Missionary Society.
Methodist Episcopal Mission.
„ „ „ (South.)
Norwegian Lutheran Mission.
Scotch United Presbyterian Mission.
Southern Baptist Mission.
United Methodist Free Connection.

Topics suggested for the Week of Universal Prayer.

January 1—8, 1899.

[Other subjects which may be suggested by national or local circumstances, or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

Sunday, Jan. 1. SERMONS.

UNITY IN VARIETY: "*I in them, and Thou in me, that they may be made perfect in One.*"—John xvii. 23. "*As the Body is One, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*"—1 Cor. xii. 12.

Monday, Jan. 2. CONFESSION AND THANKSGIVING.

Confession: For grace received in vain; unity disregarded; diversity condemned; love denied; reciprocal duties forgotten; ordinances perverted; profession exceeding reality; non-spiritual worship; un-Christlike living; prophecy neglected; the Jew contemned; open missionary doors unentered; the Holy Ghost forgotten.—Ezra ix. 5—15; Psalm xxxii. and li.; James i. 12—27.

Thanksgiving: For mighty movements of the Holy Spirit in many lands; Divine overruling of human policy for missionary successes; better days for persecuted believers; great awakening of Jews, at home and abroad, to seek after Jesus.—Psalm cv.; Psalm cxi.; Isaiah xlix. 13—16, 22—26; Rom. xi. 12—36; 1 Peter i. 1—9.

Prayer: For more blessing than ever before on the praying people of God in the Week of Prayer and in the year following.—Psalm xxvii.; Matt. vii. 7—14; Luke xi. 1—13; Acts iv. 23—35.

Tuesday, Jan. 3. THE CHURCH UNIVERSAL.

Prayer: That all who name the name of Christ may depart from iniquity; that the Universal Church may realise its high commission (John xx. 21); that the Churches may manifest distinctly their recognition of the unity of all believers in the One Church, and the Evangelical Alliance be blessed in its labours to promote this; that the Holy Ghost may reveal more fully to the whole Church the things of Jesus, to the glory of God the Father; that all Ministers and believers may be filled with the Spirit unto all the fulness of God, and "all bitterness and wrath" amongst them "be put away;" that the preaching of the Gospel may everywhere be maintained in its simplicity and fulness, and prevailing error be uprooted.—John xx. 19—23; 1 Cor. xii. 12—31; Ephes. iii. 14—21, iv. 25—32; Phil. iii. 12—21.

Wednesday, Jan. 4. NATIONS AND THEIR RULERS.

Prayer: That rulers everywhere may "Kiss the Son, lest He be angry" (Psalm ii.); that existing unrest among nations may make multitudes submit to the Prince of Peace; that rulers and ruled may acknowledge their common interest in righteousness and love; that human laws may be framed in the interest of purity, temperance, Sabbath observance, and of the greatest possible good to the poor and needy; that the horrors of war may be averted, and the nations seek for peace; that the Lord's people may "discern the signs of the times."—Psalm ii.; Matt. xxiv. 4—14, 29—51; Rom. xiii.; 1 Tim. ii. 1—8.

Thursday, Jan. 5. FAMILIES AND SCHOOLS.

Prayer: That both in families and schools the Word of God may be supreme; that all teachers of the young may be blessed in their labours; that Sunday Schools may be mighty to correct or supplement defects and imperfections in home and day-school instruction; that all religious denominations may unite so that education may be framed to benefit the people for time and for eternity; that Christian families may become more truly Christian; that students of Universities and Colleges, and of all grades and classes, may devote themselves and their acquirements to the service of their fellows, and the glory of God.—Ephes. v. 25—31, vi. 1—9; 1 John ii. 7—14, iii. 1—12.

Friday, Jan. 6. FOREIGN MISSIONS.

Prayer: That no open door of access to Jewish, Heathen, and Mohammedan races may be closed; that the whole world may be open to the Gospel; that God's people may fully esteem opportunity for propagating Christianity as an exceeding privilege; that the evangelisation of the world may be kept in view by all Churches as accordant with the Mind of Christ; that in this enterprise believers may attempt great things and expect great things; that wisdom, courage, faith, love, and patience may be multiplied to all Missionary Directors, workers, and converts.—Psalm lxi.; Rom. i. 18—32, x. 4—21; Ephes. ii. 1—10, 16—22.

Saturday, Jan. 7. HOME MISSIONS AND THE JEWS.

Prayer: that all efforts for Israel in every Christian land may be richly blessed, and that multitudes may confess and serve the Lord Jesus as the Messiah; that the lapsed classes of nominal Christian communities

may be reached and elevated; that all efforts to benefit and save careless, drunken, infidel, gambling, Sabbath-breaking, and otherwise immoral persons may be made effectual by the Divine blessing; that nominal Christian nations may learn to fear God and to work righteousness.—Psalm xcii; Isa. vi.; Jer. vii. 1—15; Acts iii. 12—26; Rom. xi. 25—36; 1 Thess. v. 1—22; 1 Peter iv. 7—19.

Sunday, Jan. 8. SERMONS.

VARIETY IN UNITY: "*Now ye are the Body of Christ, and members in particular.*"—1 Cor. xii. 27. "*The glory which Thou gavest Me I have given them; that they may be one, even as We are One.*"—John. xvii. 22.

An Appeal on Behalf of Sufferers from Yellow River Flood.

We appeal to the pitiful in every place to which these words may go, on behalf of the sufferers from the appalling Yellow River flood of this year.

Rarely does a year pass without distress from this source, and that in regions where many of us have charge of promising Christian work, and hence we have personal experience of these disasters extending over many years. We strongly feel that public appeals for aid should be made only when the calamity is of vast extent, awful in the misery it causes, and requiring means for its alleviation quite beyond the power of local government organization or private charity.

In August last the Yellow River burst its banks in four places, one on the north and three on the south side of the river, and poured its waters over many counties—the official returns state thirty-one are affected. The great break was on the south side at Ho-t'ou-ch'uan, where an opening of about seven English miles was made. Through this gap practically the whole body of the river is now pouring, flooding, and in many parts devastating, nine counties. The deposits of the water have so raised the bed of the river in its recent course, that it will be well nigh impossible to force the water off the country and back into its proper channel.

The members of this committee in journeying over the flooded district have seen hundreds of villages submerged and many district cities entirely surrounded by water. Thousands of homes are in ruins; furniture, winter clothing, and grain are buried beneath, while that which has been rescued is only useful to people who have fallen into the depths of misery. The people themselves are either living in mat huts on the wrecked ruin of their homes, or have found temporary shelter with relatives, or are begging in more prosperous places.

The distress is rendered more acute, since, on account of drought, the spring wheat crop was a general failure. The flood having come before the autumn harvest was matured, only a meagre portion of tall-millet has been gathered, while all low crops, like cotton beans and small-millet, are submerged and lost. 'Happy,' we are inclined to exclaim, 'are those who have perished,' for before the living is a long misery of cold and want through the coming winter.

Every effort of local charity is being made to meet the needs of the people. Native Christians have spontaneously started subscription lists, and missionaries are also doing their best. The officials are collecting from wealthy natives, and levying special taxes to raise a relief fund. Large sums will also be set aside for this purpose from government funds, and we are informed that aid is expected from the charitable Chinese in the south. But all sums likely to be given will yet be wholly insufficient, therefore we earnestly appeal to philanthropic men and women in China and in the home countries to assist by generous gifts. We hold ourselves ready to do a narrow or widely extended work according to the funds sent us. If we have the means we hope to do something in the form of Relief Works which appear to us to be far more useful and satisfactory than a mere giving of doles.

It is now ten years since an appeal from Shantung has been made to the public, and, remembering the response then, we are confident such an one will not fail now. A conference of 52 missionaries, representing 10 missionary societies working in Shantung and Honan, and from America, the British Isles, Germany, Sweden, Canada and New Zealand, now in session at this place (Wei-hien), has suggested that this appeal be prepared for its endorsement, and appoints as a Relief Committee Messrs. S. B. Drake, R. C. Forsyth, F. H. Chalfant, W. B. Hamilton, and E. C. Nickalls. The Hongkong and Shanghai Bank has kindly opened an account for the "Yellow River Flood Relief Fund." All funds given in response to this appeal may be sent to the Hongkong and Shanghai Bank, Shanghai, or to Mr. R. C. Forsyth, Treasurer of the English Baptist Mission, Ch'ing-chou-fu, care of Messrs. Fergusson & Co., Chefoo.

(Signed) HENRY D. PORTER,
E. C. NICKALLS,
L. J. DAVIES,
Appeal Committee.

By order of the Conference.

R. M. MATEER, *Chairman.*
F. H. CHALFANT,
C. S. MEDHURST, } *Secretaries.*

WEI-HIEN,
20th October, 1898.

Correspondence.

NEW TERM FOR BISHOP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I find there is an impression abroad that the C. M. S. Mid-China Mission is going to give up the term for Bishop, 監督, which has been in use for more than fifty years and adopt 主教, that in use among the Roman Catholics. Allow me to say that this is not the case. We have not adopted the latter term, and I do not think we have any intention of doing so. Many of us very strongly object to its use.

It is true that the words 主 and 教 are harmless enough taken separately, and taken together they *may* not be very objectionable. (In this sense they are taken by one branch of the Christian Church in China). On the other hand, the

words *may* have a very different meaning and one that we should be very sorry to see applied to a Christian minister (see 1 Pet. v. 3 in English and Chinese).

Does not 主教 at once remind us of 教主, a term which can only be applied to the Lord Jesus Christ? Is not 主教 what the 教主 does? No fallible man can so rule the Church. The question has never been discussed by our Mid-China Conference, the body before which all such questions come for decision.

The Chinese Christians will naturally follow their leaders in a question like this, although it is not uncharitable to say that being an Eastern nation they would probably prefer a high sounding title, and they might think that having a 主教, Chu-kiao, would exalt the Church to which they belong.

I need not say that at the present time there are very special reasons, both at home and in China, why we should keep as far from the Roman Catholics as possible and not seek either by the use of terms or in any other way to be identified with them.

Let us ever pray that the Churches in China may not be "corrupted from the simplicity that is in Christ."

I am, yours,
ARTHUR ELWIN.

CHALMER'S AND SCHAUB'S VERSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When your correspondent "Decennium" writes with such admiration of Dr. Chalmers' and Dr. Schaub's New Testament as, in his view, a model of what the revised Classical New Testament ought to be, he is surely confounding things that differ.

I hesitate to use the word "crib," because it is so long since I left school, and my "Webster," an old edition, does not give "crib" in the sense I have in view. A "crib" used to mean a version in English of a Latin or Greek book, so close and literal that the unstudious student got a sort of understanding of the Latin or Greek phrases without the trouble of real study, and equally without gaining any insight into the genius of the languages he was supposed to be learning. The P. Zottoli has given us Latin 'cribs' on a "Cursus Litteraturæ Sinicæ;" very able, no doubt, and not without their use; but though constructed of Latin words, and so far as I know showing respect for the rules of Latin syntax, they are not, and do not pretend to be, 'Latin;' and are in fact sometimes quite unintelligible *without reference to the Chinese original.*

That, in my humble opinion, is what Drs. Chalmers and Schaub have produced. "Decennium" has found their New Testament a useful 'crib' in his Lecture Room where, with his English and Greek Testaments at hand, he has found it not difficult to understand. But I am much mistaken if, in many contexts, either he, his Hsiensheng, or anybody else, could get the intended meaning out of it *without reference to the Greek or English.* The fact is, though made up of Chinese words, it is to a great extent not a Chinese book.

Considering what respect is due to such a veteran as Chalmers, and such a scholar as Schaub, this will seem, I fear, a presumptuous expression of opinion. But until a Chinese scholar will assure me that the Chalmers-Schaub composition *is* good Chinese, I am afraid I shall persevere in my error—if it is error.

Now what the Bible Societies are waiting for is, not a 'crib' but, a Chinese book, faithful as a version of the original but faithful also to the genius of the Chinese language, for the use of whose native readers

it is being prepared. Some of "D"'s chosen illustrations are faithful to neither; *e.g.*, 形 肉 as a Chinese equivalent of the one Greek word which we translate "flesh."

The Delegates' Version *is* a Chinese book, needing, susceptible of, correction in places; but not likely to be superseded if "crib-making" takes hold of our Revision Committees.

Yours faithfully,

G. E. MOULE.

BIBLE REVISION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Pursuing my remarks in the last number of the RECORDER on the subject of the Bible Revision now going on, I wish the members of the Committees formed for the purpose, and the missionaries generally, to take the matter into their serious consideration. It is now eight and a half years since the work was resolved upon and nearly that time since it was professedly commenced. What has been done in the interval? We have seen comparatively little at the hands of the various Committees, while a large amount of expense has doubtless been incurred in one way and another in the case of what has actually been done, though even that is far from having received the final proof of acceptance. The question suggests itself, was it the best course to adopt that a three-fold revision should be made by different Committees having no interest or part in each other's work as is known to be the case after the lapse of so many years, there being in fact very little or nothing to go upon in the way of comparison or agreement among the revisers?

We feel justified and constrained to propose a new line of things in the whole order of the work. It seems to us that if the work had been placed in the hands of one, two or three efficient men at the first, who would be given to carry it on, the New Testament would have been completed in a year or two, and as it was proceeded with, the various books might have been sent round for inspection and returned only to the revisers. This would have been a much more satisfactory and economical course to have taken than that is known to be the actual condition of things.

Will the various Revising Committees acquiesce in such an arrangement and authorise the Executive Committee to select and appoint a few men to take charge of the work, of course with the sanction of the missionaries generally and the Bible Societies at home? Let the revisers hand over their work to the Executive Committee, who shall be responsible for the selection of well-qualified revisers, who shall in the main prepare one or two versions in a suitable literary style, and, it may be, Mandarin. There can be no difficulty in making the selection, and in doing so the same course would be followed out in China as has been done in different parts of India.

It is known that not a few brethren engaged in the revision work have not been able to devote much time to it, and the whole is far from being in the forward state in which it would have been had a few men been set apart for it from the first. I beg that the subject will be kindly considered by those specially interested in it, and that some arrangement will be come to that shall ensure the onward progress of the work within a reasonable time, and give satisfaction to the missionary brethren at large, or necessitate the adoption of versions already in the field.

Yours truly,

WM. MUIRHEAD.

Our Book Table.

Our readers will be interested in learning that Dr. Muirhead has received from home a small lot of the late Mr. Wylie's *Chinese Researches*. Copies may he had at the Presbyterian Mission Press at $5 a copy.

REVIEWS.

Mountain Tops with Jesus, Calls to a Higher Life. By Rev. Theodore L. Cuyler. Revells. Pp. 74. 1898.

This is a collection of seven of the religious essays for which the author has for nearly half a century been noted. All the topics treated with vigor and spiritual force.

The Man who wanted to help,

in the same style, and at the same price ($0.25), is published by the same firm, and written by James C. K. McClure, D.D. It appears to have been an address, perhaps a 'baccalaureate' at the Lake Forest University, of which he is president. It is full of helpful thoughts on service for others.

A. H. S.

A Short History of Chinkiang, by Samuel I. Woodbrige. (Published by request of the Chinkiang Literary Association.)

Although the Apostle Paul has left us no record of how the *scenery* impressed him in his travels, yet in his desire to be all things to all men he was a careful observer. To what the University of Tarsus taught him of knowledge he added experience, not to gratify his private taste for history or ethnology, but that if by any means he might win some. Thus he noted the temples and altars of Athens and used the facts in preaching. In accordance with this high precedent Mr. Woodbridge has observed things in his walks, and besides has waded through oceans of Chinese in order that others may share a few gems from those dark unfathomed caves, and utilise them in the great work of Christianising China. The results are here set forth in attractive style and shape; and may be had post-paid by sending twenty-five cents to Samuel Woodbridge, Jr., Chinkiang.

D. M.

Christianity the Completion of Confucianism, 救世教成全儒教. Translated by the author, Rev. Pastor P. Kranz. Presbyterian Mission Press.

This tract has been on the market for some time, but just now special attention is being called to it by a translation of it into English. We did not examine the tract before its translation appeared, for the reason that we were afraid of its title, which in this case implies a great deal.

It implies, for example, that the foundation of the Church of Christ is already laid for us in China, that all we have now to do is to erect the structure on this foundation and thus complete the building. This would save a deal of hard work apparently, even though we should have to dress and smooth the foundation more or less. The Apostle Paul states most clearly that in preaching the Gospel and building the church in Corinth he was very careful about the foundation, that his only foundation was Jesus Christ, and that for a Christian church no other foundation is possible. Again, both he and Peter declare that Jesus Christ is the chief corner-stone of the church. Eph. ii. 20; I Pet. ii. 6. But in China we are to have another and a very different corner-stone, none less than Confucius himself. If so, then, whatever the church in China may be, it will not and cannot be the Christian church. To illustrate. A man decides to build a house, and of course begins to dig into the earth and to clear away the rubbish in

order to put down the foundation. But fortunately in digging he discovers an old foundation already laid, which, by taking away the *débris* and hewing off the rough angles, will answer him a good purpose, and so save him much labor and expense.

Is Confucianism really to form any part of the "spiritual temple" in China, not to say the very foundation? If this be so, so odious a thing is practical Confucianism as we see it daily in China, that we feel a decided distaste to continue any further in the work of erecting this temple. We feel that it would not be worth the trouble, that it would be labor in vain. So immense is the distance and so wide the difference between the Gospel and Confucianism that it would seem utterly impossible to bring the two together into the same building. There is something so repugnant in the thought of blending the two that one recoils from the thought with the greatest dislike.

In the second place, we do not like the term that is used for God. Not that we have at present any quarrel to raise over the term question, or that *Shang-ti* may not be made to refer to the true God by careful explanation. The objection is, the author in this tract assumes that it of course means and refers to the true God, and this so clearly that not one word of explanation is necessary! Now whatever the term *Shang-ti* may have meant to the ancient Chinese we cannot be certain that it meant the God of the Christian; nay further no one ever can be certain of this. No one—foreigner or Chinese—now knows just what it referred to in ancient times. Hence we contend that it is unsafe, yea, dangerous to use it in a Christian tract without careful and lucid explanation at the outset as to what we intend to mean by it. What the term now means in the mouths of the Chinese heathen there can be no doubt. For as now used by them it refers uniformly and constantly to *Yü-huang*, the "Pearly Emperor." The writer has more than once heard young missionaries preach idolatry to the untaught heathen in the indiscreet use, or rather in the abuse of this word.

In the third place, we object most decidedly to the "invidious" distinction that the author draws between Confucianism and the other three religions of China. He says: "At present there are in China four religions—Confucianism, Buddhism, Taoism and Mohammedanism. The mistakes of the three religions—Buddhism, Taoism and Mohammedanism—are evident and easily seen; therefore we will not speak about them here. But how is it with regard to Confucianism? Answer: Christianity necessarily wishes to complete Confucianism. In what respects to complete it? Answer: to preserve its good doctrines, to correct its mistakes and to supplement its insufficiencies,; this and nothing more." Now, is it in accordance with the facts about these four religions that these three are so full of mistakes in comparison with the fourth that they must all be laid aside as nothing worth and Confucianism so immensely the better that it not only need not be laid aside but can even be made the foundation of the Christian church in China? Is not Mohammedanism immensely superior to Confucianism in this that it rocognizes only one God, and that one the very God that the Christian worships? Is not Buddhism far superior to Confucianism in this that it recognizes a future state with rewards and punishments? On what basis is Confucianism selected? Where is its great superiority over its co-religions? It seems to us that the only safe way is to sweep aside all these heathen systems and build the Christian church on its own

proper basis, the one laid by the Apostles.

In the last place, we think such an attitude toward Confucianism as that taken in the tract before us pampers the pride of the haughty Confucianist. Suppose we as missionaries were to say to the follower of Confucius that we have come just to complete what his great master began. Would we not, in his estimation, if not in fact, place Confucius above Christ, and is there any doubt to which place *he* would relegate the Savior of the world? Is it not after all putting Confucius and the Savior in the same class and making the difference between them not in kind but only in degree? And which would be the greater; he who laid the foundation, or he who completes the building? "Hath not God made foolish the wisdom of this world" so far as any saving efficacy is concerned?

Finally. The Apostle Paul's example of preaching at Athens is often held up as a model for the missionary. On that occasion the Apostle did seem to try to conciliate the idolaters by taking as the foundation of his address their altar to the "unknown God" and by quoting from their classics. But what was the result? Why, so discouraged was he that he forthwith left the place never to return to it again. When he arrived in Corinth soon after he laid aside all such plans and, to quote his own words, "determined not to know anything among you, save Jesus Christ and Him crucified."

To build rotten material into any part of a building, insures its weakness if not its final downfall. It would be altogether unnecessary to predict what will be the fate of the church if it be built on the foundation of an essentially agnostic and very largely atheistic Confucianism.

A. SYDENSTRICKER.

Reply by Pastor Kranz.

By the kind favour of the editor I was permitted to read the above remarks on my tract before they went into print. The criticism is *encouraging* to me in the one respect, that I received shortly before by private correspondence another very scholarly criticism just in the *opposite* direction, namely that I had been *far too hard* against Confucianism. The golden mean, I trust, is also here nearest to the truth.

1. I am sorry, however, that the *English* terms of the translation "completion" and "to complete," which I thought to be a good modern synonym for the word "fulfill" (πληρῶσαι, Chinese 成全), used by our Lord, Matt. v. 17 (see Chinese New Testament), have been *misleading*, although I have *expressly defined* the meaning in which I use them, namely "to preserve all the good doctrines of the old religion, to *correct all the mistakes*, to supplement all the *insufficiencies*." This is exactly the attitude which Professor Legge (*Religions of China*, p. 278 and 286) and Dr. Faber (*China Mission Hand-book*, p. 2) take towards Confucianism. So I am at least in good company. It is difficult to bring these three different parts under one name and synthesis, and the expression used by our Lord, Matt. v. 17, is the best which I can find. As to the "*foundation*" which must be laid for the Church in China, I thoroughly and heartily *agree* with Mr. Sydenstricker that no other foundation can be laid but Jesus Christ. Nevertheless we must acknowledge all the good that is to be found in the existing religions of China, in order to be just and true; thus we will all the quicker convince the Chinese of our good intentions.

2. With regard to the term for *God* I am convinced with Dr. Legge, Dr. Edkins, Dr. Faber, and

many other sinologues, that the "*Shang-ti*" of the Classics is the best term to be used. A careful study of *all* those eighty passages in the Classics speaking about God, of which I have given a list in my translation of the tract (p. 2, foot-note), might lead many of our brethren, who still oppose this term, to see the reasonableness of our position, and might thus prepare a general union on this point, which is so very desirable. (See Dr. Faber, Problems of Practical Christianity in China, p. 46-50). With regard to my tract, I have quoted in the first and second parts of it so many passages about the *Shang-ti of the Classics* that I think *no* Chinese reader of the tract will be in danger to suppose that in other parts of it I suddenly mean the "Pearly Emperor" of Taoism, the deified magician Chang Ye.

3. To the third criticism I have to answer that the tract is specially intended for Confucianists, and to them, as to myself, the mistakes of Taoism, Chinese Buddhism and Chinese Mohammedanism are "evident." I wanted to write a *short* tract, terse and comprehensive, *against Confucianism*, and therefore I could not dwell at length on the defects of the other religions, but desired to indicate that I agree with the Confucian disapproval of those religions. The "idolatrous fooleries of Buddhism" (expression of Prof. Legge, *Mencius*, Proleg., p. 76) and the "base and abject superstition" of Taoism (RECORDER, December, 1897, p. 586) will vanish comparatively easily and quickly before the steady advance of Christianity and science. We need not use much intellectual powder against them. *Much more difficult* will it be to overcome Confucianism, just because it contains so many good doctrines. Confucianism will combine with European and American agnosticism and with natural science to oppose Christianity. Therefore Dr. Edkins rightly says (*Chinese Buddhism*, p. 397) "Our great contest as Christian missionaries is *with Confucianism*. There is found the intellect, the thought, the literature, the heart of the nation . . . . Confucianism is the citadel of the enemy raising its battlements high into the clouds and manned by multitudes who are animated by a belief in their superiority and their invincible strength. The taking of this fortress is the *conclusion of the war*." Similarly Dr. Faber says (Records, Educ. Assoc. meeting, 1896, p. 75) "*This* then is the task which belongs to those who undertake to teach the Chinese. The Chinese *classics*, *literature* and *history* have to be thoroughly digested and put into a form suitable both for teachers and students . . . *There* is the *stronghold* of Chinese heathenism, *which must be taken if the battle is to be won*."

4. How Mr. Sydenstricker can say that my tract "pampers to the pride of the haughty Confucianist" I do not understand. Certainly it was not my intention to do so, and others, foreigners as well as Chinese, have had *just the opposite* impression from the tract. The truth is in the middle; I have endeavoured to be just.

5. Mr. Sydenstricker's view about Acts xvii. 22-34 and Paul's attitude in Corinth, has no direct bearing on the tract. His view may be correct. Dr. Faber in "*Paul the Apostle, a Guide to our Mission Work*" (p. 106), presents a different explanation.

The charge of desiring to use "rotten material" must be directed against somebody else; certainly not against me, because I strongly condemn all that is wrong in Confucianism. I am sorry Mr. Sydenstricker has misunderstood my intentions, but I hope his remarks will induce others to study the tract for themselves in the

revised sheet-tract form. The most welcome criticism of my tract would be, if he or somebody else would write a better one on the same subject in Chinese, but also terse and comprehensive. The relation of Christianity to Confucianism should certainly be studied thoroughly by all missionaries in China.

Editorial Comment.

Our deepest sympathy goes out to the China Inland Mission and to the friends of the murdered missionary in the loss sustained in the sudden departure of Mr. W. S. Fleming (see Diary of Events). We understand that, although working for thirty-three years in interior districts, frequently amidst strained conditions, this is the first instance the China Inland Mission have had of one of their workers meeting a violent death. For God's manifest care and keeping during these years, in many trying circumstances, there is much cause for thankfulness.

* * *

The table with foot notes on page 607 is practically self-explanatory. We regret that returns should have come from only about a third of the total number of stations and out-stations. We confess the fault is mainly ours in fixing too early a date; we failed at the time to realise how much work was involved and time necessary in procuring returns from distant country stations. The fact of the reported items being so scanty, prevents us from making the use we hoped would be possible from the data asked for. By way of showing the paucity of information we may mention that radiating out from one centre (which only reported a little over two hundred) are 130 unreported meeting places within a radius of 75 miles, and having a membership of about 3000.

* * *

From several of the replies we received much interesting information, *e.g.*, as to the proportion of day-school and boarding-school pupils under the heading "children;" or how many of the "adults" were members, enquirers, candidates, adherents or strangers. Our heartiest sympathies were evoked by the frequent addition of notes indicating that the day on which the census was taken was rainy, or inclement, or excessively wet, or roads very bad. For all the information received we express our grateful thanks. We trust that on the occasion of our next effort more use may be made of such data; for our hope is that at some future date it may be possible to have complete returns for all China. Such particulars might not prove much; but their compilation and study would be profitable in several ways.

* * *

We would draw the attention of our readers to the appeal on behalf of the sufferers from the Yellow River flood, to be found on pp. 610-611. An eye-witness

recently said: "The appalling calamity of the Yellow River floods of the present year cannot be emphasized too strenuously. Only those who have been in the midst of the scenes presented can estimate the terrible devastation caused by the vagrant river."

The Shantung conference has drawn the attention of the diplomatic body in Peking to the immense loss of life, property, and money caused by the frequently recurring outbreaks of the Yellow River. We trust it will be possible to persuade the Chinese government to take action in the matter. If not impelled from humanitarian motives they might be led to adopt proper methods on realising that what at present is an unmitigated evil might become a source of material prosperity.

* * *

We should like to call the attention of our readers to the very able paper of Mr. Fenn in this issue of the Recorder on the very trite subject of the Sabbath. It is a serious matter and well worth the solemn attention of every missionary to the Chinese as to what attitude he shall assume upon this important subject. We are convinced that the future welfare of the Church in China rests upon the stand now taken. Some may be in favor of a compromising spirit, a sort of make-shift for the present, trusting to the future to right itself. But it never will. The superstructure will never be stronger than the foundation, and if we are weak and yielding in this matter now, no amount of shoring up or strengthening will save our structure by and bye. It is a most difficult matter, as everyone who has ever labored among and for the Chinese must be ready to confess. But the rewards will be commensurate with the difficulties if we listen to the voice of the Lord in this matter and not try to follow the suggestions of expediency.

* * *

In judging of men, it has been truly said, that often an apparently trifling fact will give us the clearest insight, and will best enable us to estimate character. If this is as true of nations as of individuals, what a melancholy spectacle the Chinese government presents in some of its recent proceedings?

Regarding the rebellion in the Szechwen province the statement has appeared in print on good authority, that the government, after trying in vain to crush the rebellion by force, has opened negotiations with the rebels, promising a mandarin's button and office to Yü Man-tze, the chief, and lesser positions in the army for his subordinates. This was but following the usual policy of the government, as witness the case of the famous Black Flag pirates, years ago, on the southern borders of Canton.

Such a course of action reveals in the government a deplorable moral weakness and need of reform. To a foreigner, accustomed to governments based on high Christian ideals and principles, such servility and lack of appreciation of the dignity of the law and of the need of maintaining order at all costs seem inconceivable. Imagine a European power, or America, truckling to a horde of outlaws

and buying them off by the bestowal of honors from the State!

The Chinese government by such an act not only violates the moral sense of every thoughtful man, but worse still it actually puts a premium on crime, on treason and lawlessness. By the side of this case our thoughts sadly revert to that still more melancholy scene witnessed not long since in Peking, when a few ardent, patriotic souls, who longed to purify the government and save their country, were led forth to a cruel death.

Or sadder still, the recent news from Kwei-chow of the murder of another missionary and his native helper. Poor China, truckling to her outlaws, while she destroys her own best friends! We mention these facts, not in an unkind or censorious spirit, but that we may see in them the pointings of Providence impressing upon us and upon the Chinese this country's great need. *Reform* is the cry? But how is it to be effected? Only by the Gospel of Christ. Civilization, Western learning, colleges, science, mines, railways,—these are all good, and should be encouraged, but they will not bring reform. There is danger of the Chinese and of ourselves being misled, and putting our trust in these things. Let us constantly remember, and constantly remind the Chinese, both officials and people, that government reform must be preceded by *character* reform, change of heart. The hope of China is *a living Christ.*

Missionary News.

A Manchuria Presbytery.

The Manchuria Presbytery of the United Presbyterian Church of Scotland is composed of 13 evangelist missionaries, 4 medical missionaries, 14 native elders. At its meeting in Moukden it reported 28 congregations, 63 chapels, 41 Churches, 9 dispensaries and hospitals, 1 native pastor, 17 native elders, 165 native deacons, 5802 baptized persons, 6300 applicants for baptism on list, 58 schools, 680 scholars.

To understand the signficance of these figures it should be noted that twenty-five years ago not one of the natives included in this list had heard of the Gospel. It is barely twenty-four years since old Wang and two fellow-townsmen were baptized in Newchwang port. He was the beginning of this movement, which has left no large town and few hamlets untouched in all Manchuria south of the Sungari River. Three was the number baptized the first year, followed by a score during the next year, the number gradually increasing, till last year preceding the above report over two thousand were baptized. A larger number will be admitted into the Church before the next meeting of presbytery in May, 1898. Various causes, to name which would not be to edification, to fully enunciate which would occupy too much time, combined to produce the extraordinary movement which is now spread all over the country. The most important human element conducing to this result has been the employment of native preachers,

evangelists and colporteurs. These, however, have been selected carefully after evidence of their fitness and thorough instruction in Bible truth. Education, famine relief and medical skill has each had a small share; but all combined do not equal a thousandth part of the evangelistic work done by the native agents. For it need surely not be stated that the figures given above represent but a fraction of the influence which has been exerted among the people and which is now so rapidly leavening the thought of the whole country.

Joss Ross.

Moukden.

Segregation of Lepers.

In some parts of China the provision made by the government for the support of lepers, fails to reach its destination. Here and there a leper has acquired property—either by dint of hard work, or harder begging—but the majority of them are, to say the least, miserable enough.

Now while reforms are, so to speak, in the air, it seems something might be done for the lepers. The methods that have been found so efficient in India and in other countries—the segregation of the sexes and the removal of healthy children from the leper community—should be urged with all diligence.

In this prefecture it is generally reported that lepers often sell their own daughters, and with the money they thus receive, supply the demand for girls among themselves from poor, though healthy families in the vicinity. Thus the tainted population increases from year to year, while the government appropriation remains the same. In the village near this city (Hsing-hua) there are over a hundred lepers. The appropriation, I understand, is for 60 individuals at 3600 cash each.

Will not some of our more favored countrymen, whose privilege it is to "stand before kings," at once take up this matter?

F. Ohlinger.

Final List of Doctors contributing to the Pamphlet on Opium.

Mary Gale,	Shanghai.
E. R Jellison,	Nankin.
Arthur Morley,	Hankow.
W F. Seymour,	Tengchow.
J. W. Hewett,	Pingyang.
Mary E. Carleton,	Foochow.
R. W. Palmborg,	Shanghai.
Mary W. Niles,	Canton.
Lewis Savin.	Yunnan.
Frances E. N. Goddard,	Foochow.
Herbert J. Hickin,	Ningpo.
Mary Gates,	Shanghai.
Mary A. Ayer,	Soochow.
Frances F. Cattell,	,,
Ethel Tribe,	Amoy.
J. S. Grant,	Ningpo.
J. R Watson,	Ching-chow-foo.
Mrs. J. R. Watson	,,
A. Lyall,	Swatow.

This list completes the long looked for 100 replies, and I am now getting the pamphlet ready for the printer.

W. H. Park.

Diary of Events in the Far East.

November, 1898.

1st.—A telegram from Peking to the *N.-C. Daily News* says that "the result of the joint deliberations of the Grand Council and the Six Boards is in favour of the re-establishment of the Governorships of Kuang-tung, Hupeh, and Yunnan, abolished by the Emperor on the 8th of September."

4th.—Murder of Mr. W. S. Fleming, of the China Inland Mission, and a native evangelist, at Pang-hai, in the prefecture of Tu-yün, Kuei-chow province.

5th.—A special telegram from Chungking says that the "gift" of the high provincial authorities at Chêng-tu to Yü Man-tze as the reward for his return to the allegiance to the Manchu dynasty, was sent him yesterday. It is in the shape of an opaque blue button official hat, with peacock feathers, and a commission as Second Captain in the Chinese army. In consideration of the above Yü Man-tze will hand over Père Fleury today to the authorities.

6th.—A telegram from Seoul to the *N.-C. Daily News* says: "There is a political crisis, and nineteen of the leaders of the Independence Club have been arrested. The President (Mr. Yun) has escaped.

There is a multitude before the prison begging for arrest. The government threatens to disperse them by force. An uprising is dreaded."

19th.—Imperial decree ordering Tsai Chun, Taotai of the Soo-sung-tai Intendancy of Kiangsu (Shanghai Taotaiship), to resign his post, which is given to Li Kuang-chiu, Taotai of the Fêng-yun-lu-sze Intendancy of Anhui. The latter post is to be given to Tê Lin (a Manchu).

Among the new appointments, En Shou (Manchu) is appointed Provincial Judge of Kiangsi *vice* Chang Shao-hua.

26th.—Two disastrous fires in Shanghai. Hall and Holtz's store burnt down. Estimated damage of stock fully quarter of a million dollars. Rev. C. J. F. Symon's house also burnt down at same time.

Missionary Journal.

ARRIVALS.

At Shanghai, Oct. 11th, Mr. James H. McCann and wife, Miss Laura N. Jones, unconnected.

At Shanghai, Oct. 24th, Mr. Rowe, wife and infant.

At Shanghai, Nov. 2nd, Mrs. Darroch and two children (returned), Miss E. M. S. Anderson (returned), Misses M. W. Blacklaws, M. Darroch, F. Backenstoss, M. C. Peterson, E. Burton, S. A. King and A. Eldred, from England (all for C. I. M.)

At Shanghai, Nov. 6th, Briton Corlies, M.D., for A. B. M. U., West China.

At Shanghai, Nov. 7th, Rev. D. McGillivray, Can. Presby. Miss. (returned).

At Singapore, Nov. 9th, 1898, Rev. and Mrs. J. A. B. Cook, Eng. Presb. Church Mis. (returned).

At Shanghai, Nov. 15th, Leonard Wigham, B.A., wife and two children (returned), Friend's Mission, Chungking; Miss B. Leggat and Mrs. Talbot (returned), C. I. M., from England.

At Shanghai, Nov. 19th, Rev. E. O. and Mrs. Williams and four children (returned), Miss Thergood (returned), Misses S. Blithing, H. Faulds and W. J. Coxon, from England, for C. I. M.

At Shanghai, Nov. 27th, Rev. Wm. Deans, wife and 3 children (returned), Ch. of Scot. Mission, Ichang.

At Shanghai, Nov. 29th, Mrs. G. F. Fitch, Miss Alice and Master George Fitch (returned), Amer. Presby. Miss. Press, Shanghai; Rev. T. L. Blalock and wife, So. Bap. Gospel Mission, also George, son of Rev. D. Herring, of same Mission.

DEPARTURES.

From Shanghai, Nov. 3rd, Mr. and Mrs. W. Leonard Thompson and child, C. I. M., for England.

From Shanghai, Nov. 7th, Dr. and Mrs. F. Howard Taylor and Mr. J. Cooper, for Australia; Mr. and Mrs. C. H. S. Green and two children, Mr. and Mrs. H. F. Ridley and two children, Mr. J. C. Hall (C. I. M.), for England.

From Shanghai, Nov. 21st, 1898, Rev. Hugh W. White, wife and infant, Am. Presby. Mission (South), for U. S. A.

From Shanghai, Nov. 22nd, Miss Goold (C. I. M.), for England.

BIRTH.

At Chen-tu, Szechuen, Oct. 4th, 1898, the wife of H. Olin Cady, of a daughter.

DEATHS.

At Tsing-ping Hsien, Kuei-cheo, Nov. 4th, Mr. W. S. Fleming, C. I. M.

At Ichang, Nov. 22nd, Mr. W. B. Mosis (C. I. M.), from pneumonia.

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